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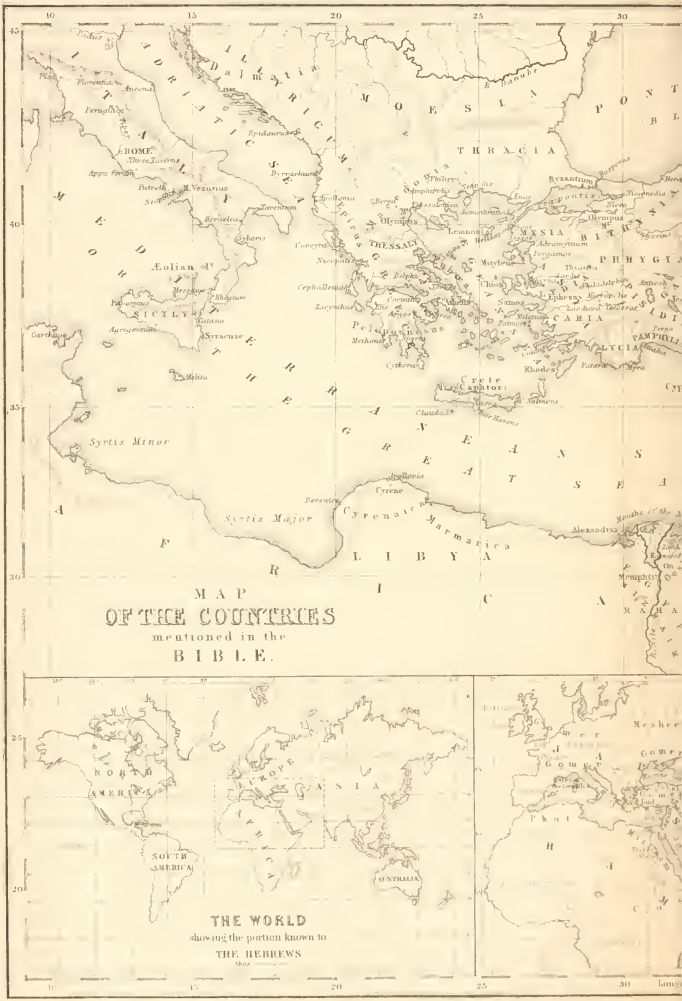
THE HOLY BIBLE

VOLUME II

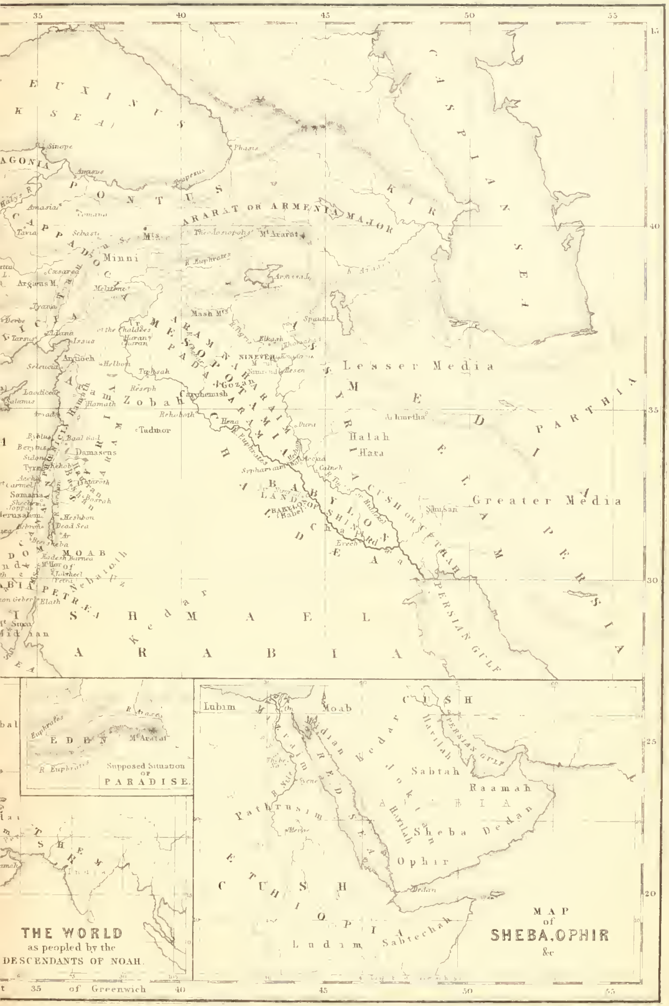
JUDGES—JOB



MAP
OF THE COUNTRIES
mentioned in the
BIBLE.

THE WORLD
showing the portion known to
THE HEBREWS
thus

10
15
20
25
30
45
40
35
30
Padus
Pisa
Florentia
Ancona
Perugia
Tiber
ROME
Three Taverns
Appii Forum
Puteoli
M. Vesuvius
Neapolis
ITALIA
ADRIATIC SEA
ILLYRICUM
Dalmatia
Epidaurus
Dyrrachium
Apollonia
Tarentum
Heraclea
Sybaris
Æolian Is.
Messina
Rhegium
Panormus
SICILY
Agrigentum
Catana
Syracuse
Carthage
Melita
MEDITERRANEAN
THE GREAT SEA
MOESIA
R. Danube
THRACIA
Macedonia
Philippi
Neapolis
Amphipolis
Thessalonica
Berea
Samothracia
Olympus
Epirus
THESSALY
Corcyra
Nicopolis
Lemnos
Hellespont
Troas
Assos
MYSIA
Adramyttium
Pergamos
Mitylene
Chios
Thyatira
Sardis
Philadelphia
Lydia
Ephesus
Hierapolis
Laodicea
Colossae
Samos
Miletus
Patmos
CARIA
Delphi
Cephallenia
Zacynthus
Elis
Corinth
Thebes
Athens
Argos
Cenchrea
Achaia
Peloponnesus
Methone
Sparta
Cythera
Cnidus
Rhodes
Patara
Myra
LYCIA
PAMPHYLIA
Perga
Attalia
PISIDIA
Antioch
PHRYGIA
BITHYNIA
Byzantium
Bosporus
Propontis
Nicomedia
Nice
Olympus
Heraclea
Enos
PONTUS
Crete
(Caphtor)
Fair Havens
Lasea
Salmone
Clauda I.
Cyp
Syrtis Minor
Syrtis Major
Apollonia
Cyrene
Berenice
Cyrenaica
Marmarica
LIBYA
AFRICA
Alexandria
Mouths of the Nile
Memphis
On
Zoan
EGYPT
SAHARA
NORTH AMERICA
SOUTH AMERICA
EUROPE
ASIA
AFRICA
AUSTRALIA
Meshech
Gomer
Javan
Phut
Ham
Mizraim
Longi



35
40
45
50
55
EUXINE SEA
Sinope
PAPHLAGONIA
Amasus
Trapezus
Phasis
PONTUS
Halys R.
Amasia
Comana
CAPPADOCIA
Tavia
Sebaste
Mts.
Minni
Cæsarea
Argæus M.
Melitene
Tyana
Derbe
CILICIA
Tarsus
Adana
Issus
Antioch
Seleucia
Laodicea
Salamis
Arvad
Byblus
Berytus
Sidon
Tyre
Rehob
Carmel
Samaria
Shechem
Joppa
Jerusalem
Hebron
Beersheba
Dead Sea
Ar
Heshbon
Bosrah
Ashtaroth
Damascus
Baal Gad
Hamath
Zobah
Helbon
Tiphsah
Resaph
Rehoboth
Tadmor
ARAM
Carchemish
Haran
Gozan
MESOPOTAMIA
ARAM NAHARAIM
ARARAT OR ARMENIA MAJOR
Theodosiopolis
Mt. Ararat
R. Euphrates
Arsissa L.
Mash Mts.
Spauta L.
NINEVEH
Nimrud
Resen
Calah
Ur of the Chaldees
Hena
Sepharvaim
Accad
Calneh
LAND OF SHINAR
BABYLON (Babel)
BABYLONIA
CHALDÆA
Erech
CUSH OR CUTHAH
Susan
Halah
Hara
Lesser Media
MEDIA
PARTHIA
ELAM
Greater Media
PERSIA
PERSIAN GULF
CASPIAN SEA
KIR
ARMENIA
EDOM
MOAB
Kadesh Barnea
Mt. Hor
Petra
Elath
Ezion Geber
ARABIA PETRÆA
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Kedar
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Joktan
Havilah
Sheba
Dedan
Ophir
Pathrusim
Thebes
Syene
R. Nile
Meroe
ETHIOPIA
CUSH
Ludim
Sabtechah
Dedan
MAP
of
SHEBA, OPHIR
&c
25
20
45
50

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THE

PICTORIAL BIBLE

BEING THE

Old and New Testaments

ACCORDING TO THE AUTHORISED VERSION

ILLUSTRATED WITH

STEEL ENGRAVINGS AND MANY HUNDRED WOOD-CUTS

REPRESENTING LANDSCAPE SCENES, AND SUBJECTS OF NATURAL HISTORY, COSTUME
AND ANTIQUITIES

WITH

ORIGINAL NOTES

EXPLANATORY OF PASSAGES CONNECTED WITH THE HISTORY, GEOGRAPHY, NATURAL HISTORY, LITERATURE
AND ANTIQUITIES OF THE SACRED SCRIPTURES

By JOHN KITTO D.D. F.S.A.

A New Edition

WITH ADDITIONAL NOTES BASED ON THE DISCOVERIES OF RECENT TRAVELLERS

IN FOUR VOLUMES

VOL. II

LONDON
W. AND R. CHAMBERS 47 PATERNOSTER ROW
AND HIGH STREET EDINBURGH

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THE BOOK

OF

JUDGES.

The Hebrew title of the seventh book of the Scriptures is שׁוֹפְטִים *Shophetim*, which the Septuagint renders by ΚΡΙΤΑΙ, and the Vulgate by *Judices*. Our word Judges is a correct and yet an insufficient interpretation of the original. 'Judges,' with us, simply designates those who administer justice; the Hebrew word shophetim denotes also the administration of justice, but instead of being confined to that function, it comprehends much more. 'Governors,' or 'Rulers,' would be a more sufficient interpretation of the Hebrew title, because that is the office really denoted, to which the name of 'Judges' is given merely because in those times to dispense justice in the last resort, or in cases of high public interest, was a prominent and signal part of the duty of any king, prince, governor, or civil magistrate. In the present book the term designates those occasional leaders and chief magistrates of the Israelites who led out the people in war against their enemies, and after having delivered them from the oppression of the neighbouring nations, exercised each, during peace, the office of chief magistrate and judge in Israel. Nor was it only by the Hebrews that this term was applied as a title of distinction to non-regal governors or magistrates. The Carthaginians, who were descended from the Tyrians, and spoke the Hebrew language, called their chief magistrates by the same name; but the Latins, whose language does not possess the *sh* of the ancient Hebrews and Carthaginians, wrote the word with a sharp *s*, and adding a Latin termination, denominated them *Suffetes*.

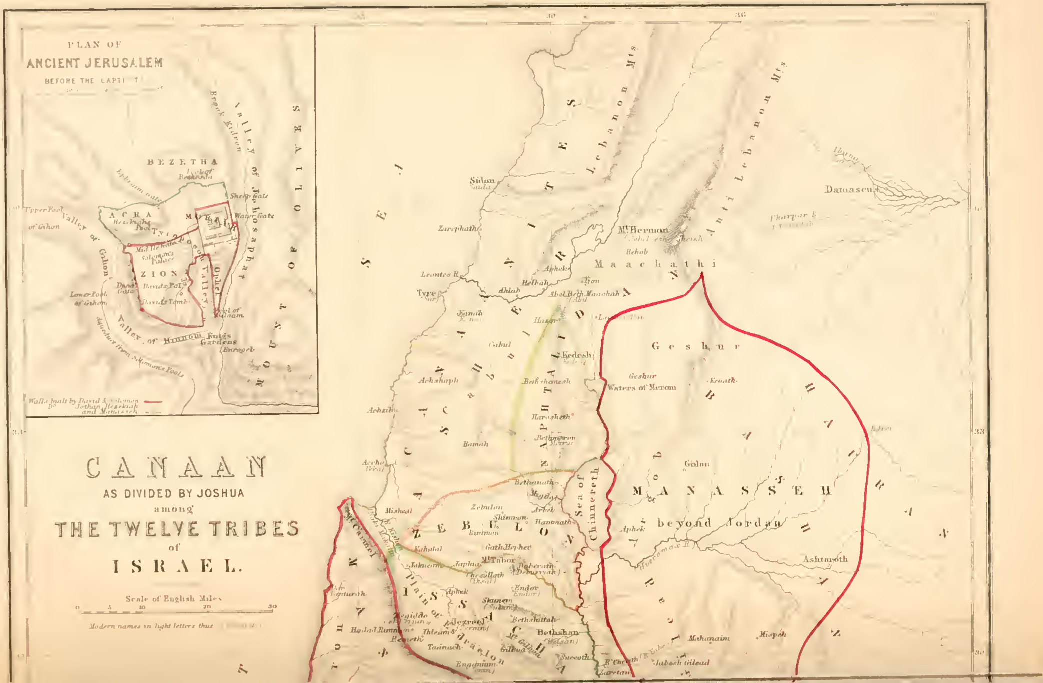
The date and authorship of the book cannot with positive certainty be determined. Some ascribe it to Samuel, some to Hezekiah, some to Ezra; but the tradition which assigns the anonymous books of Scripture to some eminent historical personage is like that which leads the natives of Syria to ascribe all great anonymous ruins to Solomon. When no internal evidence for determining the question exists, it is much wiser to leave the matter unembarrassed by such vague conjectures. In Israel there were many high servants of God who take no place in history, and many prophets whose names have not descended to us. It has been urged that the book must have been written after the establishment of regal authority among the Hebrews, in consequence of the frequently recurring phrase, in apology for the disorders of the times, 'In those days there was no king in Israel, but every man did that which was right in his own eyes.' But those who produce this argument overlook the fact that this remarkable phrase occurs only in the supplementary chapters (xvii. 6; xviii. 1; xix. 1; xxi. 25), which form a perfectly separable portion of the book, composing in fact two appendices, which may have been written, and probably were written, subsequently to the continuous history of which the book is mainly composed. Whatever weight, therefore, belongs to this argument pertains only to this portion, and may not be extended to the entire book. That the substantial history of the book could not have been written later—however much earlier—than the expulsion of the Jebusites from Jerusalem, towards the beginning of David's reign (2 Sam. v. 6), is shewn by the fact that the author expressly describes Jerusalem as being, at the time he wrote, in the possession of the Jebusites. (ch. i. 21.) So also in 2 Sam. xi. 21, there is a distinct reference to a fact recorded in Judges ix. 53, shewing that the book must have been in existence when the second book of Samuel was produced. Upon the whole, therefore, it would appear that the first portion of Judges could not have been written later than the reign of Saul, or the seven first years of that of David; and as the history itself reaches down to the time of Eli, it cannot be taken back earlier than that, so that the resulting probability would confine the range of the history to the governments of Samuel and Saul—most probably in that of Saul, as the change of the form of government by the election of a king, would supply a motive for the composition of the history of the antecedent circumstances, which had occurred since the death of Joshua and of the elders who outlived him, and the knowledge of which had been preserved in unconnected memorials, registers, poems, and traditions. As Samuel is the most conspicuous person of the period to which the composition of the history must thus be ascribed, the authorship of the book has usually been assigned to him by both Jewish and Christian writers.

The supplementary portion comprised in the five last chapters could hardly have been written in the reign of Saul, which did not sufficiently exhibit the advantages of a regulated government to call forth the contrasting phrase which repeatedly occurs in it. We should, on that ground, be disposed to assign that portion to the latter part of the reign of David, or, still more probably, to that of Solomon. In confirmation of this we may point to xviii. 31, from which it appears that the house of God was no longer at Shiloh when this supplement was written. The notion that Ezra was the writer of the book is founded principally upon the expression which occurs in xviii. 30, 'He and his sons were priests to the tribe until the day of the captivity of the land;' whence it has been hastily conceived that it could not have been written till the time of the Babylonish captivity. But this conjecture has no solid foundation; for upon comparing Psalm lxxviii. 60, 61, and 1 Sam. iv. 11, with that passage, it will appear that the 'captivity' intended by the historian, was a particular captivity of the tribe of Dan, or rather of that part of the tribe settled in the north of Palestine, which seems to have occurred about the time that the ark of God was taken by the Philistines.

The book of Judges is not to be regarded as a connected history; but is to be viewed with reference to the manifest object of the author and the scope of the work. It is a collection of signal facts which occurred in the history of the chosen people during this period, to shew that so far as they adhered to the Lord they prospered, but were abandoned to great afflictions when they fell away from Him, and were delivered out of their troubles when they repented of their evil doings, and turned with humbled hearts to Him whom they had forsaken. The facts chosen to illustrate this great argument seem to have been taken from unconnected documents of the kind already indicated, and arranged with very little regard to methodical order, and exhibiting, in fact, much the same form of composition as we find in the gospels. It is for this reason that the chronology of the book is involved in great and peculiar difficulties. But as this subject is separately noticed at the end of the book, it will not here require particular attention. [APPENDIX, No. 21.]

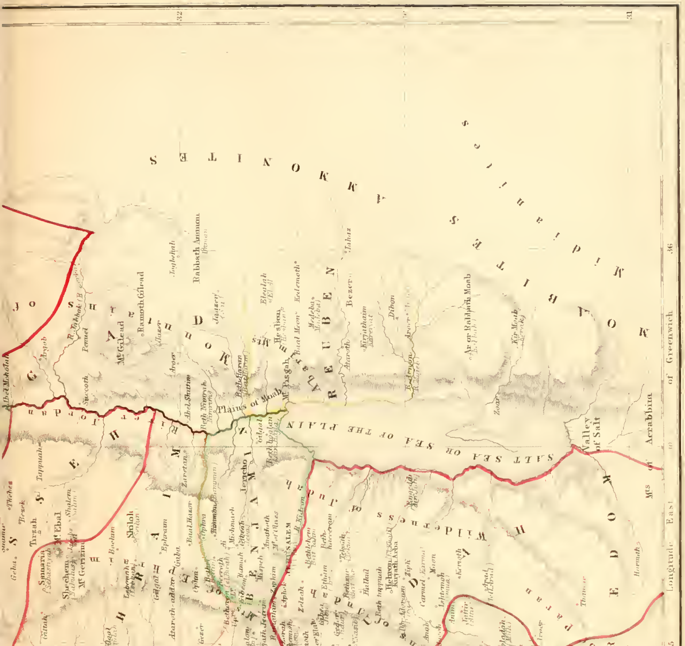
The authority of the book is demonstrated by the usual description of proof. It was, according to the statement already made, set forth at a time when most of the events related must have been generally known, and when the veracity of the historian could be ascertained by a reference to the original documents. Several of its statements are confirmed by the books of Samuel (comp. Judg. iv. 2; vi. 14; xi. with 1 Sam. xii. 9-12; Judg. ix. 53 with 2 Sam. xi. 21). The Psalms not only allude to the book (comp. Ps. lxxxiii. 11 with Judg. vii. 25); but copy directly from it entire verses (comp. Ps. lxviii. 8, 9; xcvii. 5 with Judg. v. 4, 5). The New Testament alludes to it in several places (comp. Matt. ii. 13-23 with Judg. xiii. 5; xvi. 17; and see also Acts xiii. 20; Heb. xi. 32). Josephus and Philo knew the book well, and not only mention it as of Scriptural authority, but use its statements in their works. This external evidence for the authority of the book is corroborated by much internal proof of its authenticity. All the narratives are in such perfect keeping with the circumstances of the age to which they belong, and agree so entirely with the natural order of events, as to render it impossible that the book should be the invention of a later age. Many instances of this are pointed out in the notes.

Several of the commentators on Joshua have also written on Judges in the works cited in the introduction to that book, namely, Strigelius, Chyrtæus, Serarius, Drusius, Osiander, and Bonfrere; and besides these are the following: M. Buceri *Commentarius in librum Judicum*, 1554-1563; Schmid, *Commentarius in librum Judicum*, 1684-1691; Ziegler, *Scholien über das Buch der Richter*, and *Bemerkungen über das Buch der Richter*, 1791; Schnurrer, *R. Tanchum Hierosolymitani ad libros V. T. Commentarii Arabici Specimen, una cum Anott. ad aliquot loca libri Judicum*, 1791; Harenberg, *Einleitung in das Buch der Richter*; Paulus, *Blicke in das Buch der Richter*, 1822; Studer, *Das Buch der Richter grammatisch und historisch erklärt*, 1835. [More recently appeared, *Das Buch der Richter und Rut erklärt von Ernst Bertheau*; Leipzig, 1845. This treatise forms part of a commentary on the whole Bible at present issuing from the German press, entitled, *Kurzgefasstes exegetischis Handbuch zum Alten Testament*. There has yet appeared no commentary, in this series, on any of the previous books except Genesis: *erklärt von A. Knobel*, 1852. We may mention, that the Handbuch belongs to the Rationalistic school of exegesis.] The English language, which is signally deficient in works on separate books of Scripture, has only Bush's *Notes on Judges*; New York, 1838. [A very interesting book on the Life of Samson, by Dr Bruce of Edinburgh, has been recently published in that city.]



CANAAN
AS DIVIDED BY JOSHUA
among
THE TWELVE TRIBES
of
ISRAEL.

PLAN OF
ANCIENT JERUSALEM
BEFORE THE CAPTI T
BEZETHA
Pool of Bethesda
Ephraim Gate
Sheep Gate
Water Gate
Valley of Jehosaphat
Brook Kidron
MOUNT OF OLIVES
ACRA
Hezekiah's Pool
MORIAH
Tyropœon
Millo
Solomon's Palace
ZION
David's Palace
David's Tomb
David's Gate
Ophel
Valley
Pool of Siloam
Kings Gardens
Enrogel
Upper Pool of Gihon
Valley of Gihon
Lower Pool of Gihon
Valley of Hinnom
Aqueduct from Solomon's Pools
Walls built by David & Solomon
do Jotham Hezekiah and Manasseh
Scale of English Miles
0
5
10
20
30
Modern names in light letters thus
35
30
36
33
32
Sidon
Saida
Zarephath
Leontes R.
Tyre
Sur
Achzib
Accho
Akka
Mishal
Mt. Carmel
R. Kishon
Kanah
Cabul
Achshaph
Ramah
Ahlab
Helbah
Aphek
Ijon
Abel Beth Maachah
Abil
Hazor
Kedesh
Beth-shemesh
Harosheth
Bethanath
Zebulun
Shimron
Bethlehem
Gath Hepher
Mt. Tabor
Daberath
Chesulloth
Japhia
Jokneam
Kabzeel
Hannathon
Arbel
Magdala
Sea of Chinnereth
Endor
Shunem
Aphek
Megiddo
Jezreel
Ibleam
Taanach
En-gannim
Beth-shittah
Bethshan
Beisan
Mt. Gilboa
Gilboa
Succoth
Zaretan
Jabesh Gilead
Mahanaim
Mizpeh
Hadad Rimmon
Remeth
Plain of Esdraelon
Waters of Merom
Geshur
Kenath
Golan
Aphek
Ashtaroth
Edrei
Hieromax R.
R. Cherith
Mt. Hermon
Jebel esh Sheikh
Rehob
Damascus
Pharpar R.
Abana
Lebanon Mts
Anti Lebanon Mts
Maachathi
Geshur
SIDONIANS
ASHER
NAPHTALI
DAN
ZEBULON
ISSACHAR
MANASSEH
HALF TRIBE OF MANASSEH
MANASSEH beyond Jordan
BASHAN
PEREA
GILEAD
SEA



32
31
36
35
Longitude East of Greenwich
Salt Sea or Sea of the Plain
Plains of Moab
Mt Pisgah
Jericho
Salem
Hebron or Kirjath Arba
Beersheba
Gaza
Askelon
Ashdod
Japho or Joppa
Shechem
Mt Ebal
Mt Gerizim
Samaria
Tirzah
Shiloh
Bethel
Ramoth Gilead
Mt Gilead
Rabbath Ammon
Heshbon
Medeba
Dibon
Aroer
Kir Moab
Ar or Rabbath Moab
Zoar
Valley of Salt
Acrabbim
Mts of Acrabbim
Reuben
Gad
Benjamin
Judah
Dan
Ephraim
Simeon
Wilderness of Judah
Edom
Ammonites
Moabites
Wilderness of Paran
Desert of Amalekites
Philistines
Amalekites
Gath
Ekron
Lod
Gezer
Gibeon
Mizpeh
Ramah
Gibeah
Anathoth
Bethlehem
Tekoah
Engedi
Ziph
Carmel
Maon
Lachish
Eglon
Gerar
Rehoboth
Moladah
Jordan
Vale of Sorek

CHAPTER I.

1 *The acts of Judah and Simeon.* 6 *Adoni-bezek justly requited.* 8 *Jerusalem taken.* 10 *Hebron taken.* 13 *Othniel hath Achsah to wife for taking of Debir.* 16 *The Kenites dwell in Judah.* 17 *Hormah, Gaza, Askelon, and Ekron taken.* 21 *The acts of Benjamin.* 22 *Of the house of Joseph, who take Beth-el.* 27 *Of Manasseh.* 30 *Of Zebulun.* 31 *Of Asher.* 33 *Of Naphtali.* 34 *Of Dan.*

NOW after the death of Joshua it came to pass, that the children of Israel asked the Lord, saying, Who shall go up for us against the Canaanites first, to fight against them?

2 And the Lord said, Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up; and the Lord delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having [1]their thumbs and their great toes cut off, [2]gathered *their meat* under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

8 ¶ Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

9 [3]And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the [4]valley.

10 ¶ And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before *was* [5]Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmai.

11 ¶ And from thence he went against the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher:

12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came *to him*, that she moved him to ask of her father a field: and she lighted from off *her* ass: and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

16 ¶ And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which *lieth* in the south of Arad; and they went and dwelt among the people.

17 ¶ And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called [6]Hormah.

18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

19 And the Lord was with Judah; and [7]he drave out *the inhabitants of* the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

20 [8]And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

21 ¶ And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And the house of Joseph, they also went up against Beth-el: and the Lord *was* with them.

23 And the house of Joseph sent to descry Beth-el. (Now the name of the city before *was* [9]Luz.)

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[1] Heb. *the thumbs of their hands and of their feet.* [2] Or, *gleaned.* [3] Josh. 10. 36, and 11. 21, and 15. 13. [4] Or, *low country.*
[5] Josh. 15. 13. [6] Num. 21. 3. [7] Or, *he possessed the mountain.* [8] Num. 14. 24. Josh. 14. 13, and 15. 13. [9] Gen. 28. 19.

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and [10]we will shew thee mercy.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

27 ¶ [11]Neither did Manasseh drive out *the inhabitants of* Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 ¶ [12]Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

34 ¶ And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph [13]prevailed, so that they became tributaries.

36 And the coast of the Amorites *was* from [14]the going up to Akrabbim, from the rock, and upward.

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[10] Josh. 2. 14.

[11] Josh. 17. 11, 12.

[12] Josh. 16. 10.

[13] Heb. *was heavy.*

[14] Or, *Maaleh-akrabbim.*

Verse 6. '*Cut off his thumbs and his great toes.*'—The remarkable character of this mutilation, and its uniform infliction by Adoni-bezek himself upon his own captives, lead us to suppose that there was some ulterior object beyond mere gratuitous cruelty. Was it to disable them from acting in future in a warlike capacity? In the hands of a man without thumbs, few of the weapons of antiquity could be very effective; and the want of the great toes would be a check upon agility in flight or action. Accordingly, we read of many instances of similar mutilation, in ancient history. Thus the Athenians cut off the thumb of the right hands of the inhabitants of the island of Ægina, to preclude them from managing the spear, and from disputing with themselves the empire of the sea. The disabling effect of such a mutilation, in a military point of view, appears also from the practice, among those Romans who disliked a military life, of cutting off their own thumbs, that they might render themselves incapable of serving in the army. Parents were known thus to disable their children for the same reason. This became so common a practice at last, that the senate and the emperors found it necessary to punish the act severely as a crime. Even at this day, in some of those continental states where the army is recruited by a compulsory conscription, men are occasionally known to cut off the thumb of the right hand, to prevent their being called to a service they dislike; and even soldiers in the army do the same, to ensure their discharge. It has therefore been necessary to render such an act a punishable offence. A trace of this practice exists in the word *poltron*, which we and the French have adopted from the Italian, which, while it immediately denotes, as with us, a dastardly soldier who shrinks from his duty, etymologically signifies '*cut-thumb*,' being formed from *póllice*, 'thumb,' and *trónco*, 'cut off, maimed.' As to the loss of the great toes—independently of the inconvenience occasioned in the act of walking or running, the disabling effect to an Oriental is infinitely greater than to a European. The feet and toes are much employed in almost all handicraft operations throughout the East, and in many cases the loss of the great toes would completely disqualify a man from earning his subsistence. Besides the many little active operations which they are tutored to execute, the artisans, as they work with their hands, seated on the ground, hold fast and manage all their work with their feet and toes, in which the great toes have a very prominent duty to perform.

7. '*Threescore and ten kings.*'—This extraordinary number of kings will not surprise the attentive reader of Scripture, or of ancient history in general. The sacred history concurs with the profane in shewing that the earliest sovereignties were of exceedingly confined extent, often consisting of no more than a single town, with a small surrounding district. In the time of Abraham there were not fewer than five kings in the vale of Sodom; that is, a king to every city that is mentioned: and in Joshua xii. there is a list of thirty-one kings, whom the hero of that name overthrew in the small country of Canaan; and now we come to a conqueror who, probably within the bounds of no very extensive territory, had overcome no less than seventy kings. Small states of this sort have existed in the early period of almost every nation, and their history has been everywhere the same. One or more of such states acquired, in the course of time, such predominance as enabled it to absorb the others gradually into its own body; or else foreign invaders conquered the several states in detail, and formed them into one kingdom. This has been the usual process by which large states were originally formed, wherever we find them existing. Egypt itself was at first divided into several states. So, in China and Japan, the several provinces into which we see those nations divided, were anciently so many independent sovereignties. It was the same in ancient Greece; and, in reading the *Iliad* of Homer, the modern reader is astonished at the vast number of kings sent by Greece and its islands to

the Trojan war; which renders it evident that this small region was at least not inferior to Canaan in the number of the little principalities into which it was divided. But we need not go out of our own country for examples. We may conceive the number of kingdoms into which this island was divided, from the fact, mentioned by Cæsar, that there were four kings in the single county of Kent. The Silures, the Brigantes, and other small tribes, among whom the country was portioned, had each their own king. The Saxons did things on a large scale, when they divided the country into so few as seven kingdoms. In the time of the Romans, Gaul, Spain, and Germany were, in like manner, cut up into a countless number of small states and kingdoms. In more modern times, and even in our own, we see a similar state of things subsisting in Africa, America, and part of Asia, where we encounter a great number of sovereigns, or independent states, in a small extent of country; each canton having its own king.

— '*As I have done, so God hath requited me.*'—Had no further explanation been given, the act of the Hebrew victors, in cutting off the thumbs and great toes of their royal captive, would have been cited (as other acts not similarly explained have been) as a deed of motiveless and savage barbarity, attesting the innate cruelty of their nature. But when the person thus treated himself lets us know that he regards it as an act of retributive justice,—and when, thus himself mutilated, the bitter remembrance comes before him of the threescore and ten kings who were similarly dealt with by him, and whom, with barbaric pride, he kept to gather their meat under his table,—the case as regards the Israelites is greatly altered. So far from being a barbarity of their own invention, gratuitous and uncalled for, they depart from their ordinary practice to render it an act of retributive justice, and thereby expressed in no equivocal terms their detestation of the manner in which this tyrannical king had been wont to treat the illustrious persons who became captive to him.

In speaking about contemporary usages, however, it will be necessary to guard against one dangerous source of misconception. Except with reference to the times in which we ourselves live, we are in the habit of *practically* forgetting that contemporary nations are not necessarily in the same state of civilization; and there are classes of usages, especially such as are connected with war, which, as existing in any one nation, will be much better illustrated, or rather estimated, by the practices of any other nations in a similar state with respect to civilization, *in whatever age existing*, than by references to the usages of contemporary or even neighbouring nations. The diminution of the barbarities of war which advancing civilization produces, is perhaps less the effect of humane feeling than of the interested considerations which civilization evolves. The barbarian has *no interest* in being merciful, and therefore—unless by a fortunate accident—he has no mercy. His war is one of extermination. His object is to injure or disable the enemy as much as possible, and he knows no way of doing this but by destroying as many as possible of their number. His glory is to accumulate the mortal trophies of those he has slain. He gives no quarter, nor expects to receive any; and if he does take prisoners, it is only that they may in some future day of triumphant festival taste with tenfold intensity all 'the bitterness of death.' The reason of this is, that he has no use for their lives; and the only motive which prevents him from destroying them on the spot is—that he may devour them at leisure, or that he may offer them in sacrifice to his grim idols.

Then, as a nation becomes settled, it finds that the labour of a man has such value as to make his life worth preserving. The captives are therefore spared to labour as slaves. Under this state of things, however, interest will suggest the advantage of allowing the captive to be ransomed by his friends, if communications can be opened with them, and if the sum which they can offer exceeds the value which the captor sets upon his services. A savage could not preserve his prisoner without encumbering himself with the charge of his subsistence, and he will only spare his life when there are facilities for making a profit of him by selling him to those by whom his services may be needed, or when there is some equivalent prospect of valuable ransom. Under this state of things, captive kings and chiefs are generally exposed to a peculiar treatment, by reason of the active and leading part which their position had obliged them to take against their present conquerors. Sometimes we shall find that they are put to death, and that in cold blood, and with circumstances of ignominy, weeks or months after the conflict has been decided. Oftener they are subjected to some mutilation, and are obliged to render menial and ignominious services to their conqueror.

In a still more improved condition of society, where the disadvantages of an act of warfare are generally less unequal than in the savage or semi-civilized conditions, prisoners are taken on both sides; and as both consider that the presence of their own citizens and soldiers is of more advantage than the services of foreign slaves, an exchange of prisoners is the result. If, under these circumstances, a king or chief person should become a prisoner, he obtains his liberty either for a high ransom, or by exchange against one or more persons of the highest rank, or by the cession of some advantage to the captors. The highest state of civilization possible while war exists, seems to be indicated by the liberation of officers (even of high rank) acting under orders, upon their parole engagement, not again during the war to fight against their captors.

The condition of society, as indicated by war, described in this last paragraph, is not to be found in any ancient nation, although parts of it might be occasionally brought out by some concurrence of circumstances.

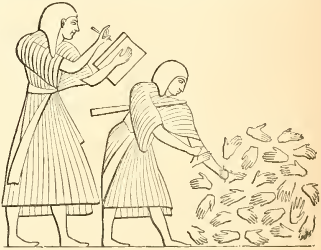
We have entered into this statement because the true question as to the war practices of the Hebrews is nothing more or less than this,—Whether their practices in war did or did not correspond with the progressive developments of their national condition? not,—Whether in the *first* stage of their social progression they had the war usages which are found only in the *last*?

Now, in answer to this question, we have not the least hesitation in declaring our conviction that the practices of the Hebrews, *as regards the treatment of prisoners*, were not only not worse, but not nearly as bad as those of other nations in the same state of civilization. It would be almost unnecessary to state that in the long period over which the history of the Hebrew people extends, they passed through various states of civilization; that their social condition was progressive, like that of all other nations; and that, as time passed, many old customs were relinquished, and many new ones came into use.

During the time in which the Hebrews were engaged in the conquest of Canaan, and were well settled in that country—that is, down to the time of King David—they were in a condition very similar, as respects war, to that which we have firstly described, while the settled nations around them were for the most part in that condition which has been secondly indicated. And yet it will be found that during this period the usages of the Hebrews were far above those of the first condition; but were in many respects equal to, and in some respects above those of the second condition—and this through the correctives which their religious system applied to the principles of warfare which naturally belonged to their condition.

During the period of which we now write, the Hebrews *had no interest* in preserving the lives of their prisoners. The conquest of the country being incomplete, they were themselves rather pressed at times for room; and their operations in agriculture and pasturage were of too contracted and simple a description to need more hands than every family with its natural dependants afforded. There was no market open to them in which they could sell their prisoners for slaves, had they been so inclined. And as the nations with whom they warred were their near neighbours, they could not employ them with any profit to themselves without affording them the means of escape. In short, it was impossible that they could have kept them without incurring the cost of their maintenance, which no ancient nation ever did. Under such circumstances no prisoners were taken. Those who could, escaped; and those who could not, were slain either on the field of battle or in the pursuit. In fact there were no surrenders or capitulations of bodies of men, no laying down of arms, by which prisoners are obtained in modern warfare. No prisoners were ever reserved to be tortured and slain in cold blood on some future occasion. It is true that one or two instances of prisoners being put to death after the act of warfare, do occur—such as that of the Midianites (Num. xxxi. 13-17) and of king Agag (1 Sam. xv. 32, 33): but these were not preserved with the view of their being subsequently destroyed; but they were put to death because they had without authority been spared by the military commanders, although the nation had *before the battle* devoted them, by a solemn and irrevocable ban, to destruction. In the case of those kings who were taken in the course of the battle, and were put to death *on the same day*, at its close, this cannot be called cold blooded. It was a crowning act of triumph and vengeance, while the blood of the victors, maddened by the recent conflict, still boiled in their veins. At the worst, this was the most barbarous practice of the Hebrews in their most barbarous state; and was of far less atrocity than the acts towards their distinguished prisoners of nations far in advance of the Israelites of these times in general civilization—if indeed there be any true civilization by which *the heart* is not civilized. Thus the heathen attributed, to some extent, the victories which they achieved to the might and blessing of their gods: therefore, in acknowledging the obligation to these gods, prisoners were, by some of them, preserved to be offered to these gods in sacrifice, on some high holiday; but from this, and from a hundred other barbarities connected with or arising out of this form of acknowledgment, the Hebrews were precluded by the strict prohibition of human sacrifices, as a thing most abhorrent to Jehovah. Yet no nation was more perseveringly taught than the Hebrews that the glory of all their victories was to be ascribed to their Divine King; and this made the agents of these victories, the generals, judges, and kings, heedful that they might not seem to take too large a share of the glory to themselves, by ostentatious exhibitions of their triumphs. No royal and noble captives were dragged in chains at their chariot wheels; none were allowed to live on, to be paraded in distant cities to mark the triumph of the conqueror, and afterwards ignominiously slain; none were ever blinded or mutilated by them, or exposed to mockery and insult; nor were any ever kept by them to grind in the prison-house, or to gather meat under their tables: not even Solomon in all his glory entertained the vulgar ambition of having dethroned kings among the menials of his house; and if 'kings' daughters were among the honourable women' (see Ps. xlv. 9; attributed to Solomon) of his Egyptian spouse, they were given to her by her father rather than her husband; and, after all; they were 'honourable (not degraded) women.' The custom among the Hebrews of slaying the kings of a conquered people upon the field of battle was, after all, of only momentary duration. It had already so far declined in the time of Gideon, that he would have spared Zeba and Zalmunna had not they, by putting his brothers to death, rendered the case one of blood-revenge. And although Agag was put to death at a much later period, that was a peculiar case, to which we have already adverted. And after having relinquished this practice, they resorted to none of these intermediate barbarities of which we have spoken. Captive kings came to be treated with consideration and even kindness; and for the most part, when not slain in battle, were continued in the rule of their territories on the condition of paying tribute. The Hebrews also, within as short or a shorter time than any other people, ceased to wage exterminative wars. With an enlarged territory and increased means of employment, it became their interest to take and preserve captives for the sake of the services which they might render in the public works and in the fields. There may be exceptions, and examples of gratuitous barbarities; but what history is there, even modern history, in which such do not occur?

That the Egyptians were, at this period, very far above the Hebrews in all the arts of civil life, it would be very useless to dissemble or dispute. It has therefore occurred to us that we cannot better conclude this note than by shewing that in this comparatively advanced state of that people, when captive labour had become valuable to them, they still retained barbarous war-usages which were not known to the Hebrews in their most barbarous state, much less in that more civilized condition which they afterwards attained. The illustration derivable from this source is the more important, inasmuch as, from their long residence in Egypt, they could hardly be unacquainted with the war-usages of that country, and the difference cannot well be accounted for but by reference to the different circumstances in which they were placed, and the entirely different *principles* of their religion and government.



Scribe Counting Hands (cut off).

An admirable representation of a battle-field is found on the walls of the pronaos of the great temple at Medinet Habou, and is thus described by Dr. Richardson:—'The south and part of the east wall is covered with a battle-scene, and the cruel punishment of the vanquished, by cutting off their hands and maiming their bodies, which is performed in the presence of the chief, who has seated himself in repose on the back part of his chariot to witness the execution of his horrid sentence. Three heaps of amputated hands are counted over before him, and an equal number of scribes with scrolls in their hands are minuting down the account. As many rows of prisoners stand behind, to undergo a similar mutilation in their turn; their hands are tied behind their backs, or lashed over their heads, or thrust into eye-shaped manacles; some of their heads are twisted completely round, some of them are turned back to back, and their arms lashed together round the elbows; and thus they are marched up to punishment.' Now we are prepared to admit that Richardson has here taken rather too strong a view of the case. We believe with Wilkinson that the heaps of hands, tongues, and other members, counted by the scribes in the presence of the king, are taken from the slain enemies, whose numbers they serve to authenticate. However, the particular manner in which the dead are mutilated for this purpose does not say much for the humanity of idea among the Egyptians. There was no such practice among the Hebrews; and the not remarkably humane nation (the Turks), which has retained to our own day an analogous practice, does not go further than to cut off *the right ears* of the slain. The strained and torturing postures, painful to behold, in which the prisoners are bound, seems to us, as it does to Richardson, a very unequivocal intimation of the inhuman manner in which the Eyptians treated their captives. Wilkinson allows that, 'To judge from the mode of binding their prisoners, *we might suppose* they treated them with unnecessary harshness, and even cruelty, at the moment of their capture and during their march

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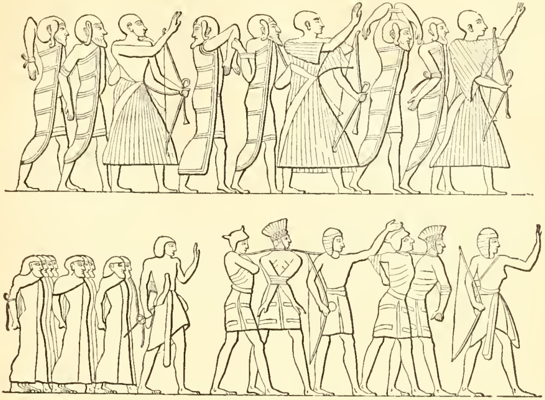
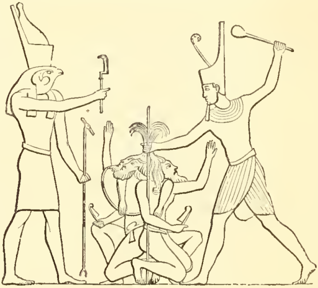


Captives Bound.

with the army' (*Ancient Egyptians*, i. 396). He also admits that the Egyptian hatred of foreigners might often lead the soldiers to commit acts of brutal severity, but excuses them by reference to the incidental brutalities of the armies of civilized Europe. This excuse is as good for the Hebrews, and even better, as they were a less 'civilized' people. But, in fact, the brutalities of the Egyptians were not *incidents* but *usages*. Nations do not perpetuate in marble the memory of incidental barbarities which they deplore; and that the Egyptians delighted in images of human suffering and of tyrannic power over strangers, is proved by the multiplication of such images in every possible form,—not only in sculpture and painting, but as figured on their official dresses, and wrought in their ornamental furniture. Scenes of immolation figure on their thrones; and their more splendid chairs present, as supporters of the seat, the gilt or golden images of captives, bound in the most painful postures, with ropes around their necks. To the thinking mind this last circumstance will appear much more conclusive than many facts of much greater intrinsic importance. The return after victory is represented in the continuation of the same historical piece to which the preceding observations refer:—'The king returning victorious to Egypt, proceeds slowly in his car, conducting in triumph the prisoners he has made, who walk (bound as above) beside and before it, *three others being bound to the axle* . . . . . He arrives at Thebes, and presents his captives to Amunre and Maut, the deities of the city, who compliment him, as usual, on the victory he has gained, and the overthrow of the enemy he has "trampled beneath his feet"' (*Egypt and Thebes*, 67). The victorious king trampling upon the bodies of his conquered foes frequently occurs in such scenes; and so fond were the Egyptians of the ideas and images connected with this act, that they were wont to have the figure of a slave or captive wrought upon their sandals, that they might thus tread it under feet. Sandals thus figured have been found. In some cases the king or chief alights from his chariot to bind with his own hand the chiefs he has conquered; and in others he holds himself the end of the rope around their necks whereby they are led, or rather driven, before his chariot in his triumphal march.

As a conclusion to the whole of these scenes, the hero slays with his club, in the presence of his gods, the principal captives who have fallen into his hands. That the mode of representation is in some respects symbolical, or rather *conventional*, must be admitted. For as the artists wanted space or ingenuity to intimate the number slain before the gods in any other manner, the captives are represented as bound together in one mass, all on their knees, with hands uplifted towards the inexorable hero, who, represented in colossal proportions, stands over them, grasping in one hand their united hair, while the other wields the uplifted club or battle-axe with which he seems about to demolish them all with one blow. Scenes of this sort are repeated in every possible form.



Immolation of Captives.

Endeavours have of course been made to explain away the obvious meaning of these groups. Mr. Hamilton thinks such scenes represent the punishment or destruction of Briareus, an opinion sufficiently refuted by the fact that a woman is included in one of the groups of this description: and it is admitted by Wilkinson that they are foreign captives, the names of whose districts and towns can be read off; but he nevertheless thinks they do not represent human sacrifices, but form a religious allegory, purporting to be an acknowledgment of the victory obtained by the assistance of the deity to whom the offering seems to be made. If so, this would be a curious method of expressing such acknowledgment; and one, too, which would express at least the former existence, in a less civilized state, of the actual custom thus figuratively indicated.

See the subject more largely considered in the author's *Pictorial History of Palestine*, ii. 386-391, from which this note is abridged.

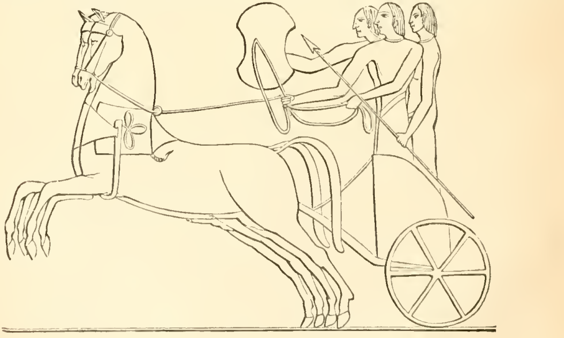
18. '*Judah took Gaza . . . Askelon . . . Ekron.*'—These towns, however, must soon have been recovered by the Philistines. This is the only place from which we could gather that Judah ever did possess these cities; and when they are next mentioned, we again find them in the hands of their former owners; who probably availed themselves of the earliest 'servitudes,' with which the Israelites were punished for their apostacy, to retake their lost towns.

19. '*Chariots of iron.*'—See the note on Exod. xiv. 7. Most commentators and Biblical antiquaries agree in thinking that it is not necessary to suppose that these chariots were made of iron, but only that they were armed with it. As, however, such chariots do not occur in Egyptian sculptures, and are not mentioned by Homer in his *Iliad*, in which chariots of war are so often brought under our notice, it admits of a question whether armed chariots of war were at this time known in the west of Asia. If not, we may conclude—not, certainly, that the 'iron chariots' of the Canaanites were wholly composed of iron, but that they were so braced and strengthened with that metal, that their onset in war was more terrible than if they had been more entirely composed of some lighter material. In that case, 'iron chariots' was probably a term by which such were distinguished from other and lighter chariots, also employed in war. There is no difficulty in the epithet, if the Canaanites only used iron to emboss or sheath their chariots, in the same way that the Greeks of Homer used brass, tin, silver, and gold; for it is usual to describe an article as made of that substance with which it is only exteriorly covered or ornamented. Indeed metal appears to have been profusely employed in the chariots of the Homeric period. Hence, from this burnished splendour, the epithets 'splendid' and 'bright' are continually applied to them. The extent to which metal was employed in the superior sort of chariots will appear by the description which the same poet gives of the chariot in which Juno and Minerva sped to assist the Greeks:—

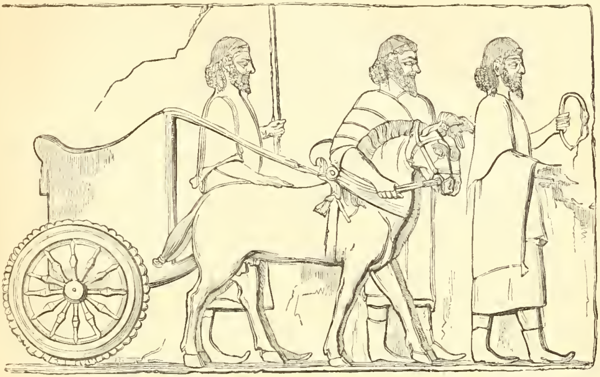
> 'Hebe to the chariot roll'd
> The brazen wheels, and join'd them to the smooth
> Steel axle; twice four spokes divided each,
> Shot from the centre to the verge. The verge
> Was gold, by fellies of eternal brass
> Guarded, a dazzling show! The shining naves
> Were silver; silver cords, and cords of gold,
> The seat upbore; two crescents blazed in front.
> The pole was argent all, to which she bound
> The golden yoke with its appendant charge,
> Inserted braces, straps and bands of gold.'

Supposing the Canaanites to have had the principal parts of iron, which are here described as of steel, silver, and gold, we may easily obtain a notion of the iron chariots of the text.

The general form of the ancient unarmed chariots will be seen from our two wood-cuts, together with that which has already been given under Exod. xiv. The first of the present cuts, like the former one, is from Egyptian sculpture, and the vehicle seems, also like that, so small and light, as to be obviously intended merely for the conveyance of the warrior, without being, in itself, from its weight and power, an offensive engine. We observed, in the note to Exod. xiv. 7, that the Egyptian chariots have generally but one rider. The present has three; one holding the reins, another bearing a spear, and the third a shield. Yet it is still so small as scarcely to afford room for one person, and, with the three, is so crowded, that the warriors appear to be placed in unusual circumstances. In fact, as the travellers who have examined the battle-scene at Thebes, from which it was taken, describe it, this is a chariot of the defeated party, who, in their flight, crowd in twos and threes into the cars intended only for one person. (See Richardson's *Travels*, ii. 23.) In ordinary circumstances, a single person would have the shield in one hand, the spear in the other, and the reins lashed around the body. The chariots described by Homer always carried two persons—the warrior himself and his charioteer. The office of the latter



ANCIENT WAR-CHARIOT.—From an Egyptian Bas-relief.



Ancient Persian Chariot.—From a Persepolitan Bas-relief in the British Museum.

was one of very considerable importance; and all the heroes were competent to perform its duties on occasion. Patroclus, who was the dear and intimate friend of Achilles, and from whose death such important consequences resulted, was at the same time the charioteer of that imperious hero.

The second cut is, in our opinion, of much more consequence than the other, as affording a more probable representation of the chariots (not Egyptian), mentioned in Scripture, which can now be obtained. It also agrees better with the description of Homer. Indeed it seems to us the most perfect representation of an ancient chariot that now exists. It formed the termination of a line of procession among the bas-reliefs of Persepolis, and is now in the British Museum. It is to be regretted that it is represented as forming part of a walking procession rather than in proper action. We need not give a verbal description of the details which the cut so clearly exhibits; but the reader will not fail to observe its evident superiority for the purposes of a war-chariot to the slight cars of the Egyptians.

We have described unarmed chariots as illustrating the present text; but we do not wish to be understood as rejecting the notion that the 'iron chariots' of the Canaanites were armed with offensive projections. It is possible that they were, and we shall perhaps find a future opportunity of noticing such chariots. Meanwhile, the above statement will shew that this supposition is not absolutely necessary to the elucidation of the text. The high antiquity of such chariots as those which have engaged our attention, compared with the less certain, though also probably very high, antiquity of armed chariots, gives the former an unquestionable claim to priority of attention.

31. '*Accho.*'—This place was, in times long subsequent, enlarged and improved by the first Ptolemy, after whom it was then called Ptolemais. It has now recovered its ancient name, being called by the Arabs *Akka*, and by the Turks *Acra* or *Acre.* The apostle Paul touched at and spent a day in this place on his return to Jerusalem, from his travels in Greece and Asia Minor. (See the note on Acts xxi. 7.)

— '*Nor the inhabitants of Zidon.*'—See the notes on Num. xxxiv. 6; and Josh. xix. 24. In the latter of these notes we have explained the opinion of Michaelis, that Sidon was not included in the lot of Asher, and have given his answers to the objections which might be made to that opinion. On arriving at the present text, he confesses that in its literal meaning it bears strongly against his theory; and says that it is the only text by which it is not favoured. Hopeless of getting over the difficulty which it offers, he says:—'To declare my opinion honestly, I conceive the words יוֹשְׁבֵי צִידוֹן, *inhabitants of Sidon,* to be of doubtful authority and a mere interpolation.' It is not however just for a critic, without being able to adduce ancient manuscripts or versions in support of his opinion, to propose to omit a particular clause, merely because it happens to stand in the way of a favourite hypothesis. For ourselves, we are disposed to adopt the local hypothesis of Michaelis, in such a modified form as does, in our opinion, obviate all the difficulties of this perplexing subject, and has the advantage not only of being not adverse to, but of obtaining support from, the present text. It will be observed, that Tyre is not mentioned here, as in Josh. xix., but that Sidon is; and, further, that Achzib and Accho, towns on the coast *to the south of Tyre*, are mentioned among those whose inhabitants the Asherites could not drive out. Our impression is that Sidon, and its proper and ancient territory, were *not* included in the lot of Asher; but that Tyre was. We conceive that the Sidonians, having found an advantageous situation for a commercial port, southward of their own territory, had extended their frontier so as to include this spot, and had there recently founded Tyre. So now, under this view, the present text would mean that the Asherites had neglected to drive 'the inhabitants of Sidon,' that is, those who were formerly inhabitants of Sidon, from Tyre and the usurped district, and had not obliged them to retire within their old boundaries. Otherwise, under the same view, the expression 'inhabitants of Sidon' may well be understood to denote the Sidonians generally; 'Sidon' being understood as the name of the country as well as of the town. In the Old Testament there is no particular name for this district except that of the principal town—just as we find in Ps. lxxxiii. 7, where the words, 'the Philistines with *the inhabitants of Tyre,*' are obviously used generally for the Philistines and Phœnicians. Tyre was then the principal town, as Sidon was at the present date, and as such gave name to the whole Phœnician territory. Therefore, the text would express, that the Sidonians had *not* been expelled—but it does not say from what place, that being well understood: for the boundary of Asher having, in Josh. xix., being defined as *extending to* Sidon, and as *including* Tyre, 'the daughter of Sidon,'—the present expression would obviously mean that the Sidonians ought to have been expelled from Tyre. If the text had said 'the inhabitants of Tyre and Sidon,' this explanation would not be admissible; but the singular omission of Tyre here, affords a strong ground for the view we have taken. We regret that we cannot here shew in detail the applicability of this view to the solution of all the difficulties which attend the subject. But the reader who feels an interest in the matter, and refers to the previous notes, will readily perceive these applications; and he will, we trust, find his considerations better assisted by this view, than by any which has yet been proposed. [App. No. 22.]

CHAPTER II.

1 An angel rebuketh the people at Bochim. 10 The wickedness of the new generation after Joshua. 14 God's anger and pity toward them. 20 The Canaanites are left to prove Israel.

And an [1]angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you.

2 And [2]ye shall make no league with the inhabitants of this land; [3]ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be [4]*as thorns* in your sides, and their gods shall be a [5]snare unto you.

4 And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place [6]Bochim: and they sacrificed there unto the Lord.

6 ¶ And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And the people served the Lord all the days of Joshua, and all the days of the elders that [7]outlived Joshua, who had seen all the great works of the Lord, that he did for Israel.

8 And Joshua the son of Nun, the servant of the Lord, died, *being* an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 ¶ And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel.

11 And the children of Israel did evil in the sight of the Lord, and served Baalim:

12 And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the Lord to anger.

13 And they forsook the Lord, and served Baal and Ashtaroth.

14 ¶ And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and [8]he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and [9]as the Lord had sworn unto them: and they were greatly distressed.

16 ¶ Nevertheless the Lord raised up judges, which [10]delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; *but* they did not so.

18 And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the Lord because of their groanings by reason of them that oppressed them and vexed them.

19 And it came to pass, [11]when the judge was dead, *that* they returned, and [12]corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; [13]they ceased not from their own doings, nor from their stubborn way.

20 ¶ And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

[1] Or, *messenger.* [2] Deut. 7. 2. [3] Deut. 12. 3. [4] Josh. 23. 13. [5] Exod. 23. 33, and 34. 12. [6] That is, *weepers.*
[7] Heb. *prolonged days after Joshua.* [8] Psal. 44. 12. Isa. 50. 1. [9] Lev. 26. Deut. 28. [10] Heb. *saved.*
[11] Chap. 3. 12. [12] Or, *were corrupt.* [13] Heb. *they let nothing fall of their.*

21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 That through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep *it*, or not.

23 Therefore the Lord [14]left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

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[14] Or, *suffered*.

Verse 1. '*From Gilgal to Bochim.*'—From this we may infer, that the angel had made his appearance at Gilgal, before he came to Bochim. The latter place is thought to have been at or near Shiloh, or, as some think, Bethel.

10. '*All that generation.*'—That is, doubtless, the generation which had grown up in the wilderness, and had witnessed a part of the works of the Lord there. They had also crossed the divided Jordan, had beheld the wonders through which the Lord had enabled them to overcome 'nations greater and mightier than themselves,' and who, in the last days of Joshua, had solemnly renewed the covenant with Jehovah.

The chapter before us claims the most attentive consideration of those who would thoroughly understand the condition of the Israelites during the several centuries which elapsed from the death of Joshua to the establishment of a regal government. It is a masterly summary of the leading principles of conduct which the subsequent circumstances illustrate. The succeeding brief collection of leading facts would not be well understood without the general and connecting statement contained in this chapter.

11. '*Served Baalim.*'—The word *Baalim* (lords) being plural, the meaning is, that they served not one particular deity, but the various gods of the country, as is expressly said in *v.* 12. Jahn's section, on 'The Theocracy from Joshua to Samuel,' in his *History of the Hebrew Commonwealth*, forms so valuable, though short, a commentary on this chapter, that we shall not deny ourselves the satisfaction of quoting its substance in our notes. Referring to the apostacy of the Israelites, he observes: 'The last admonitions of Joshua, and the renewal of the covenant with Jehovah, failed to produce all the effect intended. That generation, indeed, never suffered idolatry to become predominant, but still they were very negligent in regard to the expulsion of the Canaanites. Only a few tribes made war on their hereditary foes, and even they were soon weary of the contest. They spared their dangerous and corrupting neighbours, and, contrary to an express statute, were satisfied with making them tributary. They even became connected with them by unlawful marriages; and then it was no longer easy for them to exterminate or banish the near relatives of their own families. Thus the Hebrews rendered the execution of the law more difficult, if not impossible, and wove for themselves the net in which they were afterwards entangled.' Their Canaanitish relatives invited them to their festivals, at which the most gross and corrupting rites of idolatry were freely exercised. These debaucheries were consecrated by the religious customs of all nations; and however painful it may be to refer to them, the truth of Hebrew history will not allow us to overlook them, in estimating the causes which operated in seducing the Israelites from their allegiance to Jehovah. The enticements of their pagan relatives and neighbours, and the impurities which their religion sanctioned, but which the law of Jehovah counted abominable, too soon brought His subjects to submit themselves to deities so tolerant of sin, and so highly honoured by the people with whom they associated. 'At first, probably,' says Jahn, 'a representation of Jehovah was set up, but this was soon transformed to an idol, or was invoked as an idol by others, of which there is a remarkable example in the time soon after Joshua (Judg. xvii., xviii.). Idolatrous images were afterwards set up with the image, and the Hebrews imagined that they should be the more prosperous if they rendered religious homage to the ancient gods of the land. The propensity to idolatry, which was predominant in all the rest of the world, thus spread itself like a plague. From time to time idolatry was openly professed; and this national treachery to their King Jehovah, always brought with it national misfortunes.' [Appendix, No. 23.]

14. '*He delivered them into the hands of spoilers that spoiled them.*'—Idolatry was probably not openly tolerated till the generation which had sworn anew to the covenant, had become extinct. But, after that, the rulers were unable, or unwilling, any longer to prevent the worship of pagan deities. 'Then the Hebrews,' to continue our quotations from Jahn, 'rendered effeminate by this voluptuous religion, and forsaken by their King Jehovah, were no longer able to contend with their foes, and were forced to bow their necks under a foreign yoke. In this humiliating and painful subjection to a conquering people they called to mind their deliverance from Egypt, the ancient kindnesses of Jehovah, the promises and threatenings of the Lord; they forsook their idols, who could afford them no assistance, returned to the sacred tabernacle, and then found a deliverer who freed them from the yoke of bondage. The reformation was generally of no longer duration than the life of the deliverer. As soon as that generation was extinct, idolatry again crept in by the same way. Then followed subjection and oppression under the yoke of a neighbouring people, till a second reformation prepared them for a new deliverance. Between these extremes of prosperity and adversity, as the consequences of their fidelity or treachery to their king, Jehovah, the Hebrew nation was continually fluctuating till the time of Samuel. Such were the arrangements of Providence, that as soon as idolatry gained the ascendancy, some one of the neighbouring people grew powerful, acquired the preponderance, and subjected the Hebrews. Jehovah always permitted their oppressions to become sufficiently severe to arouse them from their slumbers, to remind them of the sanctions of the law, and to turn them again to their God and king. Then a hero arose, who inspired the people with courage, defeated their foes, abolished idolatry, and re-established the authority of Jehovah. As the Hebrews, in the course of time, became continually more obstinate in their idolatry, so each subsequent oppression of the nation was always greater and more severe than the preceding. So difficult was it, as mankind were then situated, to preserve a knowledge of the true God in the world; though so repeatedly and expressly revealed, and in so high a degree made evident to the senses.' This and the preceding extracts, from the same author, excellently discriminate the spirit of the period, the history of which now engages our attention.

16. '*Judges.*'—See the introductory note to this book. It is important to the right understanding of the very interesting period before us, to have a distinct idea of the nature of the office held by the Hebrew judges. It will have been observed that the Hebrew constitution made no provision for a permanent and general governor of the nation. It is true that such rulers did exist, as Moses, Joshua, and the judges; but their office was not a permanent institution, but arose from circumstances, and from the necessity of the times, each ruler being, as occasion required, appointed by God, or elected by the people. We must not regard this irregularity as a defect in the Hebrew system of government; for, framed as it was, it became very possible for the state to subsist in happiness and strength without a general ruler. In the first place, God himself was the chief magistrate, and had established an agency, through which his

will might be at all times ascertained. Under him there was his visible minister, the high-priest, who was empowered to attend to the general affairs of the nation, when there was no military or civil ruler specially appointed for the purpose. We are also to remember that every tribe had its own chief or prince, whose office was permanent, and who, with the subordinate heads of families, wielded the patriarchal powers, which, in ordinary circumstances, were amply sufficient to keep the affairs of his tribe in proper order. In this state of affairs, the mild authority of the high-priest ought to have been sufficient for the purposes of general government. But this was not the case; the apostacy and rebellion of the Hebrews, and the punishment with which such sins were visited, gave occasion to the appointment of extraordinary functionaries, which the organization of the state did not itself require. These were the judges. They arose, from time to time, as they were wanted; and were sometimes called by God himself to their high work, and were sometimes elected by the people. The judge was commonly a person, who, having been instrumental in delivering the people from oppression, usually continued to administer the general government during the remainder of his life. Some, however, seem to have been appointed to govern in time of peace. Deborah ruled in Israel before the war with Jabin; Samuel certainly was not introduced to the government by his military exploits; and of Jair, Ibzan, Elon, and Abdon, it is at least uncertain that they held any military command. The oppressions which this book records were not always equally felt all over Israel; and hence the authority of the deliverer sometimes only extended over the tribes he had delivered, or over those which chose to acknowledge his authority, or concurred in his appointment. Thus Jephthah did not exercise his authority on the west of the Jordan; nor did that of Barak extend to the east of that river. Some of the judges appear to have ruled, contemporarily, over different tribes: and this is one of the circumstances which perplexes the chronology of the period.

The judges, as we have seen, did not transmit their dignity to their descendants, neither did they appoint successors. The authority of the judges was very considerable; and was in fact only limited by the Law. They exercised most of the rights of sovereignty, but they could not enact laws or impose taxes upon the people; they made peace and war, and, in their judicial character, they decided causes without appeal: yet all this power seems rather to have been the result of character and influence, than of any authority recognised as inherent in the office. No salary or income attached to it, unless it might be a larger share in the spoils of war, and such presents as might, according to Oriental custom, be offered to the judge, as testimonials of respect. These high functionaries had no external marks of distinction; they were surrounded by no circumstances of pomp or ceremony; they had no courtiers, guards, train, or equipage. They were in general men of moderate desires; and were content to deserve well of their country, without caring to aggrandize their own power, or to be enriched by the public wealth. Some of them manifest errors of conduct, which the sacred writer does not extenuate or conceal: but ancient or modern history does not exhibit a succession of public men more distinguished for disinterested patriotism and zeal, or more free from the public crimes which, in common histories, so frequently flow from resentments and from the lust of wealth or power. 'Their exalted patriotism, like everything else in the theocratical state of the Hebrews, was partly of a religious character; and these regents always conducted themselves as the officers of God; in all their enterprises they relied upon Him, and their only care was that their countrymen should acknowledge the authority of Jehovah, their invisible King.....They were not merely deliverers of the state from a foreign yoke, but destroyers of idolatry, foes of pagan vices, promoters of the knowledge of God, of religion, and of morality, restorers of theocracy in the minds of the Hebrews, and powerful instruments of Divine Providence in the promotion of the great design of preserving the Hebrew constitution, and, by that means, of rescuing the true religion from destruction.' Jahn's *Heb. Commonwealth*—sect. 'Office of the Judges;' see also his *Archæologia;* Rosenmüller, in *Lib. Jud. Proœmium;* Michaelis, *Commentaries*, art. 53; Lewis's *Origines Hebrææ;* and Horne's *Introduction*, iii. 84.

CHAPTER III.

1 *The nations which were left to prove Israel.* 5 *By communion with them they commit idolatry.* 8 *Othniel delivereth them from Chushan-rishathaim,* 15 *Ehud from Eglon,* 31 *Shamgar from the Philistines.*

Now these *are* the nations which the Lord left, to prove Israel by them, *even* as many *of Israel* as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;

3 *Namely,* five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses.

5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 And the children of Israel did evil in the sight of the Lord, and forgat the Lord their God, and served Baalim and the groves.

8 ¶ Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of [1]Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

9 And when the children of Israel cried unto the Lord, the Lord raised up a [2]deliverer to the children of Israel, who delivered them, *even* Othniel the son of Kenaz, Caleb's younger brother.

10 And the Spirit of the Lord [3]came upon

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[1] Heb. *Aram-naharaim.*

[2] Heb. *saviour.*

[3] Heb. *was.*

him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of [4]Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years. And Othniel the son of Kenaz died.

12 ¶ And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.

14 So the children of Israel served Eglon the king of Moab eighteen years.

15 But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, [5]a Benjamite, a man [6]lefthanded: and by him the children of Israel sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

17 And he brought the present unto Eglon king of Moab: and Eglon *was* a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the [7]quarries that *were* by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in a [8]summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of *his* seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:

22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and [9]the dirt came out.

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour *were* locked, they said, Surely he [10]covereth his feet in his summer chamber.

25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened *them*: and, behold, their lord *was* fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all [11]lusty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

31 ¶ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

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[4] Heb. *Aram.*
[5] Or, *the son of Jemini.*
[6] Heb. *shut of his right hand.*
[7] Or, *graven images.*
[8] Heb. *a parlour of cooling.*
[9] Or, *it came out at the fundament.*
[10] Or, *doeth his easement.*
[11] Heb. *fat.*

Verse 8. '*Chushan-rishathaim, king of Mesopotamia.*'—This king must have been something of a great conqueror, as we cannot but suppose that he had subdued the other nations west of the Euphrates before he reached the Hebrews.

— '*Served.*'—This servitude, as applied to the state of subjection to which the Hebrews were oftentimes reduced, must be understood with some variation of meaning according to circumstances; but generally it signifies the obligation to pay tribute and make presents to the conqueror. That they were obliged to render personal or military service does not appear from the Scriptures; but that they were sometimes subject to the most severe and cruel treatment will be seen in the sequel. It is very probable that their subjection to this distant king was more favourable than that to the immediately neighbouring nations and even to nations dwelling in the same land with themselves, to which they were afterwards reduced.

12. '*Eglon the king of Moab.*'—The Moabites, by a long peace, would seem to have recovered the strength which they had lost in their wars with the Amorites. Probably they, and their kindred tribes the Amorites, used, as the pretence for their aggressions, the reasons which we find in Judg. xi. 13-15; namely, that they were entitled to the country which formerly belonged to them, but which had been taken from them by the Amorites, and which the Hebrews, having recovered from the latter, retained as their own possession. As to the Amalekites, the deep and rooted enmity between them and the Hebrews, sufficiently ac-

counts for the aid which Eglon received from them in his undertaking.

13. '*The city of palm-trees.*'—That is, Jericho. Eglon would seem, in virtue of his new conquests, to have established the royal residence on the west of the river, at Jericho. As this was in the tribe of Benjamin, that tribe doubtless felt more strongly than those more remote, the severity of the Moabitish oppression. Hence we are not surprised to find the next deliverer belonging to that tribe.

15. '*Lefthanded.*'—The Septuagint and Vulgate versions sanction the opinion entertained by many that Ehud was an ambidexter, one who could use both hands alike. The original indeed seems to sanction the other opinion that Ehud was really left-handed, that is, that he had a better use of his left hand than of his right. It is אִטֵּר יַד־יְמִינוֹ 'bound in his right hand:' which seems to imply a deficiency of power in his right hand, compensated by unusual power in the left; and this is the explanation of Josephus. One thing is certain, that the tribe of the Benjamites was remarkable for men who enjoyed a singular facility in the use of their *left* hand, whatever might be the condition of their *right*. Thus in ch. xx. 16, we read of 700 left-handed Benjamites, every one of whom could sling a stone at a hair's breadth, and not miss. The expression for 'left-handed' is exactly the same there, as that which here characterises the left-handedness of Ehud; and that this singular endowment or acquirement was not mere left-handedness, we seem to learn from 1 Chron. xii. 2, where the sacred historian, speaking of the men of that tribe who resorted to David at Ziklag, says:—'They were armed with bows, and *could use both the right hand and the left* in hurling stones and shooting arrows out of a bow.' Notwithstanding, therefore, the rather strong inference from the Hebrew word rendered 'left-handed,' it is highly probable that the 'left-handed' Ehud, and the 700 'left-handed' Benjamites were ambidexterous, like the men of the same tribe in the above-cited text. We may, nevertheless, suppose that some of the Benjamites were particularly skilled in the left hand, to the neglect of the right, and that others were trained to use both hands with equal effect. It is curious to find this tribe, in particular, distinguished in this manner. 'Benjamin' means 'son of the right hand,' and one might also suspect that some fancy in connection with their name, had led the tribe to give particular attention to cultivating the power of their hands. The reason why the left-handedness of Ehud is here noticed is evidently to account for his being able to good purpose to carry on his right thigh, under his garment, the weapon usually worn on the left. No one would suspect that he had any weapon, unless they saw it girded upon his left thigh; and very probably he disposed his dress so as to expose his left side more than the other, which would at the same time preclude the suspicion that he had arms, and enable him the more effectually to conceal the weapon he actually carried.

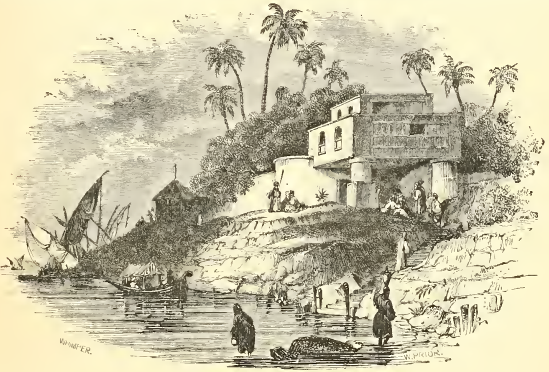
18. '*When he had made an end to offer the present, he sent away the people that bare the present.*'—This present was perhaps the annual tribute, or at least an occasional offering, such as it is usual in the East for tributaries and subordinate governors to send their lord. Such offerings the pride of Oriental despotism determines to be tribute, even when they are strictly presents from a foreign and independent power. The English ambassadors to Persia and China had great trouble to make it distinctly understood, that the presents of which they were the bearers, were not to be regarded in the light of tribute, but as tokens of consideration from a friendly power. This point was, with much difficulty and debate, gained in Persia; but it was never unequivocally conceded in China, where our ambassadors were invariably regarded as the bearers of tribute. Israel then being in subjection to Eglon, their 'present' was doubtless a customary tribute. It seems to have been introduced with great state, being carried by several persons. It is quite Oriental, to make the utmost parade of such offerings. The king, to magnify his power, and the offerer, to enhance the apparent value of his gift, concur in this desire for a parade—a great number of men, horses, and camels, being employed to convey what a very few, if not one, might carry with ease. The principle of this matter seems to us to be well illustrated by the existing practice in Persia. At the great annual festival of Nurooz, at the vernal equinox, the king sits in state and receives with great solemnity the presents which are at that season sent to him from all parts of his empire. The tributary and dependent chiefs and princes who acknowledge him as paramount lord, then send their tributes and dues in the form of presents; the governors of provinces thus also send their annual offerings; and even the ministers of state, and all those invested with high office, are expected to contribute their present on the occasion. And all this, although in the first instance it has the appearance of a voluntary offering, is in fact a rigidly exacted tribute, which no one can in safety hope to evade. Oriental ostentation prefers to receive in this form, and with this state and parade, what might be conveniently and certainly obtained in another form. Two-fifths if not one half of the revenue of Persia, is received in this manner and on this occasion. These offerings usually consist of the best specimens of the produce and manufactures of the countries from which they come. Even money is often offered, and is sure to be favourably received. Mr. Morier's account of the affair is an instructive illustration of the many passages of Scripture which allude to the custom:—'The first ceremony was the introduction of the presents from different provinces. That from Prince Hossein Ali Mirza, governor of Shiraz, came first. The master of the ceremonies walked up, having with him *the conductor of the present*' (this was Ehud's office on the present occasion), 'and an attendant who, when the name and titles of the donor had been proclaimed, read aloud from a paper a list of the articles. The present from Prince Hossein Ali Mirza consisted of *a very long train of trays placed on men's heads*, on which were shawls, stuffs of all sorts, pearls, etc.; then many trays filled with sugar, and sweetmeats; after that many mules laden with fruits, etc. The next present was from Mohammed Ali Khan, Prince of Hamadan, the eldest born of the king's sons. His present accorded with the character which is assigned him; it consisted of pistols and spears, a string of one hundred camels, and as many mules. After this came the present from the Prince of Yezd, another of the king's sons, which consisted of shawls and silken stuffs, the manufacture of his own town. Then followed that of the Prince of Meshed: and last of all, and most valuable, was that from Hajee Mohamed Hossein Khan, Ameen-ed-Doulah' (prime minister). 'It consisted of fifty mules, each covered with a fine Cashmere shawl, and each carrying a load of one thousand tomauns.' A tomaun is a gold coin worth about twelve shillings; and one or two camels would have carried the whole, which fifty were employed to carry for the purpose of parade.

19. '*The quarries that were by Gilgal.*'—It does not appear what sort of quarries there might be at Gilgal in the plain of Jericho. The word unquestionably means graven images in other places (see Deut. vii. 25; Jer. viii. 19; li. 52); and is so understood by the Septuagint and Vulgate in the present text. The idols might have been erected at Gilgal by Eglon, and the sight of them there would inspire Ehud with new ardour to execute his purpose.

21. '*Thrust it into his belly.*'—The Scripture, as in some parallel cases, mentions this as a historical fact, without either commendatory or reprehensive remark; and we have certainly no right to infer the approbation which is not expressed. No doubt Ehud's deed was a murder; and the only excuse for it is to be found in its public object, and in the fact that the notions of the East have always been and are far more lax on this point than are those which Christian civilization has produced among the nations of Europe. No one can read a few pages of Oriental history without being aware of this: and it is by Oriental notions rather than by our own, that such acts as those of Ehud must, to a certain extent, be judged. Indeed there is a certain state of uncivilization existing *somewhere* in *all* ages, in which such an act is not regarded as a crime. At the time this act was performed all nations seem to have been in that degree uncivilized; for no one who has ac-

quainted himself with the sentiments which then and long after prevailed, will apprehend that there anywhere existed a public opinion in any quarter by which the act of Ehud would have been condemned. We need not greatly wonder at this if we recollect that two centuries have scarcely passed since a pamphlet by Colonel Titus (*Killing no Murder*), written for the purpose of recommending and vindicating such assassinations (with special reference to Oliver Cromwell), acquired great celebrity, and was received with much approbation by not a few high born and educated persons in this country. Not so much as forty years ago there were those who could judge that the feeling in which the publication originated, and the sentiment to which it appealed, would still find a response in *this* country; for the pamphlet was then republished under the avowed impression that its arguments were applicable to the encouragement and justification of any attempt which might be made upon the life of Napoleon Buonaparte.

24. '*He covereth his feet in his summer chamber.*'—It is customary for people in the East to take a nap in the afternoon during the heat of the day; and the servants of Eglon appear to have supposed that their lord had locked himself up in the summer parlour to enjoy his customary sleep. The 'summer parlour' seems to have been one of those detached or otherwise pleasantly situated apartments which are still usually found in the gardens and mansions of the East, and to which the master retires to enjoy a freer air and more open prospects than any other part of his dwelling commands, and whither he usually withdraws to enjoy his *siesta* during the heat of the day. It is strictly a private apartment, into which no one enters without a very special invitation; and accordingly it is here described as an apartment which the king 'had for himself alone.' As such apartments frequently communicate by a private stair with the porch, so that any one can go from it to the street without the necessity of passing into or through the interior parts of the mansion, it will be seen that there was nothing to impede the egress of Ehud unless the porters of the outer gate had seen any cause for suspicion.

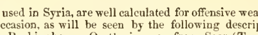


Summer Parlour on the Nile.

28. '*Took the fords of Jordan.*'—This must have been to prevent the Moabites, who remained in their own country east of the Dead Sea, from passing over the Jordan, to assist their countrymen who had established themselves on the west of that river, as well as to prevent the escape of the latter. The river Jordan has several fordable places, which are of course more numerous in summer than in winter or spring, when the stream is swollen with rains or melted snows. It is now seldom forded except on horseback; and the few places otherwise fordable were, as we see, well known to the ancient inhabitants, who on this and other occasions guarded them, to prevent the passage across the river. The points where the river may, in different parts of the year, be forded, are still well known to the inhabitants of the land, although the communication across the river is now very infrequent.

31. '*Shamgar.*'—From the manner in which Shamgar is mentioned here, it does not appear whether he took any part in the administration of affairs; but from the notice which is taken of 'the days of Shamgar,' in ch. v. 6, it is probable that he did. Dr. Hales thinks that the time of his administration is included in the eighty years, and that his government on the west was in part contemporary with that of Ehud on the east of the Jordan. But in the absence of other positive information, it may be safe to prefer the statement of Josephus, who says that Shamgar *succeeded* Ehud, but died in the first year of his administration.

— '*Slew....six hundred men with an ox goad.*'—We are to suppose that the Philistines made an attempt to subdue the southern tribes, but were repulsed with the loss of six hundred men by Shamgar, who was probably a husbandman, and other men, who fought the invaders with the ox-goads which they were employing in their labour. It is not necessary to suppose this the single-handed exploit of Shamgar; but as, even so, the deed was not equal to some afterwards performed by Samson, this point must be allowed to remain uncertain. The ox-goads, which are still used in Syria, are well calculated for offensive weapons on occasion, as will be seen by the following description from Buckingham. On the journey from Soor (Tyre) to Acre he observed the people ploughing the ground for corn:—'Oxen were yoked in pairs for this purpose, and the plough was small and of simple construction, so that it seemed necessary for two to follow each other in the same furrow, as they invariably did. The husbandman



Ox-Goad.

holding the plough with one hand, by a handle like that of a walking crutch, bore in the other a goad of seven or eight feet in length, armed with a sharp point of iron at one end, and at the other with a plate of the same metal shaped like a caulking-chisel. One attendant only was necessary for each plough, as he who guided it with one hand spurred the oxen with the point of the goad, and cleaned the earth from the ploughshare by its spaded heel with the other.' (*Palestine*, i. 91.) Maundrell, who gives nearly the same description, says, 'May we not conjecture that it was with such a goad as one of these that Shamgar made that prodigious slaughter related of him? I am confident that whoever should see one of these instruments would judge it to be a weapon not less fit, perhaps fitter, than a sword for such execution.'

[Verses 1 and 2, Appendix, No. 24.]

CHAPTER IV.

4 Deborah and Barak deliver Israel from Jabin and Sisera. 21 Jael killeth Sisera.

And the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host *was* Sisera, which dwelt in Harosheth of the Gentiles.

3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

4 ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, *saying*, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And I will draw unto thee to the [1]river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, *which was* of the children of [2]Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which *is* by Kedesh.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera [3]gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And [4]the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not [5]a man left.

17 ¶ Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a [6]mantle.

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened [7]a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael Heber's wife took a nail of the tent, and [8]took an hammer in her hand,

[1] Psal. 83. 9, 10.
[2] Num. 10. 29.
[3] Heb. *gathered by cry*, or, *proclamation.*
[4] Psal. 83. 9, 10.
[5] Heb. *unto one.*
[6] Or, *rug*, or, *blanket.*
[7] Chap. 5. 25.
[8] Heb. *put.*

and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.

23 ¶ So God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel [9]prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

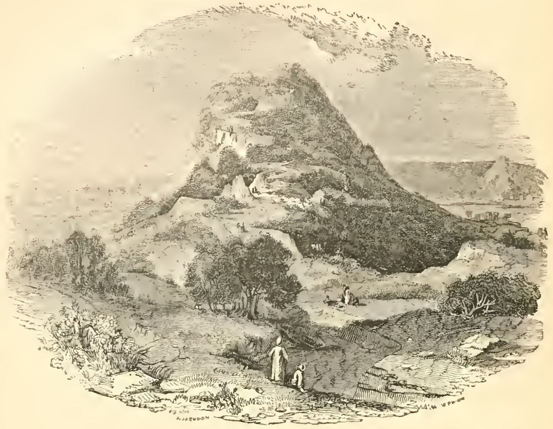
[9] Heb. *going went and was hard.*

Verse 2. '*Jabin king of Canaan.*'—The northern Canaanites had, in the course of time, recovered from the effects of that great overthrow which they sustained in the time of Joshua. A new Jabin, reigning like his predecessor in Hazor, by the lake Merom, rose into great power. His general, Sisera, was an able and successful warrior; and his powerful military force contained not fewer than 900 of those iron-armed chariots of war which the Israelites regarded with so much dread. With such a force he was enabled, for the punishment of their sins, to reduce the northern tribes to subjection, and hold them tributary. Considering the character of the power which now prevailed over them, there is reason to conclude that this was the severest of all the oppressions to which Israel had hitherto been subject. The song of Deborah in the next chapter conveys some intimations of their miserable condition. The villages and open homesteads, which were continually liable to be pillaged, and the inhabitants insulted and wronged by the Canaanites, were deserted throughout the land, and the people found it necessary to congregate in the walled towns. Travelling was unsafe; in consequence of which the highways were deserted, and those who were obliged to go from one place to another, found it necessary to journey in bye-roads and unfrequented paths. At the places to which it was necessary to resort for water, they were waylaid and robbed, wounded or slain: and, to crown all, they were disarmed; among 40,000 in Israel, a shield or spear was not to be found. The details of this picture are exactly such as are offered by the condition of any oppressed or subjugated population, at this day, in the East. The government itself may be content with its tribute; but it will be obliged to wink at, because unable to prevent, the far greater grievances, the exactions, robberies, insults, woundings, deaths, to which the people are subjected by the inferior officers of government, by bands of licentious soldiers, and by an adverse and triumphant populace,—all of whom look upon them as their prey and spoil, as things made only to be trampled on. Such oppression the Israelites endured for twenty years. They then remembered that, to them, trouble was the punishment of sin; and that there was One able and willing to deliver them, if they would but turn themselves unto Him. They did turn, and their deliverance was certain from that hour. *Pictorial History of Palestine*, ii. 378.

10. '*Ten thousand men at his feet.*'—Patrick and others think that this means that the soldiers were all footmen. This is very probable; but it does not necessarily follow from the expression, which is merely an Oriental mode of reference to the persons who are subject to the control of a particular person. It may be taken from the action of a slave being prostrate at the feet of his master, denoting submission or obedience. We continually meet with the expression in Oriental books. Mr. Roberts says that when the Hindoos speak of the British king, they often allude to the millions that are 'at his feet.' The governors, generals, or judges in the East are said to have the people of such countries, armies, or districts 'at their feet.' Nay, it is common for masters, and people of small possessions, to speak of their domestics as being 'at their feet.'

11. '*Pitched his tent.*'—This is an interesting indication that this family retained in a settled country like Palestine the habits of a pastoral people. At the present time, a very large proportion of the existing population of Persia consists of pastoral tribes of foreign (Tartar) origin, who pitch their tents and feed their flocks in the pasture lands and (except by themselves) unappropriated plains of that extensive region.

12. '*Mount Tabor.*'—This mountain was on the confines of Zebulun and Naphtali, and stands out in the north-east corner of the plain of Esdraelon. Its name appears among the Greek and Roman writers in the shape of *Itabyr*ion and *Ataby*rion, and it is now known by the name of Jebel Tur. The only other places of Scripture where its name occurs are Josh. xix. 22; Judg. viii. 18; Ps. lxxxix. 12; Jer. xlvi. 18; Hos. v. 1. Mount Tabor stands out alone and eminent above the plain, with all its fine proportions from base to summit displayed at one view. It lies about five miles south of Nazareth, and has been generally regarded as the mountain on which our Lord was transfigured; but this is very uncertain, and its name does not occur in the New Testament. The height of the mountain has been very differently estimated. Some of the old travellers reckoned it to be four miles high! Others, more moderate, were content with two miles, or even with one mile; and it has since been, by later accounts, reduced in its altitude. According to the barometrical measurements of Schubert, the height of the summit above the level of the sea is 1905 feet, and 1432 feet above the level of the plain at its base. At the top is an oval plain, of about a quarter of a mile in its greatest length, covered with a bed of fertile soil on the west, and having at its eastern end a mass of ruins, seemingly the vestiges of churches, grottoes, strong walls and fortifications, all decidedly of some antiquity, and a few appearing to be the works of a very remote age. Three of the grottoes are, absurdly enough, pointed out by the local guides as the remains of the three tabernacles which Peter *proposed* to erect for Jesus, Moses, and Elias. No particular history is assigned to any other of the remains, which seem, however, to have been mostly extensive religious buildings. The whole appears to have been once enclosed within a strong wall, a large portion of which still remains entire on the south side, having its firm foundations on the solid rocks; and this appears to be the most ancient part. Perhaps we might attribute to these a very high antiquity; for the mountain seems to have been from the earliest times employed as a military post, for which it is admirably adapted. From the summit of this mountain there is one of the most extensive and interesting prospects which the country affords. To the south is discovered a series of valleys and mountains, extending as far as Jerusalem, fifty miles distant; to the east, the valley of the Jordan, with the lake of Tiberias, appear as beneath the feet, the lake itself seeming as if enclosed in the crater of a volcano; to the north are the plains of Galilee, backed by mountains, beyond which is visible, to the north-east, the high snow-capped range of Jebel-eth-Thelj, or 'the Snowy Mountain,' which is one of the designations of Jebel-esh-Sheikh—the Mount Hermon of Scripture. To the west, the horizon line of the Mediterranean is visible over the range of land near the coast, and portions of its



Mount Tabor.

blue surface are seen through the openings left by the downward bends in the outline of the western hills.

The mountain itself, as viewed from the south-west, presents a semi-globular appearance; but from the north-west it bears the aspect of a truncated cone. 'It is,' says Pococke, 'one of the finest hills I ever beheld, being a rich soil that produces excellent herbage, and is most beautifully adorned with groves and clumps of trees.' These are chiefly, according to Burckhardt, composed of the oak and wild pistachio; but there are also (says Hasselquist) the carob-tree, the terebinth, the holly, and the myrtle, not to mention the large variety of other plants and flowers which cover the surface. The verdure is less abundant on the south than on the other sides of the mountain. There are ounces and wild boars in the wooded parts (Burckhardt); and Hasselquist saw the rock-goat and fallow-deer. Red partridges, also, are in great numbers. William Biddulph, who was there early in the seventeenth century, gives a much fairer account of the mountain than some subsequent travellers. 'We beheld,' he says, 'the prospect of the mountain to be very pleasant, somewhat steepie, but not very high nor very large, but a comely round mountaine, beset with trees and thicke bushes, which at that time of the yeere flourished greene.' Besides the travellers cited in the course of the note, see Maundrell's *Journey*; Jolliffe's *Letters from Palestine*, i. 40; Rae Wilson's *Travels*, p. 367; Carne's *Letters from the East*, p. 253; Robinson's *Biblical Researches*, iii. 210-227; Schubert's *Morgenland*, iii. 174-180; Lord Nugent, *Lands Classical and Sacred*, ii. 204, 205.

15. '*Sisera lighted down off his chariot, and fled away on his feet.*'—This seems rather strange conduct; but it is evident that the chariots being so hotly pursued, particularly perhaps his own chariot, which may have been distinguished by its greater splendour—he saw that his only chance for safety was to escape on foot, when he had an opportunity to do this unnoticed, calculating that Barak would continue the pursuit of the chariots, as actually happened.

18. '*Into the tent.*'—We must consider these Kenites as Arabs, and estimate their proceedings accordingly. Sisera's claim on Jael, in the absence of Heber, was perfectly proper. When a stranger comes to an Arab camp where he has no acquaintance, he proceeds to the first tent, and if the proprietor is himself absent, his wife or daughters are not only authorized, but required to perform the duties of hospitality to him. As a character for liberal hospitality is an actual distinction to an Arab, no one can with honour repel from the tent a stranger who claims hospitality, nor, in ordinary circumstances, does any one desire to do so: on the contrary, there is rather a disposition to contend who shall enjoy the privilege of granting him entertainment. In the present instance Sisera's application to the tent of the sheikh, whose privilege it was more especially to entertain strangers, was in the common course of things. As belonging to a friendly people, Sisera's claim for protection was as valid as a common claim for hospitality, and could not be refused. Having once promised protection to a person, and admitted him to his tent, the Arab is bound not only to conceal his guest, but to defend him even with his life, from his pursuers; and if his tent should be forced and his guest slain there, it is his duty to become the avenger of his blood. On these sentiments of honour Sisera seems to have relied; particularly after Jael had supplied him with refreshments, which, in the highest sense, are regarded as a seal to the covenant of peace and safety: and, in fact, after all this, an Arab would be bound to protect with his own life even his bitterest enemy, to whom he may have inadvertently granted his protection. It is probable that Jael introduced Sisera for safety into the inner or woman's part of the tent. This she might do without impropriety, although it would be the most grievous insult for any man to intrude there without permission. There he was safe, as a pursued man.

19. '*She .... gave him drink.*'—It is very likely that Sisera not only desired to have some refreshment, because he really wanted it, but as a seal to the pledge of protec-

tion which he had received in the words 'Fear not,' which Jael had addressed to him. At least his mind seems to have been satisfied; for he had then no hesitation to recruit his weary frame with sleep. A person who needs protection always feels quite at rest on the subject when he has once obtained meat or drink. This is the case even with a captive enemy, and much more so with a guest, as Sisera was. We have illustrated part of this subject in the note to Num. xviii. 19; and we now limit our attention to the single point to which we have adverted. The usage was not peculiar to the Orientals. We find it in Homer. Lycaon had been a captive to Achilles, who sent him to Lemnos to be sold: but he escaped from thence, and was again found by Achilles on the field of battle. He thus commences his plea for life:—

> 'I clasp thy knees, Achilles! Ah, respect
> And pity me. Behold! I am as one
> Who hath sought refuge even at thy hearth.'

A very striking instance of the force of this feeling, as connected with the simple act of receiving drink from a captor, occurs in Bohaeddin's *Vita Saladini*. 'During a truce between the Crusaders and the Saracens, in the Holy Land, Reginald, lord of Kerak, cruelly pillaged and imprisoned the (pilgrim) caravan returning from Mecca to Egypt; adding insult to breach of faith—"Let your Mahomet deliver you!" Fired with indignation thereat, Saladin the sultan vowed to despatch him with his own hand, if he could ever make him prisoner. The fatal battle of Hattin, in which the Crusaders were defeated, and their principal commanders taken, gave him that opportunity. He then ordered the captives into his presence —Guy de Lusignan, the king of Jerusalem, his brother Geoffry, and Count Reginald. Saladin presented Guy, who was nearly expiring for thirst, with a delicious cup cooled with snow, out of which the king drank, and then gave it to Reginald. "Observe," said Saladin, "it is *thou*, king, and not *I*, who hast given the cup to this man." After which he said to Reginald—"See me now act the part of Mohammed's avenger." He then offered him his life, on condition of his embracing the Mohammedan faith; and on his refusal, the sultan first struck him with his drawn scimitar, which breaking at the hilt, his attendants joined and despatched him.' Here we see that Saladin felt and intended that the cup which he gave Lusignan should be received as a pledge of protection. So it was probably understood by the king, whose good-natured attempt to include Reginald in the concession, obliged the sultan to call his attention to the fact that the force of the pledge depended on its being received immediately from the person with whom the power to grant protection rested.

20. '*Thou shalt say, No.*'—Sisera seems to have felt quite certain that the pursuers would not dare search the haram, after the woman had denied that any man was there. Indeed, it is almost certain that they would not have done so: for the Hebrews had too long and too recently been themselves a nomade people, not to have known that a more heinous and inexpiable insult could not be offered to the neutral Kenite Emir, than to disturb the sanctity of his haram, or even to enter, unpermitted, the outer part of his tent. We very much doubt whether they would have ventured, even if they had been certain that Sisera was there, to have entered to kill him, or take him thence, while under Heber's protection, although they might possibly have tried means of withdrawing him from that protection.

21. '*Nail of the tent.*'—This was probably one of the large pins which are driven into the ground, and to which are attached the ropes which, at the other extremity, are fastened to the poles of the tent in order to keep them erect. These pins are generally of wood, but sometimes of iron, and are driven into the ground by a mallet, which is apparently the 'hammer' of the text. It would seem that Jael could find no instrument more suited to the purpose.

It is very likely that Jael, when she first invited Sisera to the protection of her husband's tent, had no intention to destroy him. But as he slept, the thought seems to have occurred to her that the greatest enemy of the Israelites now lay helpless before her, and that it was in her power to win great favour from the victors by anticipating the almost certain death which awaited the chief captain of Jabin's host. When we reflect that 'there was peace between Jabin, king of Hazor, and the house of Heber the Kenite,' and that it was in the knowledge that he deserved no wrong at *their* hands, that Sisera accepted the shelter which Jael offered; and when, moreover, we consider that the emir, Jael's husband, had no interest in the result, save that of standing well with the victorious party, it will be difficult to find any other motive than that which we have assigned—the desire to win the favour of the victors—for an act so grossly opposed to all those notions of honour among tent-dwellers on which Sisera had relied for his safety. It was a most treacherous and cruel murder, wanting all those extenuations which were applicable to the assassination of king Eglon by Ehud. The time is gone by when commentators or historians might venture to justify this deed. Our extended acquaintance with the East enables us to know that those Orientals whose principles would allow them to applaud the act of Ehud, would regard with horror the murder, *in his sleep*, of a confiding and friendly guest, to whom the sacred shelter of the tent had been offered. That Deborah, as a prophetess, was enabled to foretel the fall of Sisera by a woman's hand, does not convey the Divine sanction of this deed, but only manifests the Divine foreknowledge; and that the same Deborah, in her triumphant song, blesses Jael for this act, only indicates the feeling, in the first excitement of victory, of one who had far more cause to rejoice at the death of Sisera than Jael had to inflict it.

22. '*As Barak pursued Sisera.*'—He continued to pursue the chariots after the escape of Sisera (*v.* 16), but, not finding Sisera when he had routed the whole host, appears to have hastened back to seek the fugitive.

CHAPTER V.

The song of Deborah and Barak.

Then sang Deborah and Barak the son of Abinoam on that day, saying,

2 Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves.

3 Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the Lord; I will sing *praise* to the Lord God of Israel.

4 Lord, [1]when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 [2]The mountains [3]melted from before the Lord, *even* [4]that Sinai from before the Lord God of Israel.

6 In the days of [5]Shamgar the son of Anath, in the days of [6]Jael, the highways were unoccupied, and the [7]travellers walked through [8]byways.

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[1] Deut. 33. 2. [2] Deut. 4. 11. Psal. 97. 5. [3] Heb. *flowed.* [4] Exod. 19. 18. [5] Chap. 3. 31. [6] Chap. 4. 18. [7] Heb. *walkers of paths.* [8] Heb. *crooked ways.*

7 *The inhabitants of* the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They chose new gods; then *was* war in the gates: was there a shield or spear seen among forty thousand in Israel?

9 My heart *is* toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord.

10 [9]Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

11 *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the [10]righteous acts of the Lord, *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the Lord go down to the gates.

12 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty.

14 Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that [11]handle the pen of the writer.

15 And the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on [12]foot into the valley. [13]For the divisions of Reuben *there were* great [14]thoughts of heart.

16 Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? [15]For the divisions of Reuben *there were* great searchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea [16]shore, and abode in his [17]breaches.

18 Zebulun and Naphtali *were* a people *that* [18]jeoparded their lives unto the death in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.

20 They fought from heaven; the stars in their [19]courses fought against Sisera.

21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the horsehoofs broken by the means of the [20]pransings, the pransings of their mighty ones.

23 Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.

24 Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.

25 He asked water, *and* she gave *him* milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer; and [21]with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

27 [22]At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down [23]dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned [24]answer to herself,

30 Have they not sped? have they *not* divided the prey; [25]to every man a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil?

31 So let all thine enemies perish, O Lord: but *let* them that love him *be* as the sun when he goeth forth in his might. And the land had rest forty years.

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[9] Or, *Meditate.*
[10] Heb. *righteousness of the LORD.*
[11] Heb. *draw with the pen, &c.*
[12] Heb. *his feet.*
[13] Or, *In the divisions, &c.*
[14] Heb. *impressions.*
[15] Or, *In.*
[16] Or, *port.*
[17] Or, *creeks.*
[18] Heb. *exposed to reproach.*
[19] Heb. *paths.*
[20] Or, *tramplings*, or, *plungings.*
[21] Heb. *she hammered.*
[22] Heb. *Between.*
[23] Heb. *destroyed.*
[24] Heb. *her words.*
[25] Heb. *to the head of a man.*

Verse 1. '*Then sang Deborah.*'—The fine triumphal ode in this chapter is a noble specimen of Hebrew poesy; the more prominent beauties of which will not fail to strike the reader even as seen through the disadvantages of a translation, made at a time when the principles of Hebrew poetry were but little understood. It has been ably analyzed and illustrated by Bishop Lowth and others. 'Its design,' says Dr. Hales, 'seems to be two-fold, religious and political: first, to thank God for the recent victory and deliverance of Israel from Canaanitish bondage and oppression; and next, to celebrate the zeal with which some of the tribes volunteered their services against the common enemy; and to censure the lukewarmness and apathy of others, who staid at home, and thus betrayed the public cause; and by this contrast and exposure to heal those fatal divisions among the tribes so injurious to the common weal.'

Much ingenious but somewhat too lax criticism has been produced to shew that this poem must have been in fact composed long after the events to which it relates. Much has been inferred from a supposed resemblance which it bears to Ps. lxviii., whence it has been supposed that the psalm was the original from which this was imitated. But it is surely quite as reasonable to infer that certain ideas and phrases in this ancient theophania were transferred to the psalm, which is admitted to have been composed on occasion of the removal of the ark by David. The allegation is part of a system which denies to the early books of Scripture the antiquity which they claim, and assigns them to a much later age than the events which they describe. That this ode does however belong to the earlier time, might be shewn by no small amount of internal evidence. Thus it alludes to several historical facts, which are not mentioned in ch. iv., nor anywhere else in Jewish history; and which are such as a later writer would not have been likely to invent. Such are the mention of Jael in *v.* 6, a leader apparently contemporary with Shamgar (Judg. iii. 31), who is elsewhere entirely passed over. So too, in ch. iv., only the tribes of Zebulon and Naphtali are spoken of (comp. *v.* 18); but in *v.* 14, 15 of the song, Ephraim, Benjamin, Manasseh, and Issachar, are represented as having been present at the battle. In *v.* 23 the poetess invokes curses on Meroz, of which there is elsewhere no mention. All these are beyond the invention of a later poet; at least, they give to such a supposition the greatest degree of improbability. So too the mention of the *mother* of Sisera probably rests upon family circumstances, well known to the Israelites of the day; while a later poet, in employing an ornament of this kind, would have been far more likely to have introduced the wife or children of the unfortunate chief, lamenting the destruction of a husband and a father.—In the second place, the poem exhibits no allusion whatever to events of a later age, nor any traces of a later language. On the other hand, there are traces of the more ancient views in respect to God, which in later ages were changed,—*e. g.*, God is represented as dwelling on Mount Sinai; while afterwards Zion becomes his habitation.

The following may be mentioned as among the most important of the works and treatises which have been written in illustration of this Song, to some of which we have ourselves been much indebted:—Schultens, *Obss. Philol. Crit. ad Deboræ et Mosis Cantica*, 1745; Lüderwald, *Spicileg. Obss. in Deboræ Epinicium*, 1772; Schnurrer, *Comment. Philol. in Cantic. Deboræ*, 1775; Weston, *An Attempt to translate and explain the difficult Passages in the Song of Deborah*, 1788; Hollman, *Comment. Philol. Crit. in Carmen Deboræ*, 1818; Kalkar, *De Cantico Deboræ*, 1834; Robinson, *Interpretation of Judges* v., in the *American Biblical Repository* for 1831.

2. '*For the avenging of Israel.*'—The original words thus translated have, says Dr. Robinson, 'been a *crux interpretum* in every age.' The Vatican copy of the Septuagint has ἀπεκαλύφθη ἀποκάλυμμα ἔν Ἰσραήλ, 'a revelation has been revealed in Israel'—a version which stands in no possible connection with the context; while it seems impossible to discover how the Vulgate makes out from the Hebrew words the sense *ad periculum*, which it gives thus: *qui sponte obtulistis de Israel animas vestras ad periculum*, 'who of Israel freely exposed your lives to peril.' The verb פָּרַע *parah*, sometimes means 'to let loose, to free from restraint,' whence the version of Luther and many other continental translators; but it occurs in a bad sense whenever so employed elsewhere (Exod. xxxii. 25; Prov. xxix. 18), and neither in a good or bad sense does that interpretation suit the context. Our own version, although not very clear, is preferable to any of these, and appears to have been derived from the Syriac, in which the word in question signifies 'to avenge.' Still the sense thus obtained is not produced without a painful and scarcely justifiable inversion of the whole sentence; and, upon the whole, the version offered by the Alexandrian codex of the Septuagint, which has the sanction of Theodotion, and has been in modern times produced by Schnurrer, is critically the most correct, as it certainly is the most intelligible of any—'that the leaders led in Israel.' It has been adopted by Dr. Robinson, who translates the verse thus:—

'That the leaders led in Israel,
That the people willingly offered themselves,
Praise ye Jehovah!'

He shews how suitable it is to the context by remarking: 'Israel had long been sunk in despondency, and was incapable of making an effort to throw off its chains. Hence the prophetess begins with a burst of gratitude to God, that the nation had once more roused itself to action. The second clause refers, by common consent, to the people, who spontaneously came forward to the war: what then could be more suitable or natural, than that the first clause should contain a reference to the princes and rulers of the people, who did the same? We see in the case of Barak how unwilling they were to lead the way; and the same fact is asserted in *v.* 17. That this unwillingness was overcome, both on the part of the rulers and of the people, the prophetess makes the opening subject of her song of praise.'

6. '*In the days of Shamgar....in the days of Jael.*'—Of Shamgar see the note on iii. 31. In the interval which followed between him and the oppression by Jabin, we may perhaps place Jael, who is here spoken of along with Shamgar, as a judge or deliverer of Israel; but who is nowhere else mentioned in the Jewish annals. The older interpreters have generally supposed this person to be the same with the wife of Heber, mentioned below. There is, however, no ground whatever for this assumption, except the identity of the names; and in the multiplicity of instances in which different Hebrews bore one and the same appellation, this ceases to be an argument for an identity of persons here. There are besides several considerations against this assumption. The wife of Heber is nowhere spoken of, except as the destroyer of Sisera; had she been formerly celebrated, there could hardly have failed to be some distinct allusion to it. Further, the phrase *in the days of any one*, is nowhere employed except in reference to persons who have made an epoch in history by their character and distinguished standing; *e.g.*, Gideon, Judg. viii. 28; Saul, 1 Sam. xvii. 12; David, 2 Sam. xxi. 2.

7. '*The villages ceased.*'—What goes before in *italics*, rather mars than improves the sense. It is easy to understand that the inhabitants of the villages and small towns, being peculiarly defenceless and exposed to oppression, in so troubled a state of society, would in time abandon their homes and repair to the fortified towns and the caverns of the mountains, so that at length an occupied village could scarcely be found in the country. Dr. Robinson proposes 'the leaders ceased.' But the reasons advanced for it seem to us of little weight, and the sense of the authorized version is not only better supported, but appears much more suitable to the context.

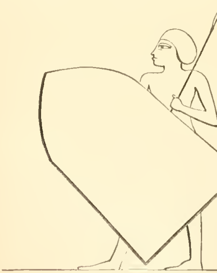
— '*A mother in Israel.*'—Deborah here calls herself 'a mother in Israel' in the sense of benefactress; just as distinguished men are termed 'fathers of their country,' or 'fathers' in general. Job xxix. 16; Gen. xlviii. 5. Compare also the use of the phrase father towards a prophet (2 Kings vi. 21; xiii. 14).

8. '*Was there a shield or spear seen .... in Israel.*'—We thus see that it was the policy of the northern Canaanites, while the Israelites were in subjection, as it was afterwards of the Philistines (1 Sam. xiii. 9), to deprive the people of their arms. Did Shamgar's employment of the ox-goad arise from the want of a better weapon? This text affords us an opportunity of noticing shields and spears, which are so often mentioned in the Bible, accompanied by such pictorial illustrations as will, at one view, bring the whole subject fully before the reader. They exhibit the various forms of these offensive and defensive arms among the same and among different ancient people, and also among those modern Oriental nations which are supposed to have preserved the ancient forms of these weapons. From these, and from

the statements which we annex, some ideas of the form of the Hebrew weapons may be collected. We are not to suppose that there was anything peculiar in their shape or substance. There are fewer peculiarities in the arms of most nations than in anything else belonging to them. The act of warfare itself brings them acquainted with the weapons of their neighbours, and perhaps of remote nations; and a people is seldom slow in adopting from a conquered or conquering enemy, improved or varied forms of the arms which they mutually employ. Hence, as we know little or nothing precisely concerning the forms of the Hebrew arms, we may safely consider them as represented by those of the nations with which they were acquainted.

Shields.—The shield is unquestionably the most ancient and most general piece of defensive armour in the world. When it was first invented we cannot say: but it is mentioned in the Bible long before helmets or other defensive armour. It is the only defensive armour mentioned in the books of Moses. The Egyptians as usual claim the honour of the invention; and before it was discovered, men probably endeavoured to break the force of blows by investing—as Diodorus tells us that the first kings of Egypt did — their persons in the skins of lions and bulls. Among the means for this purpose, the superior convenience and efficacy of such a contrivance as a shield, could not fail soon to occur to the mind: and accordingly, there is hardly any nation in which the shield, in some form or other, is not employed. Savages, who have not the least idea of such defences as the helmet or cuirass, are yet seldom found without the shield.

There are three, if not four, sorts of shields mentioned in Scripture; or, at least, there are four names by which they are distinguished. The largest seems to be that called צִנָּה *tzinnah*, which was twice the size of the ordinary shield, as we learn from 1 Kings x. 16, 17; 2 Chron. ix. 16, where 600 shekels of beaten gold were employed in the construction of the one, and 300 shekels of the other. Formidable as this weight of metal for the *tzinnah* is, it probably does not give an approximating idea of its full weight, and still less of its size, as shields were almost never wholly of metal, but were of wood or skin covered with metal. We may suppose the *tzinnah* to answer to the larger kind of shields which were used in ancient nations. Concerning these and other ancient arms there are very complete indications in Homer's Iliad. Among his heroes, as well as in other times and nations, these larger shields were chiefly used by persons fighting on foot. Their length was nearly equal to that of a man, as we gather from several passages in that old poet: thus, he says of Hector:—



Large Egyptian Shield.

'So saying, the hero went, and as he strode,
The bull-skin border of his bossy shield
Smote on his heels, and on his neck behind.'

There are some specimens of such large shields among the paintings of the ancient Egyptians; and being measured with the figures of the warriors who bear them, they are found to be as high as from the heel to the neck. They do not often occur in the paintings, and are of a different shape from those in common use, being broader in proportion to their length, and not being rounded at the summit, but pointed, something like a Gothic arch. The great size of the larger shields is also implied in the intimations which we find of the bodies of the slain being carried on a shield; as in the famous injunction of the Spartan mother to her son, 'Either bring back this buckler, or be brought back upon it.' This refers also to the sentiment of honour connected with the preservation of the shield. It was natural enough for a man, when escaping, to desire to disencumber himself of such a burden and incumbrance as the larger kinds of shields were; and therefore the sentiment of honour was brought in, which made it disgraceful to lose the shield under *any* circumstances. The civilized Greeks and Romans, and the barbarous Germans, equally shared this sentiment. Among the latter, those who left their shields in the enemy's power, were excluded from civil and religious privileges, and often sought a release from ignominy in a voluntary death. The Hebrews participated in this feeling; and David, in his fine elegiac ode on the death of Saul and Jonathan, does not omit to mention this among the subjects of national regret, 'Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: *for there the shield of the mighty is vilely cast away*.' (2 Sam. i. 21.)

The length of these shields seems to shew that they were either oblong or oval; and that they were hollow, which implies external convexity, we gather from their being described as 'enclosing' or 'encompassing' the body. Homer has such expressions, and so has David ('With favour wilt thou *compass* him as with a shield,' Ps. v. 12), which seems to prove the analogy in this respect. Tyrtæus, in one of his hymns still extant, is very precise on this point: 'The warrior stands in the contest firm upon both feet: the hollow of the spacious shield covering, below, his sides and thighs, and his breast and his shoulders above.' The manner in which these large heavy shields were used may be collected by a comparison of the different passages in Homer. They were supported by a leathern thong which crossed the breast. So Agamemnon advises the warriors to 'Brace well their shields,' and foretels that before the approaching battle is over—

'Every buckler's thong
Shall sweat on the toil'd bosom.'

And so in the battle itself, Pallas finds Diomede beside his chariot,

'Cooling the wound inflicted by the shaft
Of Pandarus; for it had long endured
The chafe and sultry pressure of the belt,
That bore his ample shield.'

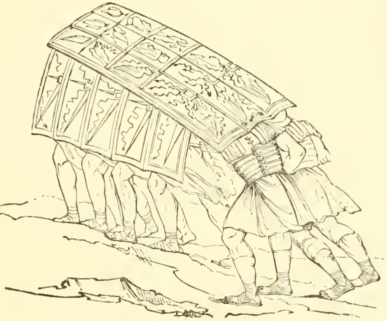
His wound was on the right shoulder; whence we may infer that the belt hung from that shoulder, and crossed the breast to the left side, where it was attached to the shield, which could, of course, be moved at pleasure, behind, or in front. Lighter shields had sometimes a thong fastened to the handle, by which they were hung round the neck, and carried in any convenient position when not in use,—upon the arm, at the back, or even on the hip. In action, and indeed often out of action, shields of different sizes were carried and swayed by means of a handle fixed to its inner surface; or, if large, by two loops or handles, through one of which the arm was passed while the hand grasped the other. Among the Egyptians, the thong by which the shield was hung at the back, so high that its top rose above the head of the bearer, passed over the right shoulder and under the left arm. The handle was usually fixed horizontally, but sometimes perpendicularly, so that the warrior might pass his arm through it, and grasp a spear. In marching it must have been thrown behind, as we see from the instance of the margin of Hector's shield smiting his heels as he walked. In marching immediately to the assault, it was however sometimes turned entirely in front; the warrior then advanced, like Mars—

> 'Behind his broad shield pacing;'

but then the length of the shield obliged the owner to walk with short steps, like Deïphobus:—

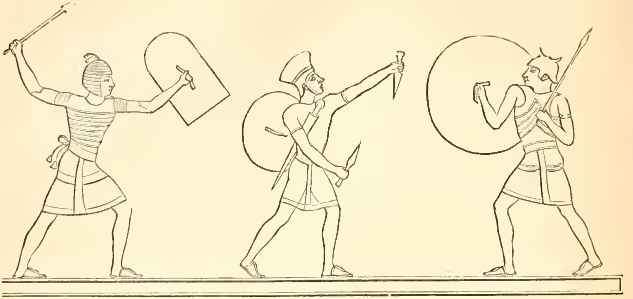
> 'Tripping he came, with shorten'd steps, his feet
> Shelt'ring behind his buckler.'

This also shews its length, and seems at the same time to prove that its weight prevented it, under such circumstances, from being held at such a distance before the body, as to allow the free action of the feet. The weight of the larger kind of shield rendered it so great an incumbrance to a person otherwise heavily armed, that persons of consideration had an attendant, whose principal business it was to carry the shield of his superior. And this he did not merely when it was not wanted, but in action he sometimes marched before the warrior, to ward off the missiles which were aimed against him. The warrior of course sometimes took it himself, when in close action. David was made Saul's armour-bearer. Jonathan's armour-bearer took a very active part in his master's exploit against the Philistine garrison (1 Sam. xiv.). Goliath had an armour-bearer who carried his great shield before him (1 Sam. xvii. 6, 7, 45). Arrian relates that Alexander had the shield which had been taken from the temple of the Trojan Pallas carried before him in all his wars. The large shields were of great service when a body of men, acting in concert, joined their shields and opposed, as it were, a wall against the assault of the foe. In attacking fortified places the soldiers also joined their shields over their heads, to protect themselves from the missiles which were discharged upon them by the besieged. This was called the *testudo*, or tortoise, because the soldiers were thus covered from the weapons of their enemies as a tortoise is by its shell. This invention was exhibited in various forms, which ancient authors describe. That it was known to the Jews is clear from its having been in use among the ancient Egyptians, as shewn in the note to Deut. xx. 12; and that they also knew it as in use among the Babylonians, appears from Ezek. xxvi. 8, where the king of Babylon is described as lifting up the buckler against the city of Tyre. To render this junction of shields the more compact, the Roman legions had their *scutum*, with squared sides. It was of an oblong form (Polybius says, generally four feet long by two and a half broad) with a convexity given to its breadth. This shield, though it seems to have been reduced by the Romans to a comparatively moderate size, may be taken as an average representative of the class of large shields, and therefore may be put in the same group with the Hebrew *tzinnah*. But the square form being intended to assist united action, we are not to expect to find it so prevalent among Orientals and barbarians, who trusted less to the effect of combined action than did the Romans; and to an individual, a square shield with its sharp angles, is less convenient than one more or less of a rounded figure. Hence we seldom find shields other than round or oval among the Orientals, either ancient or modern. Those commonly in use among the ancient Egyptians were, however, rounded only at the top; and as the shields of this people were, in all probability, such as the Israelites continued to use for some time after their departure from Egypt, they claim particular notice. In their general form they were similar to our common grave-stones, circular at the summit, and squared at the base; sometimes with a slight increase or swell towards the top, and near the upper part of the outer surface is usually seen, instead of a boss, a circular hollow, the purpose of which it is difficult to ascertain. In some instances at least this national shield appears to have been concave within. Its size was generally about half the height of a man by double its own breadth.



The TESTUDO, or Tortoise-shaped Assemblage of Shields.—From the Column of Trajan.

Another Hebrew shield was the מָגֵן *magen*, which is the first that the Scripture mentions (Gen. xv. 1), and seems to have been that which was most commonly in use; being conveniently portable, and perhaps really more useful than the large one; for although it did not protect the whole person, it could be turned with facility to ward off a coming blow or missile. This kind of shield is generally mentioned in connection with arrows and swords; but the *tzinnah* with spears. It was about half the size of the latter, as we see that Solomon only appropriated three hundred shekels of gold for the manufacture of a *magen*, but six hundred for a *tzinnah*. Among the ancients, the lesser shield seems to have been always used by horsemen



From a Sculpture at Thebes; contrasting the common Shield of the Egyptians with the round Shields of their Adversaries.

and persons who fought in chariots, and occasionally by lightly armed footmen. The large shield was not the only one in use in the Homeric period. Neptune's advice to the Argives shews this:—

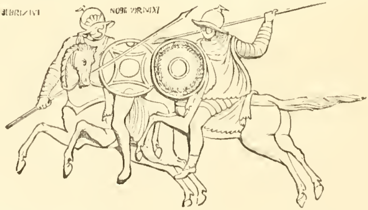
> 'The best and broadest bucklers of the host,
> And brightest helmets put we on, and arm'd
> With largest spears advance.————
> ————Ye then, who feel your hearts
> Undaunted, but are arm'd with smaller shields,
> Them give to those who fear, and in exchange
> Their stronger shields and broader take yourselves.'

And again:—

> 'With many a stroke
> The bull-hide shields and lighter targes rang.'

Perhaps, however, there was not such a contrast of size between the smaller and larger shields mentioned here, as between the *tzinnah* and *magen*. The latter is the shield which the present text mentions, and is thought by Gesenius to be analogous to the Roman *clypeus*. In this opinion we concur, because both seem to have been shields of average form and size. The Roman *clypeus* was a medium-sized shield, round, oval, or hexangular in figure; and had sometimes a boss in the centre, as had the Hebrew *magen*, to which bosses are assigned in Job xv. 26:—'The thick bosses of his bucklers.' The central boss, which was a kind of projecting dagger, does not however seem to have been peculiar to any one kind of shield. It rendered the shield at the same time an offensive as well as a defensive weapon, and was of great use in bearing down the enemy in close fight. The shield of Agamemnon had twenty-one bosses,—twenty surrounding bosses, and one in the centre.

The Hebrews must have had a considerable variety of shields; for besides these two, which occur most frequently, there are others of which we know nothing distinctly; but may infer that the different terms describe peculiarities of form and size. One of these is the סֹחֵרָה *sohairah*, which, from the etymology, would seem to have been of a round form, which was and is a very common shape for the smaller kind of shields, and sometimes for the larger, as will appear by our cuts. It may well be taken as the type of the Roman shield called *parma*, a small round shield much used by the cavalry and light armed foot, and now very common in the East. Another is the שֶׁלֶט *shelet* (which occurs only in the plural), and as it appears, from a comparison of parallel passages, to be sometimes used as synonymous with *magen*, we may infer that the former was essentially the same as the latter, with some small variation of make or ornament. See, for instance, Sol. Song, iv. 4, 'Thy neck is like the tower of David, builded for an armoury, whereon there hang a thousand bucklers (*magen*), all shields (*shiltai*, sing. *shelet*) of mighty men.' The last clause is evidently a repetition of the preceding, *shelet* being used as a verbal change for *magen*. We do not notice the כִּידוֹן *kidon*, translated



Roman Combat with the Spear and the small round Shield (called *parma*).—From a Bas-relief at Pompeii.

'target' and 'shield,' in 1 Sam. xvii. 6, 45; because it is more than doubtful that any thing of the kind is intended.

Thus much for the different descriptions of shields. The varieties of form and size in which they were cast the wood-cuts will sufficiently represent. We have now to mention the materials of which shields were made. They were sometimes of wood, as they still are in several barbarous nations. Xenophon describes the bucklers of the Egyptians who served in the army of Artaxerxes at the battle of Cunaxa, as long *wooden shields which reached down to the feet.* Plutarch, in his Life of Camillus, says, that the Romans used wooden shields till the time of that general, who caused them to be covered with plates of iron. This agrees with the description of Polybius, who says that the larger Roman shields were in his time composed of two planks glued together, and covered first with linen and then with hide. The extreme edges, both above and below, were guarded with plates of iron; as well to secure the shield against the strokes of swords, as that it might, without injury, be rested on the ground. To the surface was likewise fitted a shell of iron, to turn aside the more violent strokes of stones, spears, or other ponderous weapons. But the ancient shields with which we are historically best acquainted, were made wholly of bull's hide doubled or tripled, or even more thickly folded. A previous extract from the Iliad shews Hector's shield to have been of this material; and this seems to have been the case with the shields of most of the Homeric heroes, whether Greeks or Trojans. These shields were often anointed and rubbed, to keep them in good condition, and prevent cracking or injury from wet, as were also those of metal, to preserve them from rust. To which there are allusions in Scripture, as in 2 Sam. i. 21, 22; and in Isa. xxi. 5:—' Arise, ye princes, and anoint the shield.' These shields of skin had often a metallic border, to preserve the margin from injury. The hides were often plated and otherwise strengthened and ornamented with metal; most commonly brass, but often silver and gold. Such were many of the shields of Homer's heroes. That most fully described is the shield of Ajax, and the description is most instructive. It is given in the account of the fight between that hero and Hector:—

> ' Ajax approach'd him, bearing, like a tow'r,
> His *seven-fold brazen shield*, by Tychius wrought
> With art elaborate; like him was none
> In shield-work, and whose home in Hyla stood;
> He fram'd the various shield with *seven hides*
> *Of fatted beeves, all plated o'er with brass.*'

Hector hurls his spear at Ajax:—

> ' It struck the shield of Ajax; through the brass,
> Its eighth integument, through six of hide
> It flew, and spent its fury on the seventh.'

Afterwards, Hector

> ———•——— ' Retiring, heav'd
> A black, rough, huge stone-fragment from the plain,
> Which hurling at the seven-fold shield, he smote
> *Its central boss;* loud rang *the brazen rim.*'

We beg to direct attention to the circumstance, that this shield is called a brazen shield, though seven of its eight integuments were of skin. We may therefore infer with probability that the 'brazen' shield of Goliath was merely covered with brass; for if it had been of solid metal, and had been, like his other weapons, proportioned to his gigantic bulk, it is not easy to understand how his armour-bearer could have supported its weight. This conjecture might also apply to the 'golden' shields which were made by Solomon; and for which, after they had been taken away by Shishak, king of Egypt, Rehoboam substituted shields of brass. However, we will not insist on this, because such shields, hung up for display in armouries and sacred places, were often, among the heathen, of solid metal. (See 1 Kings x. 16, 17; and xiv. 25-28.) Men prided themselves on keeping these plated shields bright and polished, whence Homer so frequently applies to them epithets expressing their brightness and splendour. They were kept in a case, seemingly of leather, when not in use: and hence to 'uncover the shield' is an expression denoting preparation for battle (Isa. xxii. 6).

But although shields for action were generally *plated* with metal, those entirely of metal were also known. Hadadezer had golden shields, which became the prey of David (2 Sam. viii. 7). Alexander the Great had a body of Argyraspides, or soldiers with silver shields; and Alexander Severus established a troop of Chrysaspides, or soldiers with golden shields. Judging from the account of the famous shield of Achilles, we should suppose that the shields then used were not of a solid mass, but that their thickness was composed of several plates of the same or different metal. Of this shield we learn incidentally, in the account of the owner's combat with Æneas, that—

> ' With five folds
> Vulcan had fortified it; two were brass;
> The two interior, tin; the midmost, gold.'

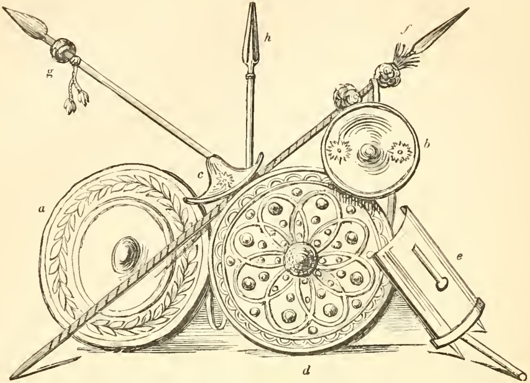
For the reason already stated, it is important to note further the materials of the Egyptian shields. From the paintings, they appear to have been commonly covered with bull's hide, having the hair outwards, sometimes strengthened by one or more rims of metal, and studded with nails or metal pins; the inner part being probably wicker-work, or a wooden frame. See Wilkinson, i. 288.

The mention of this shield leads us to notice the elaborate and costly ornamental work with which the higher class of shields were ornamented, and which, very probably, belonged to the golden shields of Solomon. There was, in fact, no part of their armour which the ancients prized so highly and took so much delight in ornamenting. They adorned its broad disk with all sorts of figures—with birds, beasts, and the inanimate works of nature—with representations of their own or other exploits—with historic scenes—with the picturesque circumstances of life—and with the effigies of gods and heroes. Like the gorgeous works in metal described by Spenser, they were—

> ' Wrought with wilde antickes which their follies play'd,
> In the rich metall as they living were.'

We have endeavoured to make this note as complete, for the purposes of Scripture illustration, as our limits would allow. We have given such particulars concerning the shields of the Egyptians, Greeks, and Romans as our object required. With those of ancient Persia, the Hebrews were certainly at one time acquainted, and we therefore give specimens taken from the existing sculptures of that country. We have little to add to the information which the cuts afford. It will be seen that the shields were round or oval, those for the cavalry being, as usual, the smallest. From ancient authors we only learn that some of their shields were light, being formed of common osier work: but they had others of brass, and of very large size.

Under the impression that the forms of the ancient offensive and defensive arms are in general well preserved in the East, we give a group of modern Oriental shields and spears. Those of Arabia deserve particular attention. The shields now used by the Arabs are generally round, and may vary from ten to eighteen inches in diameter. The most valued are made of the hide of the wild ox or the hippopotamus: they have also a sort made of the skin of a fish, which Sir William Ouseley could only get them to describe as 'a great fish;' Morier says it was the whale; but we have no doubt it was the *manat* (*Trichechus manatus*, Linn.), with the skin of which the Arabs make shields said to be musket-proof. They have, besides, shields of metal, generally copper, and also of hard wood: the latter are sometimes plated with copper, or covered with iron bars. The others require no remark, unless to direct attention to the general resemblance of the Mameluke shield to the *scutum* of the Romans.



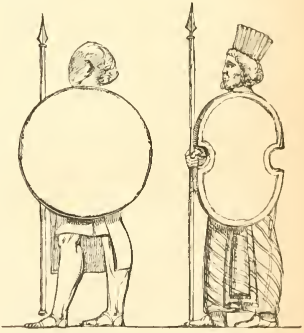
MODERN ORIENTAL SHIELDS AND SPEARS.

a, Large Arabian Shield; *b*, small do.; *c*, side view of the same; *d*, large Turkish Shield; *e*, Mameluke Shield; *f*, Arabian Spear; *g*, Turkish; *h*, Mameluke.

SPEARS.—Spears, as offensive weapons, are as ancient and as universal as the shield is for defence. In fact, these two seem, of all others, to be the most general of offensive and defensive arms. The origin of a spear is very easily traced. A stick sharpened at one end, and hardened in the fire, was probably the first spear, and continues to be the only offensive weapon of some savages. Attention would of course be directed to the improvement of its point, in order to render it a more complete instrument of destruction; and, for this purpose, horn, fish-bone, flints, etc., were employed, as they still are by the rude people to whom the use of metals is unknown. Brass, or rather copper, was no doubt the first metal used for this and other purposes, and it continued to be employed long after the use of iron was known. The epithet 'brazen' is continually applied to spears in Homer; and we might almost suspect that they were wholly of brass, were it not probable that he merely intended to describe them as having the head and heel of that metal, the wooden shaft being also perhaps covered or decorated with it. It seems certain, at all events, that the spearheads were of brass; for all those that are not simply mentioned as 'brazen spears' are, with some variety of expression, like that of Teucer,

> 'Rough-grain'd, acuminated sharp with brass.'

Even the gods in Homer are furnished with brazen spears. Herodotus, in speaking of the Massagetæ (*Clio*, 215), tells us that their spears, the points of their arrows, and their battle-axes, were of brass. From this it is clear that the whole was of brass, or covered with brass, else he would have said, as well of the spears as of the arrows, that they were *headed* with that metal. Such seem to have been known to the Hebrews, since the spear is, in the Hebrew poetry, sometimes called, as in Homer, the 'glittering spear,' which seems to imply that something more than the head was of polished metal. Indeed, the lance which Goliath carried, besides his great heavy spear, is expressly described as a brazen lance (improperly rendered 'target,' 1 Sam. xvii. 6). Iron, steel, and other metals, were afterwards employed in pointing and decorating the spears.

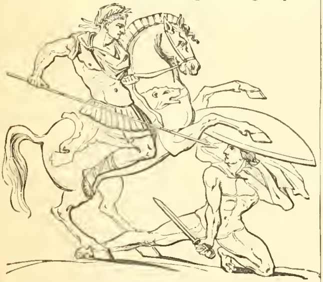


Ancient Persian Shields and Spears.—From Sculptures at Persepolis.

We know little about the construction of the Hebrew spears; and, in so simple an instrument, nothing very peculiar is to be expected, as we find the same forms, with little variation, in nations the most remote from each other. Our wood-cuts will exhibit the forms of those which were anciently in use, and the manner in which they were employed. Like other nations, the Hebrews seem to have had two kinds of spears—one a missile, to be discharged at the foe, and the other for giving thrusts. It would seem, however, that the same weapon was often made to serve both purposes on occasion, as it certainly did with Homer's heroes. They begin their combats with throwing their spears at each other; then each endeavours to recover the spear he has thrown, and falls to close onset. It is evident that, in this case, a person who could not recover his own spear, would, in most instances, be able to secure that which had been thrown by the other; and as, no doubt, every one preferred his own weapon, there was perhaps an understanding between the combatants, that each should be allowed to recover his own, if both had been ineffectually thrown. It is else difficult to understand how it happens that the heroes so long retain possession of the same favourite spear, which they are continually throwing away. Some of the heroes came into action, however, like Goliath, with two spears, one carried behind the buckler, and the other in the right hand. Probably one was a lance intended to be thrown in the first instance, and the other a spear for closer action; or, it is possible, that the one was merely intended as a provision against the loss of the other. So far as the spear and javelin were distinct, the former seems to have no determined size any more than the latter. We read of them as long and short among different people or individuals. Great length in the spear was, however, usually affected. Of Hector, it is said:

> 'Eleven cubits' length
> Of massy spear he bore, its brazen point
> Star-bright, and collar'd with a ring of gold.'

This was a moderate length of spear, compared with the *sarissa* of the Macedonians, which is stated, by different ancient authors, to have been of the scarcely credible length of sixteen cubits, that is, about eight yards. That some of the Hebrew spears were of great length (perhaps the length was a token of dignity) will be inferred from the fact, that Joshua's spear, when he held it up, served as a signal to the ambuscade in the affair of Ai (Josh. viii. 18-26). The Romans reduced their spears to more moderate length. Those used in the time of the emperors were generally between six and seven feet long, including the point.



Roman Attack, with Spear, on a Barbarian protected by a large Shield of very ancient form. From an antique Gem.

But we incline to think that perhaps the most probable representation of the Hebrew spear is that still retained by the Arabs, and which serves both for thrusting and for throwing to a short distance. It is about twelve feet long, with a pointed head of iron or steel. It is often quite plain; but sometimes it has two balls or tufts of black ostrich feathers, as large as fists, placed at a short distance from each other towards the top; the upper ball being fringed with white ostrich feathers. These ornaments give the weapon a rather elegant appearance. It is only thrown by an Arab to a short distance, and when he is sure of his aim,—generally at a horseman whom he is pursuing and cannot overtake. To strike with the lance, he poises it for a time over his head, and then thrusts it forward, or else holds and shakes it at the height of the saddle. A pursued Arab continually thrusts his lance backward to prevent the approach of the pursuer's mare, and sometimes kills either pursuer or his mare by dexterously throwing the point of his lance behind. It will be observed that the weapon has at the lower extremity an iron spike, which alone is often sufficient for these purposes. The Hebrew spears were furnished in the same manner, and applied to exactly the same uses. Abner was pursued by the swift-footed Asahel, who would not be persuaded to desist:—'He refused to turn aside, wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him, and he fell down there and died.' (2 Sam. ii. 23.) This spike at the lower end is intended for the purpose of sticking the spear into the ground when the warrior is at rest. This is a common custom in the East; and it was usual among the Hebrews. When Saul pursued David into the wilderness of Ziph, he is described as asleep in his encampment, with 'his spear stuck in the ground at his bolster' (1 Sam. xxvi. 7). This also was the custom among Homer's warriors, whose spears were similarly spiked at the nether end for the same purpose. Thus, when Nestor and Ulysses go in the night to Diomede—

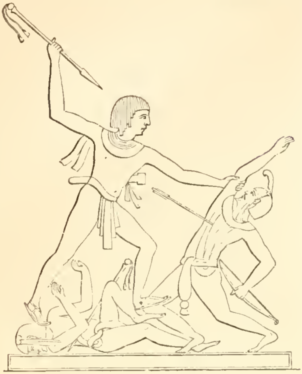
> 'Him sleeping arm'd before his tent they found
> Amidst his sleeping followers; with their shields
> Beneath their heads they lay, and at the side
> Of each, stood planted in the soil his spear
> On its inverted end; their polished heads
> All glitter'd like Jove's lightning from afar.'

The Arabs have also a shorter kind of lance, which we may properly call the javelin, perhaps answering to that of the Hebrews, and which can be hurled to a considerable distance. This, among them, is chiefly used by those who act on foot. The ancient darts and javelins were too various for us to describe particularly. The cuts exhibit the principal forms of these missiles. We are perhaps best acquainted with those of the Romans, which may be fairly taken as types of the rest. One of them was a light kind of dart, about three feet long, and not more than an inch thick, with a point four inches long. It was a sort of hand-arrow. The point was made to taper to so fine an end, that it bent at the first stroke, so as to prevent the enemy from throwing it back again. These weapons were used by the light-armed troops, who carried several of them in the left hand, with which they held the buckler, leaving the right hand free either to throw the darts or use the sword. Something of this sort, but probably less delicate, may have been the 'darts.' Of this kind seem to have been the 'darts' (שְׁבָטִים *shebatim*) of which Joab took *three* in his hand, and struck them through the heart of Absalom, as he hanged in the tree (2 Sam. xviii. 14). Besides these slender darts, the Romans had other javelins longer, and stronger, and heavier. The two principal sorts were between four and five feet long; and the metal was carried halfway down the haft, which in one sort of javelin was square, and in another round. These weapons were discharged at the enemy in commencing an action; but if there was no time or distance for this, the soldiers threw their missiles to the ground, and assailed the foe sword in hand. There are many allusions in the Greek and Latin poets and some in Scripture to poising of the javelin, its whistling motion through the air, and the clash of the adverse missiles striking against each other. So Virgil:—

> 'Pois'd in his lifted arm, his lance he threw;
> The winged weapon, whistling in the wind,
> Came driving on, nor miss'd the mark design'd.'

And again:—

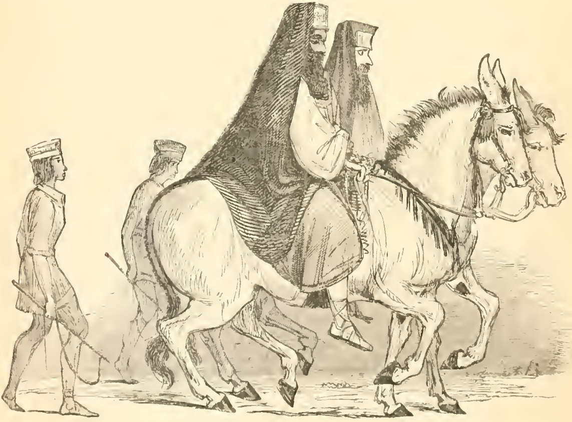
> 'Thick storms of steel from either army fly,
> And clouds of clashing darts obscure the sky.'



ANCIENT EGYPTIAN JAVELIN.

The particulars given concerning the spears and javelins of the Romans will be found to illustrate the subject generally; since they confessedly derived their weapons of this sort from the Greeks, through whom we may trace them to Egypt and Western Asia. We know that among the Egyptians, the spear was of wood, between five and six feet in length, with a metal head, into which the shaft was inserted and fixed with nails. The head was of bronze or iron, sometimes very large, and usually with a double edge. But the Egyptian spear does not appear to have been furnished with a metal point at the other extremity, as among the ancient Greeks and modern Orientals. The same people had several kinds of javelins. The most common is that represented in our wood-cut. The brazen knob, surmounted by a ball, to which are attached two thongs or tassels, served both as an ornament and a counterpoise to the weight of the point. It was, as in the instance which our cut exhibits, sometimes used as a spear for thrusting, being held either with one or both hands. See further in Wilkinson, i. 312-316. The ancient javelins were not always discharged entirely by the hand, the projection being in some instances assisted by a strap girt around the middle. There was also in use a sort of harpoon—that is, a dart to the head of which was fastened a long strap, which the warrior retained, when he discharged the dart, in order to draw it back again.

10. '*Ye that ride on white asses, ye that sit in judgment, and walk by the way.*'—It is clear that three classes of persons are described here, and this would have been clearer had 'ye that' been supplied to the last clause. First, there are those that ride on white asses, which we may take to denote nobles, princes, magnates; for of the sons of Jair who judged Israel, and of the sons and nephews of Abdon who also judged Israel, it is expressly stated, seemingly as a circumstance of their condition in life, that they rode on asses' colts (x. 4; xii. 14). That a second class is denoted by 'those who sit in judgment,' seems less clear in our version than in the original. In fact this translation of the clause, although the general one, seems very doubtful, and is not obtained by a process natural to the Hebrew language. It has been suggested to have the word translated 'in judgment,' as a proper name, and read 'Ye that rest at Middin,' there being a place of that name in the tribe of Judah (Josh. xv. 61); nor is this proposition unworthy of notice; for at this place some in-



WHITE ASSES.

cident may have occurred with which we are unacquainted, and to such incidents there are several allusions in the chapter. But this interpretation does not agree with the obvious intention of the text to designate classes. Therefore, although rather for the want of a better alternative than from entire conviction, we are disposed to acquiesce for the present in the interpretation adopted by Cocceius, Schnurrer, Herder, Dathe, Gesenius, Robinson, and others, who consider that the word translated 'judgment' may be traced to a verb which signifies 'to extend' or 'to stretch out,' and that the substantive here denotes something extended or spread out to sit or lie upon, as carpets or coverings, and also of the large outer garments of the Hebrews which they used also to sleep upon at night. It is difficult to convey by one word the full scope of this explanation; but perhaps, with reference to the fact that the Arabians, Persians, etc. sit upon a piece of carpet like a hearth rug, the cost and value of which is proportioned to the means of the person to whom it belongs, the word suggested by the above authorities is less strange than it seems, namely, 'Ye that sit on splendid carpets,' that is the opulent, as distinguished from the nobles who are mentioned in the preceding clause, and the poor, who come in the next. The remaining clause, 'those that *walk* by the way,' as designating the poor, distinguished from the nobles who *ride*, and from the opulent who *sit* at ease, is a very graphic intimation. The effect of the whole verse then is, the noble, the wealthy, and the poor, poetically designated by circumstances peculiar to their condition, are invoked to join with the prophetess to praise Jehovah for the great deliverance he had wrought in Israel.

—'*White asses.*'—Commentators have been rather perplexed by this, from not being able to understand that there were asses that could be described as positively white. Some have therefore chosen to refer the whiteness not to the asses, but to their trappings or furniture; while others, taking the Arabic sense of the word צָחֹר *tzachor*, render it 'streaked' or 'parti-coloured asses,' and understand it to mean a sort of zebra. We think we can explain this. In the first place, asses perfectly white are by no means uncommon in Western Asia. They are usually in every respect the finest of their species, and their owners certainly take more pride in them than in any other of their asses. They also sell at a much higher price; and those hackney ass-men, who make a livelihood by hiring out their asses to persons who want a ride, always expect better pay for the white ass than for any of the others. The higher estimation in which they are held is indicated by the superior style of their furniture and decorations; and in passing through the streets, the traveller will not fail to notice the conspicuous appearance which they make in the line of asses which stand waiting to be hired. The worsted trappings are of gayer colours, the beads and small shells are more abundant and fine, and the ornaments of metal more bright. But, above all, their white hides are fantastically streaked and spotted with the red stains of the henna plant —a barbarous kind of ornament, which the western Asiatics are also fond of applying to their own beards, and to the tails and manes of their white horses. Here then we have an account of both senses of the word. If we take the Hebrew meaning, that of 'white,' then we have here the white asses; but if we take the Arabic meaning, then we have that also here; for *tzachor*, the word in question, is that which the Arabs apply to such white asses when spotted and striped with the henna dye—not to every parti-colour, but to this parti-colour of white and red. As we are unwilling to suppose that the Hebrews disfigured these beautiful animals in this style, we certainly prefer the simple sense of 'white.' These white asses being less common than others, and being, so far as we have had opportunities of observing, usually larger and finer than most others of their species, we can easily understand why it should be a sort of distinction to ride them, in a country where horses were not employed.

11. '*Delivered from the noise of archers in the places of drawing water.*'—From this it would seem as if, in the state of oppression from which the Hebrews had now been delivered, it had been dangerous for them to go to a little distance from their towns, in order to obtain water at the wells and springs. Certainly they were in some way or other molested by their oppressors at the places from which they obtained their water, whether we understand it of the villagers and towns-people, or of the shepherds who were abroad with the flocks. In the open, unprotected lands of the East, the watering-places are at this day the scenes of continual conflict and oppression. To such places the necessity for water conducts different people, who cannot anywhere meet in peace. These parties of hostile tribes fall in with each other, and quarrel and fight; and thither the natives of the wilds resort to plunder the parties of travellers and merchants who come in search of water. In the deserts of Syria and Arabia, natives and strangers are thus equally annoyed near the wells. The former, in the seasons when water is easily procured, are continually on the move, and their enemies scarcely know where they are: but in summer, they are obliged to encamp near the wells for a considerable time, and it soon becomes known where they are encamped ('near such and such a well,' is a sufficient indication of locality), and their enemies hasten to attack them. This therefore is the principal reason of war, —the neighbourhoods of wells being the principal seats of war and depredation in those countries. Travellers also, knowing that such tribes are encamped near, or are likely to visit the wells, often dread to approach them, in the fear of being plundered, if not also killed. For this reason, we have known parties of travellers, that were reduced to almost the last extremity from want of water in the parched deserts, obliged to avoid the places where their wants might be satisfied, from having heard that parties of Arabs were encamped in the neighbourhood; and we have heard of others who, from the same cause, were obliged to go one or two days' journey out of their way, to one watering-place, in preference to another that lay directly in their road. No travellers, unless in great force, dare encamp near a well, however pleasant and desirable it might be, from the fear of disagreeable visiters. They water their cattle and replenish their water-skins in all haste, and then go and encamp at a distance from any roads leading to the well. Dr. Shaw mentions a beautiful rill in Barbary which is received into a large basin, called *Shrub we krub;* that is, *Drink and away*, from the great danger of meeting there with robbers and assassins. With equal propriety, and for the same reason, almost every Oriental watering-place might be called '*Shrub we krub.*'

12. '*Awake, awake, Deborah!*'—Having invited the whole nation to join the song of victory, the prophetess now turns to herself and Barak, the leaders and heroes of the triumph, in a tone of vivid appeal and excitation. She calls upon herself to dictate a strain descriptive of the preparation and the conflict—that strain to which the nation shall respond; and on Barak to lead forth his captives and display them in triumph before his countrymen. If we assume this to be the proper interpretation, then the remainder of the poem is the song which Deborah thus indites.

14. '*Out of Ephraim was there a root of them against Amalek.*'—'Root' is here a firmly established seat, dwelling; compare the similar use of the verb Isa. xxvii. 6; Ps. lxxx. 10; Job v. 3. But how could Ephraim be said to dwell by Amalek, when this people, as is well known, inhabited the country to the south of Palestine, between Mount Seir and the Egyptian borders? The answer is rendered easy by a notice in Judg. xii. 15, where it is said that Abdon was buried in the land of Ephraim in the mount of the Amalekites. It is hence probable, that colonies of this people had formerly migrated into the country of the Canaanites, and that one of these at least had maintained itself among the Israelites of the tribe of Ephraim. It is the Ephraimites who dwelt near them, who thus come out to war. Schnurrer supposes *Amalek* to be, both here and in xii. 15, only the name of a mountain; but the other supposition seems more probable. Other explanations it would be a loss of time to recount;

suffice it to say that they are mostly not more intelligible than our English version.

— '*After thee, Benjamin.*'—It would seem that Benjamin was so small as not to form a distinct corps, but united itself to Ephraim. It should be remembered that the dreadful havoc which all but annihilated this tribe (as recorded in the 20th chapter) seems to have taken place *before* this time.

— '*Out of Machir came down governors.*'—Machir, who was the son of Manasseh and father of Gilead (Gen. l. 23; Num. xxvii. 1), is here put for the tribe of Manasseh.

— '*They that handle the pen of the writer.*'—A common interpretation of this is, that Zebulun being a commercial tribe, contained of course a great number of clerks, whose patriotism led them on this occasion to lay aside the pen for the sword. To this there are several objections. One is, that there is no evidence that Zebulun was a commercial tribe. Another is, that שֵׁבֶט *shebet*, here rendered 'pen,' never has that meaning anywhere else, and is not likely to have it here. It has the meanings of a rod; the staff of a ruler—a sceptre; in 2 Sam. xviii. 14, a dart; and elsewhere, a measuring rod. Any one of these senses is better than that of our version. But having rendered the following word סֹפֵר *sopher*, by 'writer,' it became necessary to make *shebet* a pen. *Sopher* means 'a scribe,' certainly, in a general sense; but scribes had many functions besides handling the pen. Thus the officer was called a *sopher* who had charge of the muster rolls, and selected from the mass of the adult males the number required to be levied for particular service. This appears to have been done by means of a rod, in the same way that cattle were tithed, as described in the note to Levit. xxvii. 32. That is to say, it being ascertained that one out of such and such a number would be required, the *sopher* counted them as they passed, and touched out for the service, with his rod, the men on whom the proportioned number recurred. This process excluded partiality in the *sopher*. It might be well therefore to read 'the rod of the musterer,' and the sense would be that the men on whom the duty devolved, in the tribe of Zebulun, came forward readily, on this important occasion, to raise the required levy. If this be a doubtful interpretation, we may take the rod simply to be an ensign of office, which office we cannot doubt was connected importantly with the discipline and efficiency of the army. In the kingly period there is much mention of such personages, who seem to have held a most dignified station, being, perhaps, to the whole kingdom, what the inferior *sopherim* were in their respective tribes. See, for instance, 2 Kings xxv. 19, 'The principal scribe (*sopher*) of the host which mustered the people of the land.'

15. '*Was sent on foot into the valley.*'—This should be referred to the tribes enumerated above rather than to Barak, that *they* 'went down at his feet,' 'or followed him into the valley,'—that is from Mount Tabor into the plain or valley below in which the enemy lay. Thus far we have had an enumeration of the tribes who took part in the great enterprise, being Ephraim, Benjamin, Manasseh, Zebulun, and Issachar. Of these only Zebulun is recorded in chap. iv., while Naphtali, who is there mentioned, is here first spoken of in *v.* 18 below; where both Zebulun and Naphtali are particularly celebrated. Probably they constituted the chief portion of the troops and bore the brunt of the battle, dwelling as they did in the more immediate vicinities of Jabin. Thus they are naturally the only tribes mentioned in the brief notices of history; while on a triumphal occasion like the present, the deeds of all who were concerned in the battle would doubtless be placed in the strongest light.

— '*For the divisions of Reuben,*' etc.—Here commences a reproachful notice of the tribes which failed to obey the summons of Deborah; and here *v.* 16 should properly begin. Reuben, it will be remembered, dwelt beyond the Jordan and Dead Sea, in a country well watered and abounding in rich pastures. The war on the west of the Jordan, remote from their settlements, could not affect deeply their separate interests; and although there seems to have been at first a general impulse among them to pass over the river to the assistance of their brethren, the patriotic intention soon subsided, and they concluded that the peaceful bleatings of their flocks were far preferable to the harsh clangours of war. There is much poetical beauty in the passage relating to Reuben which cannot be exhibited in a translation, and which it would take too much space to indicate.

17. '*Gilead.*'—This was the name of a son of Issachar, *v.* 11, and also the name of the mountainous country east of the Jordan, inhabited by the tribe of Gad and half tribe of Manasseh. It may therefore either mean in this place, either that half tribe of Manasseh (the other half having gone to the battle, *v.* 11), or the tribe of Gad, or, as we think most probable, both together. It would therefore appear that *none* of the Israelites beyond Jordan took part in this enterprise.

— '*breaches.*'—'Havens' would be better; for although the word primarily denotes rents or fissures, it signifies bays or harbours, as indentations of the shore, when applied to the sea-coast, and this is very accurate; for the celebrated harbour of Accho or Acre lay in the territory of this tribe, and Achzib and Tyre are mentioned as falling within its borders. Josh. xix. 29.

18. '*Zebulun and Naphtali.*'—These two tribes are here particularly celebrated. They are the only tribes mentioned in chap. iv. Jabin and Sisera dwelt in their territories; and the oppression would therefore naturally fall most heavily on these tribes. We may conclude, therefore, that they were more eager to throw off the yoke of bondage; that they indeed would rise in greater numbers, and exhibit a more determined valour. Hence they are said *to have despised their lives even unto death, i. e.* to have rushed fearlessly upon danger and death. The Arabian poets use similar expressions.

19. '*The kings came and fought.*'—We now come to the description of the battle. From the circumstance that kings are here mentioned, we may with probability infer that other allied kings took the field along with the army of Jabin.

— '*They took no gain of money.*'—We prefer Robinson's translation, 'They took no spoil of silver.' The enemy had been accustomed to carry off much booty; but now they obtained none.

20 '*The stars in their courses fought.*'—The stars here stand for 'the host of heaven.' It is the same as if we were to say 'the heavens fought,' etc. Josephus says (*Antiq.* v. 5, 4) that a tempest of hail, rain, and wind discomfited the Canaanites. If this was not a historical fact handed down by tradition, we must at least regard it as the traditional interpretation of the text in the age of Josephus; and it is a very probable one, agreeing as it does with 19, 15.

21. '*The river Kishon.*'—This river, after traversing the plain of Acre, enters the bay of the same name at its south-east corner. It has been usual to trace its source to Mount Tabor; but Dr. Shaw affirms that in travelling along the south-eastern brow of Mount Carmel, he had an opportunity of seeing the sources of the river Kishon, three or four of which lie within less than a furlong of each other, and are called Ras el-Kishon, or the head of the Kishon. These alone, without the lesser contributions near the sea, discharge water enough to form a river half as large as the Isis. During the rainy season all the waters which fall upon the eastern side of Carmel, or upon the rising grounds to the southward, empty themselves into it in a number of torrents, at which time it overflows its banks, acquires a wonderful rapidity, and carries all before it. It was doubtless in such a season that the host of Sisera was swept away, in attempting to ford it. But such inundations are only occasional, and of short duration, as is indeed implied in the destruction in its waters of the fugitives, who doubtless expected to pass it safely. The course of the stream, as estimated from the sources thus indicated, is not more than seven miles.

It runs very briskly till within half a league of the sea; but when not augmented by rains, it never falls into the sea in a full stream, but insensibly percolates through a bank of sand, which the north winds have thrown up at its mouth. It was in this state that Shaw himself found it in the month of April, 1722, when it was crossed by him. Notwithstanding Shaw's contradiction, the assertion that the Kishon derives its source from Mount Tabor has been repeated by modern travellers as confidently as by their ancient predecessors. Buckingham's statement, being made with reference to the view from Mount Tabor itself, deserves attention. He says that near the foot of the mountain on the south-west are 'the springs of the Ain-esh-Sherrar, which send a perceptible stream through the centre of the plain of Esdraelon, and form the brook Kishon of antiquity.' Further on, the same traveller, on reaching the hills which divide the plain of Esdraelon from that of Acre, saw the pass through which the river makes its way from one plain to the other (*Travels in Palestine*, i. 168, 177). We have had opportunities of seeing much of streams similarly constituted; and it does not seem to us difficult to reconcile the seemingly conflicting statements with reference to the Kishon. On further inquiry, and more extensive comparison of observations made at different times of the year, it will probably be found that the remoter source of the river is really in Mount Tabor; but that the supply from this source is cut off in early summer, when it ceases to be maintained by rains or contributory torrents; whereas the copious supply from the nearer springs at Ras el-Kishon, with other springs lower down, keep it up from that point, as a perennial stream, even during the drought of summer. Thus during one part of the year the source of the river may appear to be in Mount Tabor, while during another part the source of the diminished stream is at Ras el-Kishon. In this view of the case we should expect that travellers crossing the plain in or shortly after the season of rain, would have encountered the temporary stream from Mount Tabor before the point where it meets the perennial streams from Carmel. The fact is, however, that the route has been little travelled in that season; but the required evidence is by no means wanting. Mariti (ii. 12) mentions the case of the English dragoman who was drowned, and his horse with him, in the attempt to cross such a stream in February, 1761. During the battle of Mount Tabor, between the French and Arabs, April 16, 1799, many of the latter were drowned in their attempt to cross a stream coming from Deburieh, which then inundated the plain (Burckhardt, *Syria*, p. 339). Monro, who crossed the river early in April (in its lower or perennial part), in order to ascend Mount Carmel, describes it as traversing the plain of Esdraelon: which he could not have done if he had not seen a stream flowing in that direction uniting with the river below Mount Carmel. The river, where he crossed it, *in a boat*, was then thirty yards wide. Afterwards, in crossing an arm of it, in the plain from Solam to Nazareth, he incidentally furnishes ground for his former view by stating that he crossed 'a considerable brook, and afterwards some others, which flow into a small lake on the northern side of the plain, and eventually contribute to swell the Kishon' (*Ramble*, i. 55, 281). Dr. Robinson says that this account corresponds with channels that he observed (*Bibl. Researches*, iii. 230). Prokesch also, in April, 1829, when travelling directly from Ramleh to Nazareth, entered the plain of Esdraelon at or near Lejjun, where he came upon the Kishon, flowing in a deep bed through marshy ground; and after wandering about for some time to find his way through the morass, he was at last set right by an Arab, who pointed out the proper ford (*Reise ins H. Land*, p. 129).

The Scriptural account of the overthrow of Sisera's host manifestly shews that the stream crossed the plain, and must have been of considerable size. The above arguments, to shew that it did so, and still does so, notwithstanding Dr. Shaw's account, were, in substance, given several years ago in the *Pictorial History of Palestine*, i. 191; and the writer has had the satisfaction of seeing his view since confirmed by Dr. Robinson, who adds that 'not improbably, in ancient times, when the country was perhaps more wooded, there may have been *permanent* streams throughout the whole plain.'

23. '*Curse ye Meroz*,' etc.—The prophetess here turns abruptly to curse the inhabitants of Meroz. Of the history or site of this city no trace exists. We may suppose it to have lain on the borders of Issachar and Naphtali; and that its inhabitants having an opportunity of destroying the flying Canaanites neglected to improve it.

25. '*Butter*.'—This was probably curdled milk, as butter would be out of place here, and the parallelism as well as the context requires something liquid. Sour or thick milk is a favourite beverage among the Arabs, and Josephus is probably right in affirming that it was what Jael brought for the refreshment of Sisera. It is said to be very refreshing; but we are unable to speak from our own experience, never having been able to conquer our repugnance to it sufficiently to test its qualities.

28. '*The mother of Sisera*.'—By a prosopopeia no less abrupt than beautiful, the mother of Sisera is now introduced as looking through her lattice in anxious expectation of the return of her lingering son. 'The first sentences,' says Bishop Lowth, 'exhibit a striking picture of maternal solicitude, and of a mind suspended and agitated between hope and fear. Immediately, impatient of delay, she anticipates the consolations of her friends; and, her mind being somewhat elevated, she boasts with all the levity of a fond female,—

> "Vast in her hopes and giddy with success."

Let us here observe how well adapted every sentiment, every word, is to the character of the speaker. She makes no account of the slaughter of the enemy, of the valour and conduct of the conqueror, of the multitude of the captives, but

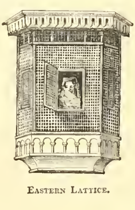
> "Burns with a female thirst of prey and spoils."

Nothing is omitted which is calculated to attract and engage the passions of a vain and trifling woman; slaves, gold, and rich apparel. Nor is she satisfied with the bare enumeration of them—she repeats, she amplifies, she heightens every circumstance; she seems to have the very plunder in her immediate possession; she pauses and contemplates every particular. To add to the beauty of this passage, there is also an uncommon neatness in the versification; great force, accuracy, and perspicuity in the diction; and the utmost elegance in the repetitions, which, notwithstanding their apparent redundancy, are conducted with the most perfect brevity. In the end, the fatal disappointment of female hope and credulity, tacitly insinuated by the unexpected apostrophe,—

> "So let thine enemies perish, O Jehovah!"

is expressed more forcibly by this very silence of the person who was just speaking, than it could possibly have been by all the powers of language.'

— '*Through the lattice*.'—The original word אֶשְׁנָב *eshnab* occurs only here and in Prov. vii. 6. It comes from



Eastern Lattice.

a root signifying 'to be cool,' hence a lattice or blind of open wood-work to admit the cool air, while they exclude the view from without. The windows of all female apartments are in the East to this day furnished with the same kind of lattices, which are usually provided with small frames opening upon hinges.

— '*Why is his chariot so long in coming?*'—This is the meaning; but the literal rendering is still more expressive: 'Why is his chariot ashamed to come?'

30. '*Prey . . . . of needlework.*'—The original word רִקְמָה *rikmah* is from a root, which, both in Hebrew and Arabic, signifies 'to diversify,' 'to variegate,' particularly in colour, and is not necessarily applied to needlework, though it does not exclude it. See the note on Gen. xxxvii. 3.

CHAPTER VI.

1 *The Israelites for their sin are oppressed by Midian.* 8 *A prophet rebuketh them.* 11 *An angel sendeth Gideon for their deliverance.* 17 *Gideon's present is consumed with fire.* 24 *Gideon destroyeth Baal's altar, and offereth a sacrifice upon the altar Jehovah-shalom.* 28 *Joash defendeth his son, and calleth him Jerubbaal.* 33 *Gideon's army.* 36 *Gideon's signs.*

And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years.

2 And the hand of Midian [1]prevailed against Israel: *and* because of the Midianites the children of Israel made them the dens which *are* in the mountains, and caves, and strong holds.

3 And *so* it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;

4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither [2]sheep, nor ox, nor ass.

5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

7 ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent [3]a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;

10 And I said unto you, I *am* the LORD your God; [4]fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

11 ¶ And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abiezrite: and his son [5]Gideon threshed wheat by the winepress, [6]to hide *it* from the Midianites.

12 And the angel of the LORD appeared unto him, and said unto him, The LORD *is* with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, O my Lord, wherewith shall I save Israel? behold, [7]my family *is* poor in Manasseh, and I *am* the least in my father's house.

16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my [8]present, and set *it* before thee. And he said, I will tarry until thou come again.

19 And Gideon went in, and made ready [9]a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so.

21 Then the angel of the LORD put forth the end of the staff that *was* in his hand, and

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[1] Heb. *was strong.* [2] Or, *goat.* [3] Heb. *a man a prophet.* [4] 2 Kings 17. 35, 38. Jerem. 10. 2. [5] Heb. 11. 32. called *Gedeon.* [6] Heb. *to cause* it *to flee.* [7] Heb. *my thousand* is *the meanest.* [8] Or, *meat offering.* [9] Heb. *a kid of the goats.*

touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon said, Alas, O LORD God! [10]for because I have seen an angel of the LORD face to face.

23 And the LORD said unto him, Peace *be* unto thee; fear not: thou shalt not die.

24 Then Gideon built an altar there unto the LORD, and called it [11]Jehovah-shalom: unto this day it *is* yet in Ophrah of the Abiezrites.

25 ¶ And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, [12]even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it:

26 And build an altar unto the LORD thy God upon the top of this [13]rock, [14]in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and *so* it was, because he feared his father's houshold, and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built.

29 And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

32 Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the Spirit of the LORD [15]came upon Gideon, and he [16]blew a trumpet; and Abiezer [17]was gathered after him.

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wool in the floor; *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

39 And Gideon said unto God, [18]Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

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[10] Exod. 33. 20. Chap. 13. 22.
[11] That is, *The LORD send peace.*
[12] Or, *and.*
[13] Heb. *strong place.*
[14] Or, *in an orderly manner.*
[15] Heb. *clothed.*
[16] Num. 10. 3. Chap. 3. 27.
[17] Heb. *was called after him.*
[18] Gen. 18. 32.

Verse 2. '*Made them dens.*'—That is, prepared or fitted up as residences the dens and caves of the mountains. They did not make them *de novo* in the sense of cutting out, excavating, or constructing them, for it is said they were already in the mountains; but they so worked upon them as to adapt them for dwelling-places and strongholds against their enemies.

— '*Caves.*'—See the note on Gen. xix. 30. Let us add a very appropriate incident here, as related by William of Tyre. When Baldwin I. presented himself with some troops before Askelon, the citizens were afraid to come out to give him battle. On this, finding it would be of no advantage to remain there, he ranged about the plains between the mountains and the sea, and found villages whose inhabitants having left their houses had retired with their wives and children, their flocks and herds, into subterraneous caves. This also illustrates ch. v. 7.

3. '*When Israel had sown.*'—It will be recollected that the Midianites were chiefly wandering herdsmen—that is, just such a people as the Bedouin Arabs are at the present day. The oppression to which the Israelites were at this time subject, was, therefore, of a very different nature from those which they had previously experienced; and from the minute and expressive details which are given, we dis-

cover, without difficulty, that they had never before experienced anything so grievous. Under this view let us illustrate these details by the present conduct of the Bedouins towards cultivators.

4. '*Encamped against them, and destroyed the increase of the earth .... and left no sustenance for Israel.*'—It may be stated as a maxim, that whenever the nomade is master of the cultivator, the impoverishment and ultimate ruin of the latter are inevitable. The Bedouin Arabs come up from their deserts in the spring, and perhaps remain through the summer in the territories of those cultivators who are so unfortunate as to lie at their mercy. If there is not an established understanding between the nomades and the cultivators, as to the proportion which the latter are to pay for exemption, the Bedouins encamp and pasture their cattle in the cultivated grounds, after securing such corn and other vegetable products as they may happen to require for their own use during the remainder of the year. Thus the 'increase of the earth is destroyed,' and 'no sustenance' remains to reward the cultivator for the labour and patience he has spent on its production.

— '*Neither sheep, nor ox, nor ass.*'—The Bedouins, when thus oppressing the cultivator, seize all the cattle that are brought abroad, and add them to their own flocks and herds; and as it is impossible and useless to keep them continually in confinement, the inhabitants soon become deprived of all their cattle, like the Israelites. Even their persons are not safe; as the Bedouins will not scruple to rob of his clothes and property any person whom they can find beyond the protection which the walls of the towns and villages afford,—if they do not kill him, or detain him as a prisoner till his friends have been induced to pay heavily for his ransom. We do not know whether the Midianites entered the towns. It is possible that they did not, as their visits were annual, and they do not appear to have taken or occupied any towns. This aggravation was not necessary to reduce the people to ruin, and oblige them to relinquish their paternal fields and pleasant homes, to retire to 'the dens which are in the mountains.' Then doubtless the Midianites could enter the towns, and destroy and plunder at pleasure such property as the fugitives had left behind. It is possible that the Israelites returned to their homes for the season after the invaders had withdrawn for the year. The nomades usually come towards the end of April or beginning of May, and remain till September. In the period of their absence, some useful products might be raised, to eke out a subsistence during the period of their stay, and perhaps part of the barley harvest might in a favourable season be got in and carried off to the mountains before the Midianites arrived. This miserable state of things could not long be borne; and accordingly we find that the period in which the Israelites were subject to this urgent oppression of the Midianites was shorter than that in which any other of their oppressors tyrannized over them.

In Western Asia, those cultivators who are subject to such annual incursions generally make a compromise with the invaders, agreeing to pay them a heavy tribute, on the condition that the harvests shall not be touched, or the cattle driven off. Even powerful communities, which might be able to cope with the Bedouins, often enter into a compromise of this sort, to prevent the necessity for continual warfare and watchfulness. With these, the arrangement is a matter of convenience; but miserable is the condition of those with whom it is a matter of necessity, and to whom it is the only alternative on which they can secure a scanty subsistence from their own fields. The tribute, usually paid in produce, is generally very heavy; besides which the chiefs expect extraordinary presents, and what is received in one year as a present, is certain to be exacted in the next year as a right. Thus the pressure accumulates till it can no longer be borne; cultivation is then relinquished, and whole settlements are abandoned by their inhabitants, who disperse themselves into other villages or towns, or form a new settlement where they hope to be more at ease. This does not perhaps often happen; but individual families are continually changing one village for another, in the hope of that relief which they can nowhere find. In the Hauran, for instance, as described by Burckhardt, very few individuals die in the villages in which they were born. 'This continued wandering,' says that traveller, 'is one of the principal reasons why no village in the Hauran has either orchards, or fruit trees, or gardens for the growth of vegetables. "Shall we sow for strangers?" was the answer of a Fellah, to whom I once spoke on the subject, and who by the word "strangers" meant both the succeeding inhabitants and the Arabs who visit the Hauran in the spring and summer.' Even in the pashalic of Bagdad, the government of which is enabled in ordinary circumstances to keep the Arabian tribes of his territory in some degree of order, no persons dare undertake the cultivation of the soil at any considerable distance from the city, except the Seids, who claim to be descended from Mohammed, and the supposed sanctity of whose character renders them comparatively secure from depredation. Yet even they are often obliged to erect a fort on their grounds, in which a strong guard is stationed at the time of harvest. These details will help to shew the distressing situation of cultivators when exposed to the oppression of pastoral tribes.

5. '*Grasshoppers.*'—Rather, 'locusts'—a most expressive comparison.

11. '*Gideon threshed wheat by the winepress, to hide it from the Midianites.*'—This is a most expressive illustration of the preceding remarks. Gideon was obliged to thresh his wheat in a small quantity, and in an unusual place, to conceal it from the Midianites. This shews that the oppression of the Hebrews from the Midianites was in the severest form, seeing that they could not retain any part of their own produce except by stealth. The smallness of the quantity is shewn by the manner in which it is threshed, which was not with cattle, as usual with large quantities, but by means of the flail, which was seldom employed but in threshing small quantities. And then the threshing was near the winepress, that is, in ground appropriated to another purpose. The flail also falling on corn placed on the dead ground, not on a boarded floor as with us, made but little noise, whereas the bellowing of the oxen might, in the other case, have led to detection. It will be observed that this threshing-ground was in the open air, else Gideon could not have expected dew to fall on the ground, or on the fleece which he spread out there (*vv.* 37–40). [APPENDIX, No. 25.]

15. '*My family is poor.*'—Literally, 'my thousand is the meanest' or 'poorest.'—From Exod. xviii. 25, it appears that the Israelites were divided into tens, fifties, hundreds, and thousands—a division recognised in Micah v. 2: 'Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah,' etc. These 'thousands' embraced, of course, numerous families, and the assertion of Gideon seems to be, that the thousand to which his belonged had become not only much diminished in numbers, but also impoverished in resources, so that they could do but little towards withstanding an enemy.

— '*And I am the least in my father's house.*'—From which it would seem that he was either the youngest, or in his own apprehension the least competent for the task proposed to him. It would represent himself as wanting in the ability, rank, and influence which could alone be expected to induce his countrymen to join his standard against the Midianites.

19. '*The flesh he put in a basket, and he put the broth in a pot.*'—The circumstances of this entertainment are, to a considerable extent, illustrated by the notes to Gen. xviii. The broth is the most peculiar circumstance of this hastily prepared meal. It leaves us to infer, either that Gideon boiled or stewed the kid, and served up the meat and soup separately, or else that he stewed one part of the kid, and roasted or broiled the other. Both methods are consonant to Oriental usages; and perhaps the latter is the best hypothesis, as the animal thus divided might be the more speedily dressed. In this case, the roasted part was probably prepared in the most usual way of providing a hasty dish,—that is, by cutting the meat into small pieces,

several of which are strung upon a skewer, like larks, and so roasted, or rather broiled: as several of these skewers of meat can be dressed together, a meal may in this way be very soon prepared. This dish is called *kaboob*, and is very common in Western Asia. When meat is thus dressed in *two* ways, the stew is generally intended for immediate use, and the *kaboob* for a future meal, or for the traveller to carry with him for his refreshment on the way. As Gideon brought the meat, as distinguished from the 'broth,' in a basket, it was probably intended by him that the stranger should take it away with him in that basket for his future use. This was a proper mark of careful hospitality and attention. The basket was probably a small hand-basket made of palm-leaves or rushes.

25. '*The second bullock.*'—Commentators are perplexed about the description of this bullock as the 'second.' We would hazard a conjecture, that as the Midianites took away all the cattle of the Hebrews that they could lay hands on, Gideon's father had very few cattle, the second of which, in point of age, he is directed to offer as the fittest for sacrifice. It is singular that one of seven years old should be selected, three years being the usual age. Was it with reference to the seven years which the oppression of the Midianites had lasted? or, was it that this bullock, although seven years old, was the youngest above three years of age, and therefore the most proper for sacrifice? This alone would imply how slender the herd of Joash had become. Perhaps he had but two bullocks above three years of age, this being the second of the two.

— '*The grove.*'—The word translated 'grove' here and elsewhere is אֲשֵׁרָה *asherah*, and the rendering is after the Septuagint. It has, however, been much doubted whether this be the real signification of the word; and the best Hebrew scholars of this and the last age have rejected the interpretation. The reasons against it are of great weight. It is urged that the word almost always occurs with other words denoting idols and statues of idols; that the verbs which are employed to denote the making of an Asherah are incompatible with the idea of a grove, being such as to *build*, to *shape*, to *erect*; that the words used to denote its destruction are such as *breaking to pieces*, *subverting*; that *the image* of Asherah is described in 2 Kings xxi. 7, as being placed in the temple; and that Asherah is coupled with Baal in the same way that Ashtoreth is in Judg. ii. 13; x. 6; 1 Kings xviii. 19; 2 Kings xxiii. 4, and particularly in Judg. ii. 13; iii. 7, where the plural form of *both* words may be regarded as of itself denoting images of this goddess. The signification 'grove' is indeed utterly incongruous with 2 Kings xvii. 10, where we read of 'setting up groves under every green tree.' Moreover, even the Septuagint, which may be regarded as the source of this strange interpretation, renders the word by 'Astarte' in 2 Chron. xv. 16 (as the Vulgate has done in Judg. iii. 7), and conversely renders 'Ashtoreth' by 'groves' in 1 Sam. vii. 3. On the strength of these arguments most modern Biblical critics conceive that Asherah is but a name for Ashtoreth, and that it more especially denotes the relation of that goddess to the planet Venus: for although the primary relation of Baal and Ashtoreth was to the sun and moon, they came in the course of time to be connected in the religious conceptions of the Syro-Arabians with the planets Jupiter and Venus as the two stars of good fortune.

31. '*Will ye plead for Baal?*' etc.—The meaning of Gideon's father is certainly not very clearly produced in this translation of his speech. What he means to say, according to the original, and the best versions, is to the effect, Is it for you to become the avengers of [or to contend for] Baal? If he be, as you say, a god, he must be well able to avenge [or contend for] himself, and his insulter, even should ye spare him, will be found dead by break of day. If, therefore, he be a god, let him avenge himself upon [or contend with] the man who hath cast down his altar.

32. '*Jerubbaal.*'—The name is derived from the burden of his father's speech, 'Let Baal *avenge*,' or, as some interpret, 'Let Baal *contend*.'

38. '*A bowl full of water.*'—See the note on Gen. xxvii. 28, which will partly explain what seems to us extraordinary in this abundant dew. It will be observed, that we are to look for the miracle in its having fallen at one time upon the fleece, without any on the floor, and that, another time, the fleece remained dry while the ground was wet with dew. The quantity also may have been more than usually abundant; but less so than would seem to us in regions where dews fall lightly. We remember, while travelling in North-western Asia, to have found all the baggage, which had been left in the open air, so wet, when we came forth from the tent in the morning, that it seemed to have been exposed to heavy rain, and we could with difficulty believe that no rain had fallen. So also, when sleeping in the open air, the sheep-skin cloak which served for a covering has been found in the morning scarcely less wet than if it had been immersed in water.

[Verse 25, Appendix, No. 26.]

CHAPTER VII.

7 *Gideon's army of two and thirty thousand is brought to three hundred.* 13 *He is encouraged by the dream and interpretation of the barley cake.* 16 *His stratagem of trumpets and lamps in pitchers.* 25 *The Ephraimites take Oreb and Zeeb.*

Then Jerubbaal, who is Gideon, and all the people that *were* with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

2 And the Lord said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, [1]Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

4 And the Lord said unto Gideon, The people *are* yet *too* many; bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

[1] Deut. 20. 8. 1 Mac. 3. 56.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

9 ¶ And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy servant down to the host:

11 And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the [2]armed men that *were* in the host.

12 And the Midianites and the Amalekites and [3]all the children of the east lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea side for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his fellow answered and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

15 And it was *so*, when Gideon heard the telling of the dream, and [4]the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

16 ¶ And he divided the three hundred men *into* three companies, and he put [5]a trumpet in every man's hand, with empty pitchers, and [6]lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the LORD, and of Gideon.

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The sword of the LORD, and of Gideon.

21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and [7]the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah [8]in Zererath, *and* to the [9]border of Abel-meholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.

25 And they took [10]two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

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[2] Or, *ranks by five.*
[3] Chap. 6. 33.
[4] Heb. *the breaking thereof.*
[5] Heb. *trumpets in the hands of all of them.*
[6] Or, *firebrands, or, torches.*
[7] Isa. 9. 4.
[8] Or, *toward.*
[9] Heb. *lip.*
[10] Psal. 83. 11. Isa. 10. 26.

Verse 1. '*The well of Harod.*'—This well or fountain was situated not far from Gilboa, on the borders of Manasseh. It is probably the same which is mentioned in 1 Sam. xxix. 1. As the word Harod means 'fear,' or 'trembling,' it is likely that it obtained its name either from the panic which here seized the Midianites, or, still more probably, from the fear which induced many of those who had joined Gideon's standard to turn back from that place, as related in *v.* 3, where indeed the very word occurs. [See 2 Sam. xxiii 25, where *Harodites* are spoken of.]

6. '*Lapped, putting their hand to their mouth . . . . bowed down upon their knees to drink water.*'—These two modes of action have been differently understood, and the first in particular has been the subject of various interpretations. The dog drinks by shaping the end of his long thin tongue into the form of a spoon, which it rapidly introduces into, and withdraws from, the water, throwing each time a spoonful of the fluid into its mouth. The tongue of man is not adapted to this use; and it is physically impossible for a man, therefore, to lap, literally, as a dog laps. The true explanation, probably, is, that these men, instead of kneeling down to take a long draught, or successive draughts, from the water, employed their hand as the dog employs its tongue—that is, forming it into a hollow spoon, and dipping water with it from the stream. We have often seen it done, and the comparison to the lapping of a dog spontaneously occurred to our mind. Practice gives a peculiar tact in this mode of drinking; and the interchange of the hand between the water and the mouth is so rapidly managed as to be comparable to that of the dog's tongue in similar circumstances. Besides, the water is not usually sucked out of the hand into the mouth, but, by a peculiar knack, is jerked into the mouth, before the hand is brought close to it, so that the hand is approaching with a fresh supply almost before the preceding has been swallowed: this is another resemblance to the action of a dog's tongue. When travelling with small caravans, we have had opportunities of seeing both processes. On coming to water, a person who wishes to drink cannot stop the whole party to wait for him; and therefore, if on foot, any delay would oblige him to unusual exertion in order to overtake his party. Therefore he drinks in the manner we have described; and has satisfied his thirst in much less time than one who, having more leisure, or being disposed to more deliberate enjoyment, looks out for a place where he may kneel or lie down to bring his mouth in contact with the water, and imbibe long and slow draughts of the pleasant fluid. This consumes so much time, that few but those who are mounted indulge in it, as they can ride on before and satisfy themselves by the time their party comes up, or, if they linger behind after it has passed on, can easily overtake it again. This last was the course usually adopted by the writer and other Europeans, who were unprovided with drinking vessels, and to whom the difference of time was of no importance; as they were not practised in that facile and cleanly use of the hand in drinking which was so easy to the natives, and which scarcely interrupted their progress. This explanation may help to shew how the distinction operated, and why those who 'lapped, putting their hand to their mouth,' were considered to evince an alacrity and readiness for action which peculiarly fitted them for the service on which Gideon was engaged.

10. '*Go thou with Phurah thy servant down to the host.*'—The ideas of the Hebrews concerning the character of a spy were very different from those which prevail in modern Europe. The office was usually undertaken either by the commander-in-chief himself, or by some other person of high consideration. Joshua and Caleb were among those sent as spies into Canaan; and now Gideon is instructed to undertake the same office. It was much the same among the Greeks: indeed there are some lines in the tenth book of the Iliad which seem rather a striking illustration of this passage. In a night consultation among the Grecian kings and chiefs, about the operations of the following day, Nestor inquired whether there was no chief whom the prospect of the glorious recompense of renown

> 'Extensive as the heav'ns, and fair reward,'

would not induce to undertake the perilous duty of proceeding as a spy to the Trojan camp? The task was accepted by Diomede in these words:

> 'I, Nestor, feel such courage; and myself
> Will enter Ilium's host, encamp'd so nigh:
> But shall adventure with a livelier hope,
> And be embolden'd much, some valiant friend
> Advent'ring with me; for a friend may spy
> Advantage ere myself, and may advise
> Its happiest uses overseen by me.
> He ceased, and willing to partake his toils
> Arose no few.'

Among these were some of the most distinguished princes in the host, as both the Ajaxes, Menelaus, and Ulysses. From the various candidates for the distinction, Agamemnon advised Diomede to select whichever he considered the most deserving and best able to assist him, without respect to pedigree or power. He accordingly chose Ulysses; and the two proceeded together on their glorious enterprise. The sequel is minutely related. After gaining some information by the way from a counter-spy, whom they afterwards slew, they proceeded to the place where the Thracian allies of the Trojans lay encamped.

> 'They, wearied, slept profound; beside them lay,
> In triple order regular arranged,
> Their radiant armour, and their steeds in pairs.'

Among the sleepers, the two illustrious spies committed terrible havoc, and returned safely, and with rich spoil and important intelligence, to their own camp.

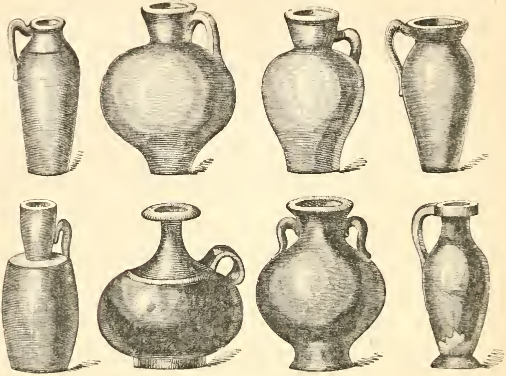
Every one will also recollect the popularly-known instance, in our own history, of king Alfred, who did not think it beneath his character to act as a spy, and who, under the disguise of a harper, went to the camp of the Danes, and remained there several days, caressed and unsuspected, making observations and collecting information which tended much to the success of his subsequent enterprises.

12. '*Like grasshoppers.*'—Rather, 'like locusts,' which is here far more significant.

— '*And their camels.*'—This alone indicates the nomade or semi-nomade character of the Midianites. See the note on Num. xxxi. 2. That the Midianites abounded in camels at a comparatively late period, appears from Isa. lx. 6; and indeed we generally hear something about camels whenever we meet with this people in Scripture.

13. '*A cake of barley bread tumbled into the host of Midian, and came unto a tent . . . and overturned it.*'—To understand this, it is necessary to recollect that Gideon's force was in the hill of Moreh, and that the Midianites were below in the valley. The barley-cake which the man saw in his dream, doubtless seemed to roll down the hill into the valley, overturning the tent with which it came in contact. This naturally enough connected it with Gideon, nor less so the apparent inadequacy of the cause to produce this result. If it had been a great stone, it would have been no wonder that the tent had been overturned by it; but that it should be overturned by a barley-cake seemed as little likely, in human probability, as that Gideon with his little band should overthrow the vast host of Midian. That it was not only a cake, but a *barley*-cake, seems a circumstance designed to shew more strongly the insignificance of the cause. And that it was so understood, seems to imply that wheat bread had already become the substantial food of the people, barley having become limited in its use as the food of cattle, and of the poorest classes of the community. It is generally stated, by old writers, that the use of barley was known before that of wheat; but it gradually sunk in importance when wheat came into extensive use; so that ideas of poverty and degradation became associated with cakes of barley. Among the Romans, cohorts and individual soldiers who misconducted themselves were, among other punishments, allowed only barley bread for food, instead of wheat; whence, among them also, bread of barley was associated with ideas of dishonour and insignificance.

16. '*Pitchers.*'—Made of earthenware, so as to be easily broken. They were probably of the forms in use among the ancient Egyptians, as represented in the annexed engraving, some of which were very well suited to the purpose for which they were on this occasion employed, namely, for containing the lights until the proper time came for disclosing them.



Egyptian Pitchers.

— '*Lamps.*'—Instead of lamps furnished with wicks and fed with oil, we are probably to understand torches or flambeaux, which the original will equally signify, made of tow and grease, or of resinous billets of wood, which would afford a flame much stronger and better suited to the open air when exposed.

20. '*Blew the trumpets, and brake the pitchers, and held the lamps in their left hands . . . . and they cried, The sword of the Lord, and of Gideon.*'—As the Midianites could not imagine that every man had a trumpet and a light, the noise of so many trumpets, the blaze of so many lights, with the crash of the broken pitchers from different quarters, must have conveyed to their minds the most exaggerated ideas of the numbers of the assailants by whom they seemed to be beset. Gideon's army would have been great indeed, if, as the Midianites must have supposed, the number of the fighting men had been in proportion to that of the trumpeters. This measure offers altogether one of the most curious stratagems to be met with in the history of military operations, and was well calculated to confuse, and excite a panic in an encampment of undisciplined nomades, whose confusion was probably increased by the alarm and fright of their numerous cattle. The Lord gave effect to this stratagem; so that the host of Midian was discomfited without the Hebrews striking a blow. Their position was very singular, standing about the camp blowing their trumpets and holding their torches, as if to encourage and give light to the fighting men whom the Midianites believed to have entered their camp—while they really gave light sufficient to enable their enemies to slay each other, but not enough to enable them to distinguish that those whom they slew were not enemies, but friends. The war-cry was taken from the interpretation of the dream, 'The sword of Gideon,' to which Gideon, with his usual modesty, prefixed the name of the Lord—'The sword of the Lord, and of Gideon.'

24. '*Take before them the waters.*'—The fords of the Jordan to prevent the escape of the enemy across the river. This had been done before in the case of the Moabites; and was the usual practice when the enemy belonged to the country east of the river.

25. '*Brought the heads of Oreb and Zeeb to Gideon.*'—It was an almost universal custom to take off the heads of opposing chiefs and bring them to the victorious general. It is a sort of trophy, and as such has been regarded at one time or other in nearly all nations. David cut off the head of Goliath, probably intending to bring it to Saul; and the head of Saul himself was cut off by the Philistines and sent by them to their own country. Such was also the custom among the Romans: thus Pompey's head was brought to Cæsar, and that of Cicero to Marc Antony, not to mention other instances. Barbarous oriental conquerors have built monuments with the heads of their conquered enemies; and, at present, the heads of conquered chiefs and commanders are transmitted to Constantinople from the most distant parts of the Turkish empire, to be laid at the feet of the sultan, and then to decorate his palace gates. Herodotus relates that the Scythians cut off the heads of all their enemies whom they slew in battle. To bring a head to the king constituted the right to a share in the spoils of war, which could not be obtained without it. The sculls of distinguished enemies were made into drinking cups; and the scalps were in all cases tanned, and carried by the warrior, tied to his bridle, as a trophy of military honour; the valour of a Scythian being estimated by the number of scalps in his possession. (*Melpomene*, 64, 65.) This is like the custom among the North American Indians, whose war-song concludes with expressing the intention to tear off the scalps of their enemies, and make cups of their sculls.

But Oreb and Zeeb were taken captive, and their heads *afterwards* cut off. This was an ancient and is also a modern practice. It was so in Egypt, where the sculptured battle-scenes, which still exist, exhibit the captives as treated with great severity; and those that seem of distinction are often represented as being decapitated by the hero himself: and this has from the most ancient times remained the custom in most parts of Asia, where the captured chief or general is either sent to the capital and there decapitated, or is else beheaded on the spot by the captor, and his head sent to the king, if the latter does not happen himself to be the captor. See the notes on Josh. x. 46; Judg. i. 7.

CHAPTER VIII.

1 *Gideon pacifieth the Ephraimites.* 6 *Succoth and Penuel refuse relief to Gideon's army.* 12 *Zebah and Zalmunna are taken.* 16, 17 *Succoth and Penuel are destroyed.* 21 *Gideon revengeth his brethren's death on Zebah and Zalmunna.* 23 *He refuseth government.* 27 *His ephod the cause of idolatry.* 28 *Midian subdued.* 30, 32 *Gideon's children, and death.* 33 *The Israelites' idolatry and ingratitude.*

AND the men of Ephraim said unto him, [1]Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him [2]sharply.

2 And he said unto them, What have I done now in comparison of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their [3]anger was abated toward him, when he had said that.

4 ¶ And Gideon came to Jordan, *and* passed over, he, and the three hundred men that *were* with him, faint, yet pursuing *them.*

5 And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

7 And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will [4]tear your flesh with the thorns of the wilderness and with briers.

8 And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him.*

9 And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower.

10 ¶ Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men,* all that were left of all the hosts of the children of the east: for there fell [5]an hundred and twenty thousand men that drew sword.

11 And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and [6]discomfited all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun *was up,*

14 And caught a young man of the men of Succoth, and enquired of him: and he [7]described unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are* weary?

16 And he took the elders of the city, and thorns of the wilderness and briers, and with them he [8]taught the men of Succoth.

17 And he beat down the tower of [9]Penuel, and slew the men of the city.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at Tabor? And they answered, As thou *art,* so *were* they; each one [10]resembled the children of a king.

19 And he said, They *were* my brethren, *even* the sons of my mother: *as* the LORD liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his firstborn, Up, *and* slay them. But the youth drew not his sword: for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is, so is* his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the [11]ornaments that *were* on their camels' necks.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

24 And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they *were* Ishmaelites.)

25 And they answered, We will willingly

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[1] Heb. *What thing is this thou hast done unto us?*
[2] Heb. *strongly.*
[3] Heb. *spirit.*
[4] Heb. *thresh.*
[5] Or, *an hundred and twenty thousand, every one drawing a sword.*
[6] Heb. *terrified.*
[7] Heb. *writ.*
[8] Heb. *made to know.*
[9] 1 Kings 12. 25.
[10] Heb. *according to the form,* &c.
[11] Or, *ornaments like the moon.*

give *them*. And they spread a garment, and did cast therein every man the earrings of his prey.

26 And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold; beside ornaments, and [12]collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks.

27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had threescore and ten sons [13]of his body begotten: for he had many wives.

31 And his concubine that *was* in Shechem, she also bare him a son, whose name he [14]called Abimelech.

32 ¶ And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.

33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god.

34 And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither shewed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had shewed unto Israel.

Verse 2. '*Is not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?*'—Abi-ezer was the chief of the family from which Gideon descended. This fine metaphor, which conveys the most favourable idea of Gideon's mildness and humility, insinuates that their services at the end had been incomparably greater than his at the beginning. The resentment of the Ephraimites evaporated in the warmth of this compliment; and we can hardly find a better illustration of Solomon's proverb:—'A soft answer turneth away wrath.' (Prov. xv. 1.)

9. '*I will break down this tower.*'—The people of this place had probably, in giving their answer, pointed insultingly to a tower in which their chief defence lay, intimating thereby that he might do his worst, for that they were well able to defend themselves.

11. '*Went up by the way of them that dwelt in tents.*'—The route which Gideon took from Penuel seems to have been across the mountains of Gilead to the north-east of the Jabbok, through a tract of country occupied only by nomade tribes, thus coming unexpectedly upon the camp of the Midianites, who expected no attack in that quarter. If Jogbehah be the same with Ramoth Gilead, as the Chaldee paraphrast supposes, the Midianites were probably encamped somewhere about Abela, called in xi. 33, Abel Cheramim, 'the plain of the vineyards.' Gideon appears to have returned to Succoth by another shorter way, namely, by 'the heights of Hares,' or the Sun-hills (rendered in *v.* 13 'before the sun was up'); probably so called, as Geddes conjectures, because, over them, the rising sun was first seen by the inhabitants of the low country about the Jordan, and indeed by all the Israelites who dwelt on the western side of that river.

16. '*He took . . . . thorns of the wilderness and briers, and with them he taught the men of Succoth.*'—It is probable he put them to death in this way, their offence being the same as that of the men of Penuel, whom he certainly did put to death. It is doubtful whether they were merely scourged with thorns and briers till they died (supposing they did die), or that thorns and briers were laid on their naked bodies. and then threshing sledges or other heavy implements of husbandry drawn over them, according to a sort of punishment which was well known in ancient times. In northern nations, where the body is completely covered, the idea of such punishments, with thorns on the naked person, seems a far-fetched device; but in the East, where the clothing leaves much more of the person exposed, and where, in consequence, men are continually lacerating their skins in passing through thickets, etc., the idea of such laceration is always kept present, either by the experience of actual suffering, or by the presence of those who have recently suffered. Hence tearing the flesh with thorns comes to be a familiar idea of penal infliction; and, as such, is popularly mentioned as among the punishments which misdoers deserve, or will obtain, not only in this life, but in the life to come.

18. '*Each one resembled the children of a king.*'—This is an Orientalism still in use. In the measures of comparison, the king and that which belongs to him forms the superlative; and to say that a person or a thing is kingly, or like that which belongs to a king, is to say that it is the most excellent of its kind. Thus when a young person is distinguished for beauty or dignity of appearance, to say 'he is like the son of a king,' is understood as the highest compliment which can be bestowed upon him. It happens, in some way or other, that in the East the royal families are usually remarkable for the beauty and majesty of their persons; so that the comparison is something more than a mere phrase for expressing the superlative. The present royal family of Persia might be quoted as an instance. It would have been difficult, even by picking a nation, to obtain a finer set of men than appeared, when the late king of Persia was seen sitting on his throne, with his numerous sons standing around him.

19. '*My brethren, even the sons of my mother.*'—In countries where polygamy is tolerated, the ties of brotherhood are, as might be expected, much more close and tender between those who are born of the same mother than those who are connected only as children of the same father. Of this we have had and shall have ample evidence in the sacred history. This explains why 'son of my mother' was among the Hebrews, as now among the Arabs and others, a far more endearing expression than that of 'my brother,' in the general sense.

20. '*He said unto Jether his firstborn, Up, and slay them.*'—The Hebrews had no executioner. When a man was guilty of homicide, the execution devolved on the next of kin, by right of blood-revenge: in other cases criminals were stoned by the people, the witnesses setting the

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[12] Or, *sweet jewels*.

[13] Heb. *going out of his thigh*.

[14] Heb. *set*.

example: and when a king or chief ordered a person to be put to death, the office was performed by the person to whom the command was given. And this was generally a person whose consideration in life bore some proportion to that of the person to be slain. Thus Solomon gave the commission to kill Joab, the commander-in-chief, to Benaiah, a person of so much distinction as to be himself immediately promoted to the command which the death of Joab left vacant. In fact, the office even of a regular executioner is not by any means dishonourable in the East. The post of chief executioner is in most Oriental courts one of honour and distinction. When thus there was no regular executioner, it came to be considered a sort of honour to put a distinguished person to death; and, on the other hand, the death itself was honourable in proportion to the rank of the person by whom the blow was inflicted. It was the greatest dishonour to perish by the hands of a woman or a slave. We see this feeling distinctly in the present narrative, where the two princes much prefer to die by Gideon's own hand than by that of a youth who had obtained no personal distinction. As to the hero's commissioning his son to perform this office, it was perhaps partly to honour that son with the distinction of having slain two chief enemies of Israel; as well as because the rules of blood-revenge made it necessary that the execution of those who had slain their own brethren should either be performed by himself, or by a member of his own family. It seems very probable, from all that transpires, that Oreb and Zeeb had put the brethren of Gideon to death after they had taken them captive, in the same way that they were themselves now slain. Verse 19, however, contains an interesting indication that there were exceptions to the general practice; else Gideon would hardly have expected that the Midianites might have spared their brethren, or have said that, had they done so, he would have spared them.

22. '*Rule thou over us, both thou, and thy son, and thy son's son also.*'—That is, they wanted him to be their king: and here it is that the Hebrews first indicate their desire to establish an hereditary kingdom, forgetting the peculiar character of their government, and the high distinction which they enjoyed in having Jehovah for their sovereign. But the pious hero himself was mindful of it, replying in the true spirit of theocracy, 'I will not rule over you, neither shall my son rule over you: the Lord shall rule over you.' All his sons were not, however, of his mind, and did not forget this offer—as we shall see in the next chapter.

24. '*They had golden earrings, because they were Ishmaelites.*'—The Midianites were not properly Ishmaelites, being descended from another son of Abraham; but having the same manner of life, and being much mixed with them, they might well be called so. The terms 'Ishmaelites' and 'Midianites' are used indifferently, even so early as the time of Jacob (Gen. xxxvii. 25, 28). Probably all the kindred tribes which followed the same mode of life, and were much mixed with the Arabians, were called Ishmaelites in the general sense. It is also probable that large numbers of real Ishmaelites acted with the Midianites on the present occasion, and some would restrict the present text to these. The present text might indeed be translated:—'Those slain, who were Ishmaelites, wore golden pendants.' The cut and note under Ex. xxxii. 2, shew that foreigners are represented in the sculptures as adorned with ear-rings. So in those of Persepolis, the Persians themselves are not represented with rings, but there is one group represented with large circular rings. From the difference of dress they are evidently not Persians, and, as the camel is associated with this group only, we may conclude them to be Arabians, and as such furnished with ear-rings. The Arabians certainly used them in the time of Mohammed; but they are not now commonly worn by men. Perhaps the reason may be, that Mohammed prohibited rings of gold; which gradually made them careless whether they had any. Mohammed, indeed, forbade all but silver ornaments to both sexes; but in the end allowed *women* to wear gold or silver. This accounts for the fact that the modern Arabs do not exhibit such costly ornaments as the ancient Ishmaelites. It seems, from what Mohammed says, that the men were, in his time, accustomed to wear some sorts of ornament which women only now display. One of his prohibitions affords a striking illustration of the present enumeration of the Midianite ornaments. 'Whosoever likes to put into *the nose or ear* of his friend a ring of hell-fire, tell him to put on a *gold ring;* and he who wishes to put *on the neck of his friend a chain* of hell-fire, tell him to put on *a chain of gold;* and he who wishes to put on *rings to his friend's wrists* of hell-fire, tell him to put on *golden ones;* wherefore be it on to you to make your ornaments of *silver.*' (*Mischat-ul-Masabih*, i. 355.) This rigid and repeated law made considerable alteration in the ancient ornaments of men. The smaller ones appear to have been generally given up, as a small quantity of silver is not of much value; but the larger and more massive ornaments, being valuable even in silver, were retained.

26. '*A thousand and seven hundred shekels of gold.*'—This quantity of gold would at the present time be worth 3113*l.*

— '*Ornaments.*'—The word is the same as that applied to the 'ornaments' of the camels (*v.* 21), and they seem to have been of the same form and material.

'*Collars.*'—This has been variously understood. The Targum thinks they were 'crowns;' some make them to have been golden smelling-bottles, not to mention other renderings. The original word (נְטִיפוֹת) literally means 'drops,' and is with considerable probability thought to denote 'ear-pendants,' called 'drops' from the form which they bore. Some think that these ear-pendants were of pearls.

'*Purple.*'—See the note on Exod. xxxv. 35. The present is the first indication of purple as a royal colour.

'*Chains . . . . about their camels' necks.*' Also *v.* 21, '*Ornaments . . . . on their camels' necks.*'—The Jewish commentators and others think that they were in the form of a crescent, and were worn in honour of the moon (see Isa. iii. 18), which was a great object of worship among the Arabian tribes. We believe, indeed, that the semi-religious use of this figure by Mohammedans, the Arabs among the rest, is merely a relic of ancient idolatrous usage, the object of which Mohammed had the address to change. Whatever these 'ornaments' were, they were doubtless of gold, like the chains afterwards mentioned. The ancient nations were fond of ornamenting their more spirited riding animals, whether camels or horses, with gold.

At present in Persia a golden bridle, and a golden chain to hang over the horse's nose, form part of the furniture of the horse, which, with a dress of honour, kings and princes send as a present of state to ambassadors and other persons of high distinction. In Turkey and Egypt, also, chains of gold are used, on state occasions, by persons of high official station, in their horse furniture, connecting the bridle with the breastplate of the animal.

27. '*Gideon made an ephod,*' etc.—He had, when called to his high mission, been instructed to build an altar at the same place as this, which perhaps induced him to think himself authorized to have a sacerdotal establishment there, where sacrifices might be regularly performed; for this seems to be the meaning of the text, although some think that the ephod was merely a trophy commemorative of Israel's deliverance: if so, it was a very strange one. If the former be the right conjecture, the worship performed there was doubtless in honour of the true God, but was still improper and unauthorized. Even in his life-time it must have had the effect of withdrawing the attention of the people east of Jordan from the tabernacle of Shiloh, and so far tended to facilitate the step into positive idolatry which the people took after the death of Gideon. The probability that a sacerdotal establishment was formed is the more strong when we recollect that others were formed by Micah in Mount Ephraim (ch. xvii. 5-13), and by the Danites at Laish (ch. xviii. 29-31). [See note at ch. xviii. in APPENDIX.]

32. '*Gideon died.*'—Gideon seems to have been a man eminently qualified for the high and difficult station to which he was called. Firm even to sternness, where the exhibition of the stronger qualities seemed necessary, and in war 'a mighty man of valour,' we are called upon in

his case, more frequently than in any other which has occurred, to admire his truly courteous and self-retreating character, and that nice and difficult tact—difficult if not spontaneously *natural*—in the management of men, which is a rarer and finer species of judgment, and by which he was intuitively taught to say the properest word, and do the properest deed, at the most proper time. This is the true secret of his ultimate popularity and influence, which much exceeded that enjoyed by any judge before him.

33. '*Baal-berith.*'—This idol is named only here and in ix. 4, 46. The name means Covenant Lord, and with reference to this signification Baal-berith has been compared to the Ζεὺς Ὅρκιος of the Greeks and the Deus Fidius of the Latins. Bochart and Creuzer suppose the name to mean 'God of Berytus;' but there is no evidence that Berith does mean Berytus, which seems rather to be denoted by the name Berothah in Ezek. xlvii. 16.

CHAPTER IX.

1 *Abimelech by conspiracy with the Shechemites, and murder of his brethren, is made king.* 7 *Jotham by a parable rebuketh them, and foretelleth their ruin.* 26 *Gaal conspireth with the Shechemites against him.* 30 *Zebul revealeth it.* 45 *Abimelech overcometh them, and soweth the city with salt.* 49 *He burneth the hold of the god Berith.* 53 *At Thebez he is slain by a piece of a millstone.* 57 *Jotham's curse is fulfilled.*

AND Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, [1]Whether *is* better for you, either that all the sons of Jerubbaal, *which are* threescore and ten persons, reign over you, or that one reign over you? remember also that I *am* your bone and your flesh.

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined [2]to follow Abimelech; for they said, He *is* our brother.

4 And they gave him threescore and ten *pieces* of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him.

5 And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, [3]by the plain of the pillar that *was* in Shechem.

7 ¶ And when they told *it* to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 The trees went forth *on a time* to anoint a king over them; and they said unto the olive tree, Reign thou over us.

9 But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and [4]go to be promoted over the trees?

10 And the trees said to the fig tree, Come thou, *and* reign over us.

11 But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the [5]bramble, Come thou, *and* reign over us.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands;

17 (For my father fought for you, and [6]adventured his life far, and delivered you out of the hand of Midian:

18 And ye are risen up against my father's house this day and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he *is* your brother;)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

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[1] Heb. *What is good? whether, &c.*
[2] Heb. *after.*
[3] Or, *by the oak of the pillar.* See Josh. 24. 26.
[4] Heb. *go up and down for* other *trees.*
[5] Or, *thistle.*
[6] Heb. *cast his life.*

22 ¶ When Abimelech had reigned three years over Israel,

23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

24 That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which [7]aided him in the killing of his brethren.

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made [8]merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, Who *is* Abimelech, and who *is* Shechem, that we should serve him? *is* not *he* the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him?

29 And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was [9]kindled.

31 And he sent messengers unto Abimelech [10]privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field:

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them [11]as thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as *if they were* men.

37 And Gaal spake again and said, See there come people down by the [12]middle of the land, and another company come along by the plain of [13]Meonenim.

38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou saidst, Who *is* Abimelech, that we should serve him? *is* not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day; and he took the city, and slew the people that *was* therein, and beat down the city, and sowed it with salt.

46 ¶ And when all the men of the tower of Shechem heard *that*, they entered into an hold of the house of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that *were* with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said

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[7] Heb. *strengthened his hands to kill.* [8] Or, *songs.* [9] Or, *hot.* [10] Heb. *craftily*, or, *to Tormah.*
[11] Heb. *as thine hand shall find.* [12] Heb. *navel.* [13] Or, *the regarders of times.*

unto the people that *were* with him, What ye have seen [14]me do, make haste, *and* do as I *have done.*

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman [15]cast a piece of a millstone upon Abimelech's head, and all to brake his scull.

54 Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

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[14] Heb. *I have done.*

[15] 2 Sam. 11. 21.

Verse 4. '*The house of Baal-berith.*'—M. Henry, in his work, *L'Egypte Pharaonique,* strongly alleges that no temples, properly so called, existed at this time. He admits indeed that they *had* existed in Egypt, but thinks they had been destroyed by the shepherd-kings, who employed the materials in the construction of their own characteristic erections; but this seems to us doubtful, as well as his conclusion that there were no temples actually standing in Egypt till a good while after the time of Moses. That they did not exist in the neighbouring countries he is still more assured, and in this we concur with him. The contrary arguments which might be adduced from the present mention of the house of Baal-berith at Shechem, ch. ix. 4, he thus answers: 'We find in the Bible many places whose names begin with the word *beth*—Beth-Phegor, Beth-Shemesh, Beth-Berith, which have been supposed to be temples raised to idols. These places were towns, and not temples (see Josh. xiii. 20; xv. 27). The word Beth in this sense means "abode," and the name of the place, as abode of Phegor, abode of Shemesh, abode of Berith, that is to say, that these are towns consecrated to those divinities who were considered to make their residence there. It was in this manner that Jacob himself gave the name of Beth-el, "abode of the Most High," to the place where during the night he had his miraculous vision. Solomon, too, gave the title of Beth to the temple which he raised in imitation of those of the Egyptians, and it is from this that the word acquired with the Jews the signification of temple.'

This certainly substantiates the opinion that no temple is indicated in this place; and if the taking forth of money should seem to attach a more definite signification to the word than this explanation supposes it to have, it quite suffices to understand it of the place in which the treasure dedicated to Baal-berith was deposited. Even when there were no temples properly so called, there must have been some place in which the implements of service, the treasures of the establishment, and perhaps the vestments of the priests were usually deposited: this seems, from *v.* 46, to have been in the stronghold of the town. From all the circumstances of the story it appears that Shechem was at this time in the hands of an idolatrous race; or at least that an idolatrous faction had the upper hand in the city.

5. '*Slew his brethren.*'—Here is the first indication of a savage custom which is not yet extinct in Asia, and under which a new king deems it a measure of policy to put to death his brothers, from fear that their ambition, or the favour of the people towards them, might lead them to form designs against his dignity or life. Thus, the commencement of a new reign is signalized by the same horrible transaction as that of which we here read. In Persia, where the same principle operates, the new monarchs have rather sought to secure their own safety by putting out the eyes of their brothers, and others whose birth had, unhappily for them, put them in near connection with the throne. An English lady was one day in the royal zenanah, when she observed one of the princes, a boy ten years of age, with a handkerchief tied over his eyes, groping about the apartment. On inquiring what he was doing, he said that, as he knew his eyes would be put out when the king his father died, he was now trying how he should be able to do without them. The uncle and predecessor of this lad's father secured the throne to the nephew whom he loved by Abimelech's process. 'He had,' he used to say, 'raised a royal palace, and cemented it with blood, that the boy Baba Khan (the name he always gave his nephew) might sleep within its walls in peace.'

— '*Threescore and ten persons.*'—Besides these seventy sons, Gideon had doubtless a proportionate number of daughters. Such enormous families are not unexampled in the East. The king mentioned in the preceding note, Futteh Ali Shah, the nephew of the blood-spiller and father of the boy who expected to be blinded, had a much larger family than this. He also, like Gideon, 'had many wives' (chap. viii. 30). To have many, is a piece of state in Oriental kings and rulers: but it is not always attended with such numerous families. Solomon, who in this respect was exceeded by no Oriental monarch, is not known to have had more than one son.

6. '*All the house of Millo.*'—The word מִלּוֹא *millo* means 'a mound' or 'rampart,' so called (from the verb מָלֵא *mala,* 'to fill') as being *filled in* with stones and earth; hence it also denotes a fortress or castle, which is doubtless the sense here, so that the term must be taken to denote the fortress or citadel of Shechem. Accordingly, Gesenius renders the clause: 'All the men of Shechem, and all that dwelt in the castle.' The same term is eventually applied to a part of the citadel of Jerusalem, probably the rampart or entrenchment.

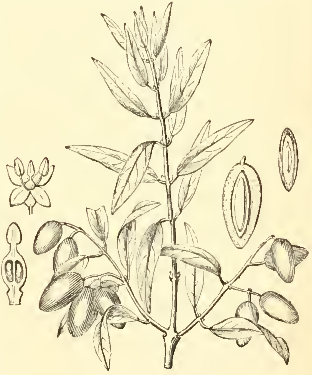
— '*By the plain.*'—The marginal '*oak*' is right. In like manner English councils were formerly held under wide spreading oaks. Thus Augustine, the first Archbishop of Canterbury, met the British bishops under an oak in Worcestershire, which was therefore called, as Bede tells us, Augustine's Oak. And *Barkshire* has its name, as it were Bare-oak-shire, from a large *dead oak*, in the forest of Windsor, where they continued to hold provincial councils near its trunk, as had been done more anciently under its extensive and flourishing branches. (Hody's *English Councils*.)

7. '*Stood in the top of mount Gerizim, and lifted up his voice.*'—In some places the precipices of Gerizim seem to overhang the town, so that Jotham's voice floating over the valley from one of the summits of Gerizim might easily be heard by a quiet audience eagerly listening in the plain below. See the note on 1 Sam. xxvi. 13.

8. '*The trees went forth on a time to anoint a king over them,*' etc.—Here we have the most ancient apologue extant; and yet one so complete and beautiful as to shew that this pleasing form of conveying instruction had long before been known and practised. The Greeks claimed to be the inventors of the apologue; but this ancient parable of Jotham would alone suffice to throw their claim to the ground, as its antiquity ascends far higher than the times to which their accounts would refer the origin of instructive fable. Indeed, modern researches, guided by a more intimate acquaintance with Oriental literature than Europe ever before possessed, tend to shew, that not only was the apologue of Oriental origin, but that the main stock of European fable may be traced to the East. *There* such little fictions continue to instruct those who would not listen to, or perhaps would not understand, abstract reasonings or direct address. It is probable that such a mode of instruction is about the most ancient of any. It is easy to trace its origin to the period when languages were poor in terms for the expression of ideas, and for discriminating the shades of sentiment and thought, which therefore obliged men to reason from natural objects. And this custom, being once introduced, was retained, even when languages became more copious in abstract terms; because it was found that only in this veiled form could wholesome truths gain admittance to the ear of power, on the one hand, or be rendered acceptable or intelligible to the unreasoning multitude, on the other. Hence it has happened in the East—and not in the East only—that the sternest purposes of power have been averted, and lessons of justice and mercy inculcated, by a timely and pointed fable, where open remonstrance or rebuke would not have failed to give such offence, or to provoke such indignation, as would have ruined the incautious reprover. Instances are also recorded, in which even excited multitudes have been soothed, and have consented to receive, through a well-framed fable, lessons of moderation and prudence, which able reasoners and eloquent declaimers might have endeavoured vainly to instil. A short fable is also more easily remembered, and the 'moral' along with it, than the moral alone expressed in abstract terms; and hence it is that the apologue has so often been chosen as the vehicle through which to transmit wholesome general truths and important precepts for moral guidance, or for the inculcation of doctrines. Fables thus variously intended, are all exemplified in the Sacred Scriptures. There we have them as employed to reprove kings, to admonish multitudes, and to instruct disciples. Our Lord himself did not disdain to employ them. They are all perfect of their kind; nearly all of them are very short; and in most instances, as in that now before us, the application is made by the speaker. We may regard them as specimens of a mode of instruction and admonishment which must obviously have been common among the Hebrews.

With respect to the present fable, we only need cite the following remarks of Dr. Hales: 'For their ingratitude to the house of Gideon, the Shechemites were indignantly upbraided by Jotham, in the oldest and most beautiful apologue of antiquity extant—*the trees choosing a king.* With the mild and unassuming dispositions of his pious and honourable brethren, declining, like their father, we may suppose, the crown, when offered to them perhaps successively, under the imagery of the olive-tree, the fig-tree, and the vine, he pointedly contrasts the upstart ambition and arrogance of the wicked and turbulent Abimelech, represented by the bramble; inviting his new and nobler subjects, the cedars of Lebanon, to put their trust in his pigmy shadow, which they did not want, and which he was unable to afford them; but threatening them imperiously, on their refusal, to send forth a fire from himself to devour those cedars: whereas, the fire of the bramble was short and momentary even to a proverb, Ps. lviii. 9; Eccl. vii. 6.'

9. '*Olive tree*' (זַיִת *zaith, Olea Europæa*).—The olive seems to have been originally a native of Asia, whence it was transplanted into Egypt and Barbary and the south of Europe. The wood is hard-grained and heavy, and not liable to be assailed by insects. Its colour is yellowish, veined, and of an agreeable odour, while its texture renders it susceptible of a fine polish. The appearance of the olive-tree is not unlike that of our willows, as the leaves are lance-shaped, or narrow, and hoary. The fruit, when ripe, is like a damson to the eye, with a soft oleaginous pulp, and a hard nut in the centre. Cultivation has produced several varieties of olive, which differ in their fatness and savour. The olive was consecrated to Minerva by the Athenians, who regarded the culture and protection of the olive tree as a religious duty. In some parts of France, the inhabitants eat the berries of the olive with their bread, and find them an agreeable and wholesome condiment. The olive in general requires a little preparation in brine or hot water, to dissipate the bitter principle which it contains, though a variety, which is very uncommon in France, is so sweet that it may be eaten at once. It is probable that the olives of Judæa, when in its prosperity, were of this character, and formed to the inhabitants a pleasant accompaniment to the more substantial articles of their daily food. The oil of the olive is pre-eminent among vegetable oils, and has not only always had an extensive use in culinary purposes, but formed the *menstruum* or vehicle for the most celebrated perfumes.


Olive Branch, with Fruit.

13. '*My wine, which cheereth God and man.*'—Wine is here expressed as cheering God, because it was used in the sacrifices and offerings made to him. In the same way we must explain verse 9, where God is said to be honoured by olive-oil,—it being used in sacrifices, and for other purposes connected with his service.

14. '*Bramble*' (אָטָד *Atad;* Sept. *ῥάμνος*; Vulg. *Rhamnus*).—This was probably a species of buckthorn, perhaps the *Zizyphus vulgaris*, which is a native of Syria and Palestine, whence it migrated into Europe in the reign of Augustus Cæsar. Many of the buckthorn family are remarkable for the length and abundance of their spines, which are the transformed stipulæ. The fruit of the one before us is an edible drupe, a pulpy mass with a two-seeded nut in the centre. Its comparative fruitfulness gave it a specious claim to be counted the king of trees, while the singularly combustible nature of its wood suggested the idea of that 'fire' which was to come forth and consume the disaffected.

21. '*Beer.*'—The word Beer, whether alone or in compound names, denotes a well. The Beer of the present text is not named in any other place: it was in the tribe of Judah. Eusebius places it eight Roman miles north of Eleutheropolis. This is probably an error, as he also states that it becomes visible at the seventh Roman mile on the road from Nicopolis to Jerusalem, which cannot be true of a town situated as he indicates; but is true of a place still bearing the corresponding name el-Bireh, which, since Maundrell's time, has been identified with Beer. Eusebius probably wrote 'Eleutheropolis' for 'Jerusalem;' for the place in question is nearly at the expressed distance, northward, from the latter city. Bireh is mentioned, under the name of *Bira*, by Brocard, in whose time it was held by the Templars. By the Crusaders and the later ecclesiastics it was erroneously confounded with the ancient Michmash. Bireh is situated on the ridge, running from east to west, which bounds the northern prospect as beheld from Jerusalem and its vicinity, and may be seen from a great distance north and south. It is now a large village, with a population of 700 Moslems. The houses are low, and many of them half under ground. Many large stones and various substructions evince the antiquity of the site; and there are remains of a fine old church of the time of the Crusades.

22. '*Abimelech ... reigned ... over Israel.*'—It is probable that his authority did not at first extend much beyond the city of Shechem, which had made him king: but by gradual encroachments he seems to have extended his authority over the neighbouring towns and territories, compelling them to acknowledge his power, as we find him in *v.* 50 warring against Thebez, in the tribe of Ephraim, as a rebellious city, that seems to have refused submission to him.

23. '*God sent an evil spirit,*' etc.—As the circumstances which follow are somewhat complicated and obscure, the following connected statement of this portion of the history from our *Pictorial History of Palestine* will spare the need of many separate annotations:—

Abimelech reigned three years in Shechem, during which he so disgusted the men by whom he had been raised to that bad eminence on which he stood, that they expelled him from their city. In return, he, with the aid of the desperate fellows who remained with him, did his utmost to distress the inhabitants, so that at the season of vintage they were afraid to go out into their vineyards to collect their fruits. Hearing of these transactions, one Gaal went over to Shechem with his armed followers and kinsmen, to see how they might be turned to his advantage. We know not precisely who this person was, or whence he came; but there are circumstances in the original narrative which would suggest that he was a Canaanite, descended from the former rulers of Shechem, and that his people also were a remnant of the original Shechemites. He came so opportunely, that the people very gladly accepted his protection during the vintage. In the feasts which followed the joyful labours of that season, Gaal, who seems to have been a cowardly, boasting fellow, spoke contemptuously of Abimelech, and talked largely of what he could and would do, if authority were vested in him. This was heard with much indignation by Zebul, one of the principal magistrates of the city, who lost no time in secretly sending to apprise Abimelech how matters stood, and advised him to shew himself suddenly before the place, when he would undertake to induce Gaal to march out against him. Accordingly, one morning, when Zebul and other principal persons were with Gaal at the gate of the city, armed men were seen descending the hills. Zebul amused Gaal till they came nearer, and then, by reminding him of his recent boastings, compelled him to draw out his men to repel the advance of Abimelech. They met, and no sooner did Gaal see a few of his men fall, than, with the rest, he fled hastily into the town. Zebul availed himself of this palpable exhibition of impotence, if not cowardice, to induce the people of Shechem to expel Gaal and his troop from the city. Abimelech, who was staying at Arumah, a place not far off, was informed of this the next morning, as well as that the inhabitants, although no longer guarded by Gaal, went out daily to the labours of the field. He therefore laid ambushes in the neighbourhood; and when the men were come forth to their work in the vineyards, two of the ambushed parties rose to destroy them, while a third hastened to the gates to prevent their return to the town. The city itself was then taken, and Abimelech caused all the buildings to be destroyed, and the ground to be strewn with salt, as a symbol of the desolation to which his intention consigned it. The fortress, however, still remained, and a thousand men were in it. But they, fancying that it was not tenable, withdrew to the stronghold, which had the advantage of standing in a more elevated and commanding position. On perceiving this, Abimelech cut down the bough of a tree with his battle-axe, and bore it upon his shoulder, directing all his men to do the same. The wood was deposited against the entrance and walls of the fortress, and, when kindled, made a tremendous fire, in which the building and the thousand men it contained in it were destroyed.

45. '*Beat down the city, and sowed it with salt.*'—Virgil is sometimes quoted in illustration of this practice:—

'Salt earth and bitter are not fit to sow,
Nor will be turn'd or mended with the plough.'

It is no doubt true, as he says, that a naturally salt and bitter soil is not productive: but merely strewing fertile land with salt is not calculated to make it unproductive. Besides, there would have been no meaning in strewing with salt a demolished city, with the view of rendering it unproductive, because a town is not intended for culture, but for building. As, however, lands have been rendered utterly sterile by saline admixture or incrustation, salt might well be taken to symbolize the desolation to which the city was doomed. Or else, as salt was used in the confirmation of covenants, this act may possibly have been part of a ceremony by which the city was doomed to be rebuilt no more, so far as the interdiction of the destroyer could have effect. This ceremony was not peculiar to the Jews. When Hadrian levelled Jerusalem with the ground, he caused salt to be strewed on the site it had occupied: and when, at a period much more modern (1162), the emperor Frederic Barbarossa destroyed Milan, he not only ploughed it up (another Hebrew practice), but strewed it with salt, in memory of which, a street of the present city is called *Contrado della Sala.* Sigonius, *De Regn. Ital.* l. 13, 14.

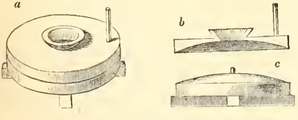
48. '*Mount Zalmon.*'—The name means 'shady,' and from what follows it would appear to have derived it from being well clad with wood. It is perhaps another name for Ebal or Gerizim, or possibly a collective name for both, as there are no other high mountains in the neighbourhood of Shechem.

50. '*Thebez.*'—This place was in the region of Shechem, and Eusebius and Jerome describe it as thirteen Roman miles distant from the latter towards Scythopolis or Bethshean. In this quarter there still exists a village of the name of Tubas, which may perhaps represent this ancient site.

51. '*A strong tower within the city.*'—This was doubtless a sort of citadel, such as exists in most considerable towns of Western Asia, and which serves the people as a last retreat when the town is taken by an enemy, and

where the people in authority shut themselves up on occasions of popular tumult. In some parts we have seen such towers in the open country, where the neighbouring peasantry may deposit their more valuable property, or themselves take refuge when the approach of an enemy or of a plundering tribe is expected.

53. '*A piece of a millstone.*'—Literally 'the rider,' as the upper millstone from its riding or revolving upon the lower. The Eastern hand-mill consists of two flat round stones, about two feet in diameter, which they rub one on the other by means of an upright pin infixed as a handle near the edge of the upper stone. In the operation of grinding, the corn falls down on the under stone through a hole in the middle of the upper, which by its circular motion spreads it on the under stone, where it is bruised and reduced to flour; this flour working out of the rim of the millstones lights on a board set on purpose to receive it. If, as is usual, a woman were working such a mill on the roof of the tower, she would naturally be prompted, in defence of herself and people, to run to the battlements with the rider millstone; which, let fall on the head of Abimelech, would inevitably fracture his scull.



a, the hand-mill complete; *b*, section of the upper millstone; *c*, the lower millstone.

— '*And all to brake his scull.*'—According to the present use of language this would seem rather to express intention than the result of action; but it does express the latter, as the past tense (*brake*) of the verb 'to break' indicates. 'All to,' in many of our old writers, means 'altogether' or 'entirely,' and is so used here. So the meaning is, 'and entirely brake his scull.' Without understanding this, some copies of our version have changed it, to indicate intention, by substituting 'break' for 'brake.' The death of Pyrrhus at Argos, as told by Plutarch, resembles, in many of its circumstances, this account of the death of Gideon's unworthy son. The women in the East are often very active in throwing all sorts of missiles, such as bricks, tiles, and stones, from the walls of besieged places.

54. '*That men say not of me, A woman slew him.*'—It was, in ancient times, accounted in the highest degree dishonourable for a warrior to die by the hands of a woman; and certainly, military men would not, even now, count it in any respect an honourable death. Burder quotes, in illustration of this, Seneca the tragedian, who thus deplores the death of Hercules:—

> 'O turpe fatum! fœmina Herculeæ necis
> Auctor fertur.'—*Herc. Œtæus*, v. 1177.

'O dishonourable fate! a woman is reported to have caused the death of Hercules.'

Abimelech's device, to avoid this dishonourable fate, availed him little; for nearly three centuries afterwards we find his death ascribed to the woman who threw the piece of millstone from the wall. 2 Sam. xi. 21.

CHAPTER X.

1 *Tola judgeth Israel in Shamir.* 3 *Jair, whose thirty sons had thirty cities.* 7 *The Philistines and Ammonites oppress Israel.* 10 *In their misery God sendeth them to their false gods.* 15 *Upon their repentance he pitieth them.*

And after Abimelech there arose to [1]defend[2] Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called [3]Havoth-jair unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 ¶ And [4]the children of Israel did evil again in the sight of the Lord, and served Baalim, and [5]Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the Lord, and served not him.

7 And the anger of the Lord was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that year they vexed and [6]oppressed the children of Israel eighteen years, all the children of Israel that *were* on the other side Jordan in the land of the Amorites, which *is* in Gilead.

9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10 ¶ And the children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the Lord said unto the children of Israel, *Did* not *I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand.

13 [7]Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

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[1] Or, *deliver*.

[2] Heb. *save*.

[3] Or, *the villages of Jair*.

[4] Chap. 2. 11, and 3. 7, and 6. 1, and 4. 1, and 13. 1.

[5] Chap. 2. 13.

[6] Heb. *crushed*.

[7] Deut. 32. 15. Jerem. 2. 13.

15 ¶ And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever [8]seemeth good unto thee; deliver us only, we pray thee, this day.

16 And they put away the [9]strange gods from among them, and served the LORD: and his soul [10]was grieved for the misery of Israel.

17 ¶ Then the children of Ammon were [11]gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh.

18 And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall [12]be head over all the inhabitants of Gilead.

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[8] Heb. *is good in thine eyes.* [9] Heb. *gods of strangers.* [10] Heb. *was shortened.* [11] Heb. *cried together.* [12] Chap. 11. 8.

Verse 4. '*That rode on thirty ass colts, and they had thirty cities.*'—It would seem from this that to ride on an ass's colt was the privilege of the governor of a city, and a mark of his authority. Horsley ingeniously conjectures that it perhaps became so because the word עַיִר signifies either an ass's colt or a city. 'Hence in the hieroglyphic system an ass's colt might be the symbol of a city.'

7. '*The Philistines . . . . and the children of Ammon.*'—The Philistines probably subdued the Israelites in the south of Canaan, west of the Jordan; and the Ammonites, the two tribes and a half to the east of that river. The spirit of conquest or of aggression, however, soon led the latter to cross the Jordan (v. 9). It seems probable that they rather harassed and distressed the trans-Jordanic tribes, than kept them in entire subjection; and afterwards extended their incursions to the west of the Jordan.

12. '*Maonites.*'—We have not before met with a people thus named; and as the principal enemies of Israel are enumerated in this list, it is not improbable that we should, with the Alexandrian copy of the Septuagint, read 'Midianites.' That they are intended, is also likely from its being improbable that they, from whom the Israelites had, at a comparatively recent period, suffered such grievous oppression, should be omitted in the notice of the oppressors from whom Israel had been delivered. The Vulgate has 'Canaanites.' There was a town called Maon in the mountainous region of Judea; and another called Beth-Meon and Baal-Meon on the west of Jordan; and some think that the old inhabitants of one of these districts are intended. This does not seem very probable.

17. '*The children of Ammon were gathered together,*' etc.—It would appear from the next chapter that, as we explained above, the Ammonites had not brought the country under complete subjection; having contented themselves with incursions attended with slaughter and spoliation. But, from the claim made in the ensuing chapter, it seems clear that they were assembled, on the present occasion, with the view of completing their operations by the total expulsion of the Hebrews from the country east of the Jordan. It was probably this imminent danger which aroused the tribes to the repentance expressed in the preceding verses. Past experience then taught them to expect that the Lord would take pity upon them; and in this expectation, they appear to have been encouraged to assemble, in order to give the Ammonites battle. At any rate, the whole history shews that the Ammonites had not up to this time brought the trans-Jordanic tribes under servitude, in the full sense of the word.

CHAPTER XI.

1 *The covenant between Jephthah and the Gileadites, that he should be their head.* 12 *The treaty of peace between him and the Ammonites is in vain.* 29 *Jephthah's vow.* 32 *His conquest of the Ammonites.* 39 *He performeth his vow on his daughter.*

NOW [1]Jephthah the Gileadite was a mighty man of valour, and he *was* the son of [2]an harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of a strange woman.

3 Then Jephthah fled [3]from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

4 ¶ And it came to pass [4]in process of time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the children of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, The LORD [5]be witness between us, if we do not so according to thy words.

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[1] Heb. 11. 32, called *Jephthae.* [2] Heb. *a woman an harlot.* [3] Heb. *from the face.* [4] Heb. *after days.* [5] Heb. *be the hearer between us.*

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

12 ¶ And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, [6]Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, [7]Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh;

17 Then [8]Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab: but he would not *consent*: and Israel abode in Kadesh.

18 Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, [9]but came not within the border of Moab: for Arnon *was* the border of Moab.

19 And [10]Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place.

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed [11]all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess.

25 [12]And now *art* thou any thing better than Balak the son of Zippor king of Moab? did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

30 And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that [13]whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD'S, [14]and I will offer it up for a burnt offering.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.

33 And he smote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto [15]the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she *was his* only child; [16] [17]beside her he had neither son nor daughter.

35 And it came to pass, when he saw her,

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[6] Num. 21. 13. [7] Deut. 2. 9. [8] Num. 20. 14. [9] Num. 21. 13, and 22. 36. [10] Deut. 2. 26. [11] Deut. 2. 36.
[12] Num. 22. 2. Deut. 23. 4. Josh. 24. 9. [13] Heb. *that which cometh forth, which shall come forth.* [14] Or, *or I will offer it, &c*
[15] Or, *Abel.* [16] Or, *he had not of his own, either son or daughter.* [17] Heb. *of himself.*

that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back.

36 And she said unto him, My father, *if* thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: let me alone two months, that I may [18]go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who did with her *according* to his vow which he had vowed: and she knew no man. And it was a [19]custom in Israel,

40 *That* the daughters of Israel went [20]yearly [21]to lament the daughter of Jephthah the Gileadite four days in a year.

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[18] Heb. *go and go down.*

[19] Or, *ordinance.*

[20] Heb. *from year to year.*

[21] Or, *to talk with.*

Verse 3. '*There were gathered vain men to Jephthah, and went out with him.*'—The meaning of this obviously is that Jephthah, being without any inheritance or family connections to afford him a subsistence, and being expelled from his native place, became an adventurer; and his character having brought around him a number of brave but idle men, perhaps, similarly circumstanced, he, for his own and their support, as well as to establish the reputation he had previously acquired, made predatory incursions into the neighbouring countries. This is meant by 'going out with him.' Probably they went out particularly into the land of the Ammonites, to retaliate the incursions which the latter made into Israel; and this would naturally lead the people to look to Jephthah, when they wanted a military leader. The mode of life here indicated is precisely that followed by David, when his reputation brought around him men of similar character to these followers of Jephthah. This kind of predatory life is very far indeed from being considered dishonourable in the East. On the contrary, the fame thus acquired is thought as fair as any that can be obtained through any class of military operations. An Arab or a Tartar desires no higher or brighter fame than that which he may thus acquire: and to make that fame unsullied, it is only necessary that his expedition should not be against his own nation or his own tribe. The associations formed by the Arabs and Tartars for such purposes are seldom of longer duration than the particular expedition; and we therefore think that the most striking illustration of the state of things here and elsewhere indicated, may be derived from the account which Tacitus gives of the manners of the ancient Germans. When a warrior had acquired reputation for courage and conduct, young men became emulous of placing themselves under so distinguished a leader, and resorted to him, forming a retinue of bold volunteers who felt bound to do their chief honour by their exploits to defend him with their lives, and not to survive him if slain. This band gave distinction and power to the chief himself; and rendered him often so formidable, that neighbouring tribes and nations cultivated his favour by embassies and presents, and obstinate and cruel wars were often terminated by his interposition. All the retinue lived at the expense of their leader, who provided a plain but plentiful table for them; and also from time to time made them valuable presents. This involved great expense; to support which he kept his troop almost continually engaged in invasions and plundering expeditions among the neighbouring nations—or, in short, in the same kind of military freebooting which Jephthah and David practised—and through which alone they could keep up the state of a general, and maintain a character for liberality to their band. They, like the Orientals, did not account the act of pillaging base, while carried on beyond the limits of their own tribe or nation: on the contrary, they considered it a laudable and glorious employment for their youth, which procured them reputation, and preserved them from indolence and inaction. Some similar feelings may be discovered in the border 'forays' which were carried on on the frontiers of England and Scotland, even at times when the two nations were at peace. Another source which contributed to enable these old German captains to support their retinue, was found in the voluntary contributions of the people of the district which was protected by their valour. These contributions consisted chiefly of corn and cattle; and were of the greatest service in assisting them to furnish their troops with provisions. The Hebrew leaders of the same class expected the same assistance; as we see by the instance of David, who sent some of his men to Carmel to ask the rich Nabal to send him provisions, grounding the demand on the safety and protection which the shepherds had enjoyed while his troop had been in the neighbourhood. These details may assist us in understanding the position which Jephthah occupied before he was called to lead the army against the Ammonites, and which David filled while the persecutions of Saul made him a wanderer.

13. '*Because Israel took away my land.*'—See the note on Deut. ii. 19.

15. '*Thus saith Jephthah.*'—Jephthah's reply gives a fair and clear recital of the whole transaction which had placed these lands in the possession of the Israelites, and he refuses to surrender them on the following grounds:—1. He denied that the Ammonites had any existing title to the lands, for they had been driven out of these lands by the Amorites before the Hebrews appeared; and that they (the Hebrews), in overcoming and driving out the Amorites without any assistance from or friendly understanding with the Ammonites, became entitled to the territory which the conquered people occupied. 2. That the title of the Israelites was confirmed by a prescription of above three hundred years, during which none of Ammon or of Moab had even reclaimed these lands: and, 3. As an *argumentum ad hominem*, he alleged that the God of Israel was as well entitled to grant his people the lands which they held as was their own god Chemosh, according to their opinion, to grant to the Ammonites the lands which they now occupied. This admirable and well reasoned statement concluded with an appeal to Heaven to decide the justice of the cause by the event of the battle which was now inevitable.

17. '*In like manner they sent unto the king of Moab.*'—Of this deputation to Moab, no account is given anywhere else; but the Jewish commentators observe that it is clearly intimated by Moses himself, in Deut. ii. 29, 'As the children of Esau who dwelt in Seir, and the Moabites which dwelt in Ar, did unto me;' which they, with reason, interpret to mean that, as the children of Esau would not, when applied to, suffer the Israelites to pass through their

land, so neither would the Moabites when the same request was made to them.

30. '*Jephthah vowed a vow.*'—It was usual among most ancient nations, at the commencement of a war or battle, to vow to some particular god that, if the undertaking were successful, large sacrifices should burn upon his altar, or temples be erected in his honour. We have instances of this as well in the histories of Greece and Rome, as in those of Oriental nations. Concerning the vow now before us many volumes have been written; the point of interest being to determine whether Jephthah really did sacrifice his daughter, or only devoted her to perpetual celibacy, as consecrated to Jehovah. We have anxiously considered this question; and feel so much difficulty in arriving at a decided opinion, that we shall express none, except on one or two points which may be considered as established beyond dispute. For the rest, we shall give what we conceive to be the strongest arguments on both sides of the question, leaving the reader to form his own conclusions as to their comparative value. We may as well state here, however, that the balance of authority, Jewish and Christian, seems considerably to incline in favour of the common impression, which is, that Jephthah really did offer his daughter as a sacrifice to Jehovah. We must not, however, take the balance of authority for more than it is worth; and need not hamper the question, by giving undue preponderance to that conclusion which it seems rather to sanction.

31. '*Whatsoever cometh forth of the doors of my house to meet me . . . . shall surely be the Lord's, and I will offer it up for a burnt offering.*'—By comparing this reading with that in the margin, it will be seen that two very different versions are given, through a very slight verbal variation. The sense depends upon whether, at the commencement of the last clause, we shall render the prefix ו as '*and*' conjunctive, or '*or*' disjunctive. We may do either; but 'and' is the most usual sense, perhaps because, in writing, the conjunctive 'and' is more frequently required than the disjunctive 'or.' In most cases, the context enables us to determine which is to be understood; but the present is one of the few instances in which the context does not discriminate the particle, but the particle determines the meaning of the text. In this dilemma our translation puts 'and' in the text, and 'or' in the margin. The reader will easily perceive the resulting difference in the meaning. If we take the *and*, it sanctions the opinion that Jephthah did sacrifice his daughter; because then his vow only imports, that whatever came forth to meet him should be the Lord's, by being offered up in sacrifice to Him, and does not imply any alternative. Whereas the *or* does imply an alternative, and says, in effect, that whatever came forth to meet him should be sacrificed as a burnt offering, if fit for sacrifice; but, if not, should be consecrated to God.

Now there is no question that the latter form of the vow contained nothing contrary to the law; but that the former was most decidedly opposed to it. Jephthah could not but be aware of the probability that he might be met by a human being, or by some animal declared by the law to be unclean and unfit for sacrifice. A vow which involved such a contingency could not be lawful; particularly as human sacrifices are again and again interdicted with the strongest expressions of abhorrence and reprobation. But, on the other hand, it is alleged, that there was nothing to prevent human beings from being consecrated to God and the service of his tabernacle. Samuel was thus devoted before his birth; and in the division of the spoils in the first Midianitish war, we are told that the *Lord's tribute* from the whole number of captive virgins was 'thirty-two persons.' These facts are said to explain the species of devotement which it was lawful to make. Jephthah's vow was therefore lawful, if we read the prefixed ו as '*or*,' but unlawful if we must read it as '*and*.' There is then an interpretation under which the vow of Jephthah was lawful, and did not involve the necessity or probability of human sacrifice. Such being the case, it is contended by those who advocate the milder view of the transaction, that *this* is the interpretation which we ought to adopt; Jephthah being, from his devout and judicious conduct at the commencement of the war, apparently incapable of an intention so grossly repugnant to the law of God as that which the other explanation supposes. Without committing ourselves to a final opinion, we must confess that we concur with those who do not see the validity of *this* argument. It may be granted that the hero acted with the most devout intentions, without its being necessary to concede that he was so well instructed in the law of God as to be incapable of making an unlawful vow. Who was Jephthah?—a man who before his expulsion seems to have led a bold, daring life, which obtained him the reputation of 'a mighty man of valour,' and which reputation enabled him, after he became a fugitive, to collect a troop of 'vain men,' which he formed into a band of freebooters, and became their captain. Moreover, he was bred up beyond Jordan, where the connection with the tabernacle and its observances was very loosely, if at all, maintained; where the ephod of Gideon had been a snare to that hero, to his house, and to the people; and where, after his death, the people had turned aside and made Baal-berith their god. Under these circumstances, it is not too much to suppose that the law had become very imperfectly known in general, and least of all to a man leading the kind of life which the brave Gileadite had led. It is highly probable that the people, during their idolatry, had offered human sacrifices, in imitation of their heathen neighbours who certainly did so; and Jephthah's mind being familiarized to the notion that such sacrifices were acceptable to the gods, mingled with a misunderstood recollection (facts being better retained than precepts) of Abraham's intended sacrifice of Isaac by divine command—there is nothing very violent in the notion that he may have contemplated the possibility of such a sacrifice in pronouncing his vow. One thing seems certain, that whatever he intended, he could not be unaware that some human being might, quite as probably as an animal, be the first to come to meet him on his return home. Indeed, 'coming to meet him,' seems to imply an act which could scarcely be expected from any but a human being. That this human being would be his daughter was within the limits of possibility; but we see from the result, that it was his secret hope that she might be spared. He did not, however, make her an exception, because the prevalent notion was, that the offering, whether for sacrifice or living consecration, was the more acceptable in the same proportion that it was cherished and dear.

We have stated these considerations to shew that the unlawfulness of the vow, under the common interpretation, cannot be, all the circumstances considered, admitted as a reason of such weight as to enable us to deny positively that Jephthah made such a vow. It does however enable us to deny, most decidedly, that such an offering could be made upon God's altar, or by the high-priest, or by any regular and faithful member of the priesthood. It seems indeed almost superfluous to say that a human sacrifice could not take place at the Lord's proper altar, or be offered by his proper priest; but perhaps it may not be superfluous to shew from the text, that *if* Jephthah did offer his daughter, it could not be at the tabernacle. It will be remembered that the tabernacle was at Shiloh, *in the tribe of Ephraim*. Now at the beginning of the next chapter, and immediately after the conclusion of the war with the Ammonites, we find Jephthah, who, from all we know, had never till then, or even then, been west of the Jordan, engaged in a bitter war *with the Ephraimites*, which renders it in the highest degree improbable that he should, in the very heat of the quarrel, have gone into the heart of *that* tribe to offer such a sacrifice, even had it been lawful. That such a sacrifice was not offered at Shiloh, where only sacrifices to the Lord could legally be offered, does not however of itself prove that no such sacrifice was offered. If this unhappy chief was so ignorant of the law as to think such a sacrifice acceptable to God, he may well have been guilty of the other fault, then actually a common one, of making his offering beyond the Jordan, where he was himself master—particularly as it would seem (see ch. viii. 27) that Gideon himself had given his sanction to this practice, and formed an establishment for the purpose. In the course of the preceding observations we have included the points we consider indisputable, namely, that *if* such a sacrifice were made, it was contrary to the law of God—that it did not take place at the only lawful altar—and that it could not have had the sanction of the high-priest. [APPENDIX, No. 27.]

34. '*She was his only child.*'—This circumstance is mentioned to point out a cause, besides paternal affection, for the poignancy of his distress. It has been observed how intensely anxious the Hebrews were for posterity, and as Jephthah could only hope for descendants through his daughter, the sorrow he expressed is quite natural, even under the mild interpretation of his vow.

37. '*And bewail my virginity.*'—This is thought a strong circumstance by those who take the milder view of Jephthah's rash vow. If she was to die, *that* might be expected to have been mentioned as the circumstance to be bewailed; but the text itself rather refers the regret to the loss of that hope of becoming 'a mother in Israel,' which every Hebrew woman cherished with the force of a passion. This may nevertheless be referred to her death; since to die without having borne children, no less than to live without them, was the most lamentable fate which could befal a woman; and on this circumstance she might the rather be supposed to dwell if really doomed to be sacrificed; because she may have thought it unbecoming to allow herself to lament that which was to be an acknowledgment of Israel's deliverance; but not at all so to bewail the involved extinction of that hope, which, to the daughters of Israel, was dearer than life itself.

39. '*Who did with her according to his vow.*'—It is not said what he did; and that she is not said to have been sacrificed, is considered good negative evidence that she was not. Neither view, however, can obtain much support from this clause. It refers us back to the vow itself, the principal considerations connected with which we have already stated.

— '*And she knew no man.*'—If Jephthah's daughter were sacrificed, it is alleged by those who think that she was not, that this remark would be frivolous. If she were, however, we do not see any puerility in directing our attention to what would doubtless have been considered as a most painful circumstance, namely, that the *only* child of Jephthah had died without issue.

40. '*The daughters of Israel went yearly to lament the daughter of Jephthah.*'—Much of the sense of the whole narrative may be resolved into the interpretation of the word לְתַנּוֹת *letannoth*, here translated 'to lament.' It is therefore rendered differently, according to the different opinions which are entertained. Those who think that she was sacrificed, are satisfied with our version; whereas others refer to that in the margin, 'to talk with'—meaning that the daughters of Israel went yearly to condole with and entertain her. We can only say, without reference to any particular theory, that the word means, in the general sense, 'to praise or celebrate,' and would therefore denote that the daughters of Israel kept a four days' anniversary to commemorate this transaction, whatever were its result. In a secondary sense, certainly, the word does mean to rehearse or relate; but this results from the former interpretation, recital of the deed celebrated being part of the act of celebration. To make this sense, which denotes *recital*, to mean *conversation*, as in the margin, seems rather forced. Recollecting the custom all over the East, for people to go once a year to lament over the graves of their deceased friends, this text seems rather to favour the idea that the daughter of Jephthah really died.

We have thus gone over the subject, having no other anxiety than to shew, that if such sacrifice were really consummated, it was most decidedly against the law of God, and could not have been at his altar, or by his priest. Further than this, the subject is perplexed with difficulties.

Several writers think that the story of the sacrifice, or intended sacrifice, of Iphigenia, was taken from that which we have been considering. There is certainly a remarkable analogy of name; Iphigenia being little different from Jephthigenia, or 'Jephthah's daughter.' Iphigenia was to have been sacrificed to propitiate Diana, by her father's direction. This determination being opposed, the damsel herself decided the matter, by declaring her readiness to die for the welfare of Greece. But at the moment of sacrifice she was saved by Diana, who substituted a hind in her room, and transported her to Tauris, where she became a priestess of the goddess. This looks like a combination of the present narrative with the result of Abraham's intended sacrifice of Isaac. This, however, is only one out of several versions of Iphigenia's story. The one given by Cicero is more strikingly analogous: 'Agamemnon had vowed to sacrifice to Diana the most beautiful object which should be born that year in his kingdom. Accordingly he sacrificed his daughter Iphigenia, because, in that year, nothing had been born which exceeded her in beauty—a vow which he should rather not have performed than commit so cruel an action' (*Offices*, l. iii. c. 25). A story still more strikingly illustrative is given by Servius in his note on the *Æneid*, iii. 121, in which he explains the reason why

> 'Fierce Idomeneus, from Crete was fled,
> Expell'd and exiled.'

He was king of Crete; and being, on his return from Troy, overtaken by a storm, he vowed that, if he should be saved, he would offer in sacrifice to the gods the first object that should meet him on his arrival. Most unhappily he was first met by his own son, and, according to some accounts, he did with him according to his vow; but others state, that a plague arose, which, being construed to denote the displeasure of the gods, the citizens not only prevented the sacrifice, but expelled Idomeneus from his kingdom.

CHAPTER XII.

1 *The Ephraimites, quarrelling with Jephthah, and discerned by Shibboleth, are slain by the Gileadites.* 7 *Jephthah dieth.* 8 *Ibzan, who had thirty sons and thirty daughters,* 11 *and Elon,* 13 *and Abdon, who had forty sons and thirty nephews, judge Israel.*

AND the men of Ephraim [1]gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered *me* not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: where-

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[1] Heb. *were called.*

fore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites *are* fugitives of Ephraim among the Ephraimites, *and* among the Manassites.

5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay;

6 Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

7 ¶ And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 ¶ And after him Ibzan of Beth-lehem judged Israel.

9 And he had thirty sons, and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

13 ¶ And after him Abdon the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons and thirty [2]nephews, that rode on threescore and ten ass colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

[2] Heb. *sons' sons*.

Verse 1. '*We will burn thine house upon thee.*'—Here is a second proof of the haughty and turbulent disposition of the Ephraimites. Comparing this with their complaints to Joshua, their hostile attitude towards Gideon, and their present insulting language to Jephthah, we cannot fail to discover a disposition to lord it over the other tribes, and an affectation of superior authority and pre-eminence, to which they were certainly not yet entitled. There were, however, many circumstances to excite in them this disposition,—such as the distinction assigned them in the blessing of Jacob—the fact that Joshua, the chief conqueror of the land, had been an Ephraimite—and the privilege which they enjoyed of having the tabernacle within their borders. The firm but temperate answer of Jephthah, though less soft than that of Gideon on a similar occasion, contrasts well with the personalities and threats of this self-sufficient tribe.

3. '*I put my life in my hands.*'—A strong Orientalism, implying 'I risked my life in a seemingly desperate undertaking.' Mr. Roberts, who cites several proverbial applications of this phrase among the Hindoos, thinks that the idea is taken from a man carrying something very precious in his hands, under circumstances of great danger.

6. '*He could not frame to pronounce it right.*'—Upon this text a very curious dissertation might be written, from which our limits compel us to abstain. It is, however, certain that the difference is not less in the ear than in the tongue; or, in other words, when the Ephraimites were required to pronounce 'Shibboleth,' they heard it as 'Sibboleth,' and believed that in pronouncing the latter word they gave the precise sound which they had heard. Of various illustrations of this point we have collected, it may suffice to direct attention to the very different way in which an Englishman, a German, and a Frenchman, will write down what they conceive to be the sound of the same foreign word. Indeed, different persons of the same nation will do so; and to one who is conversant with travels in, and histories of, eastern countries, it is often impossible to recognise the same name under the very different forms in which its vocal sound is represented. The following will serve in the way of illustration. Carver in his *Travels in North America* relates that the notes of a certain American bird sound to the people of the colonies, *Whipper-will*; but to an Indian ear, *Muck-a-wiss*. The words, indeed, are not alike; but in this manner they strike the ear, or rather the imagination of both; and the circumstance is a proof that the mere sounds, if they are not rendered certain by the rules of orthography, might convey different ideas to different people. The Rev. C. B. Elliot in his *Travels* (ii. 134), after mentioning that the ancient Pergamus is now called Bergamo, adds, 'So at least it would be written according to the orthography of our language: but here P is pronounced as B, and B is sounded like V. A learned native requested me to write for him in Turkish characters some English word beginning with a B, as *black*; which being done, he made me repeat it two or three times; and then changed the B which I had written into a P, saying, 'This (*plack*) is *black*.' The present text indicates that a difference of dialects had already arisen in different parts of the country, and by which the inhabitants of one part were distinguishable from those of another. In later times, we find Peter easily distinguished in Pilate's hall as a Galilean, by his dialect. (Mark xiv. 70.) There is nothing extraordinary in this. England herself offers a considerable variety of dialects and modes of pronunciation; and so does every other country. There is scarcely any so small as to be exempt. In Greece, an Athenian spoke Greek as differently from a Dorian as perhaps a northern man speaks English from a native of the southern counties. In the East itself, the Arabic of Cairo, Aleppo, and Bagdad is so different, that one who has made himself master of the language in any one of those cities, cannot, without great difficulty, understand, or be understood, in the others. Even in the small island of Malta (where an Arabian dialect is spoken), the inhabitants of the several villages speak the same language with so much difference as to render the market, to which they resort in common, a sort of Babel. While that island was independent, there was a knight (mentioned by De Boisgelin) who gained great credit by being able to tell, by means of this difference, from what villages the country

people in the market came. The word chosen by the Gileadites means *a stream*, which being the name of the object immediately before them, would seem to be naturally suggested, and was well calculated to put the Ephraimites off their guard. We scarcely need remark, that *sh* is of peculiarly difficult, if not impossible, pronunciation to persons whose organs have not, in childhood, been tutored to it. It is entirely wanting in many languages; and when persons to whom such languages are native, attempt to learn a language in which it exists, they find it not the least arduous part of their task to master and use properly this most difficult sound. This was the case of the Ephraimites, who 'could not frame to pronounce it right.'

7. '*Was buried in* [*one of*] *the cities of Gilead.*'—There is a curious Rabbinical comment on this, as read without the clause enclosed in brackets (which is not in the original), which we introduce partly as a specimen of the perverted ingenuity which the Jewish doctors have applied to the interpretation of Scripture, and partly as shewing the strength of their conviction that Jephthah really did offer his daughter in sacrifice. From Rashi's comments on these words, it appears that the ancient rabbins maintained that the hero, as a punishment for putting his daughter to death, was visited by a disease which loosened the joints of the different limbs and members of his body, and caused them to fall off one after another, from time to time, as he was passing to and fro over the country: and that they were buried separately, whenever they happened to drop, so that when he died it could be said, from this general distribution of his members, that he 'was buried in the cities of Gilead.' The phrase is doubtless idiomatic, the plural being put for the singular, as in Gen. xix. 29; Jonah i. 5.

14. '*Nephews.*'—Rather 'grandsons,' that is, 'sons' sons,' as in the margin.

CHAPTER XIII.

1 *Israel is in the hand of the Philistines.* 2 *An angel appeareth to Manoah's wife.* 8 *The angel appeareth to Manoah.* 15 *Manoah's sacrifice, whereby the angel is discovered.* 24 *Samson is born.*

And the children of Israel [1]did evil again[2] in the sight of the Lord; and the Lord delivered them into the hand of the Philistines forty years.

2 ¶ And there was a certain man of Zorah, of the family of the Danites, whose name *was* Manoah; and his wife *was* barren, and bare not.

3 And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and [3]drink not wine nor strong drink, and eat not any unclean *thing*:

5 For, lo, thou shalt conceive, and bear a son; and [4]no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

6 ¶ Then the woman came and told her husband, saying, A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I asked him not whence he *was*, neither told he me his name:

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing*: for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah intreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, I *am*.

12 And Manoah said, Now let thy words come to pass. [5]How shall we order the child, and [6] [7]*how* shall we do unto him?

13 And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware.

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing*: all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid [8]for thee.

16 And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he *was* an angel of the Lord.

17 And Manoah said unto the angel of the Lord, What *is* thy name, that when thy sayings come to pass we may do thee honour?

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[1] Heb. *added to commit*, &c.
[2] Chap. 2. 11, and 3. 7, and 4. 1, and 6. 1, and 10. 6.
[3] Num. 6. 2, 3.
[4] Num. 6. 5. 1 Sam. 1. 11.
[5] Heb. *What shall be the manner of the*, &c.
[6] Or, what *shall he do?*
[7] Heb. what shall be *his work?*
[8] Heb. *before thee.*

18 And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it *is* [9]secret?

19 So Manoah took a kid with a meat offering, and offered *it* upon a rock unto the Lord; and *the angel* did wonderously; and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on *it*, and fell on their faces to the ground.

21 But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he *was* an angel of the Lord.

22 And Manoah said unto his wife, [10]We shall surely die, because we have seen God.

23 But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these.

24 ¶ And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him.

25 And the Spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol.

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[9] Or, *wonderful.*

[10] Exod. 33. 20. Chap. 6. 22.

Verse 2. '*Zorah.*'—This is one of the towns which were taken out of Judah's lot, and given to Dan. (Josh. xv. 33; xix. 41.) It seems to have been a frontier town towards Judah after the boundary was altered; for when the ten tribes revolted from the house of David, Rehoboam retained Zorah, and it is mentioned among those towns which he made 'cities of defence in Judah.' (2 Chron. xi. 10.) Its inhabitants were called Zorites and Zorathites. (1 Chron. ii. 54; iv. 2.) Zorah existed as a town in the time of Eusebius and Jerome; and the site may still be recognised under the name of Surah, situated upon a spur of the mountains running into the plain north of Bethshemesh. It will be well to recollect, that the territory of Dan lay between that of Judah and the Philistines, and consequently at no great distance from any of the places which are mentioned in the remarkable history of Samson, and which were the scenes of his exploits.

18. '*Secret.*'—The angel does not intend to tell Manoah that his name is *a* secret, but that Secret is his name. The marginal reading Wonderful is however more correct, and far more significant.

19. '*Upon a rock.*'—A rock was signalized much in the same manner in the history of Gideon (chap. vi. 20, 21). Large masses of stone, of various forms, some of which are well adapted to serve occasionally as altars, occur in the plains and valleys of Judæa and other hilly countries. Some of these are seen in their natural position, rising out of the ground, while others appear as detached fragments, thrown down from the rocky eminences. To such insulated masses of rock there are frequent allusions in Scripture.

25. '*Eshtaol.*'—This was another principal town of Dan which had once belonged to Judah. It was this place and Zorah that furnished the six hundred armed Danites, who went into the north of the country and took Laish (afterwards Dan), forming a new settlement near the sources of the Jordan. These are the only circumstances which make Eshtaol of any historical importance. It still existed in the time of Jerome, who describes it as being ten miles to the north of Eleutheropolis, on the road to Nicopolis or Emmaus. Eleutheropolis, which must sometimes be mentioned as the place from which Eusebius and Jerome measure their distances, does not occur in the Bible, or at least not under that name. It is supposed to have been built considerably later than the destruction of Jerusalem, and. in the fourth century, when the eminent men whom we have named lived, was a place of much importance. Its name imports the *free city*. It lay near what had been the boundary line between Judah and Dan, and Dr. Robinson seems to have identified it with a site now called Beit-Jibrin, where there are still some remains indicative of a powerful city. This is twenty miles east of Askelon, and twelve miles west-north-west from Hebron.

CHAPTER XIV.

1 *Samson desireth a wife of the Philistines.* 6 *In his journey he killeth a lion.* 8 *In a second journey he findeth honey in the carcase.* 10 *Samson's marriage feast.* 12 *His riddle by his wife is made known.* 19 *He spoileth thirty Philistines.* 20 *His wife is married to another.*

And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for [1]she pleaseth me well.

4 But his father and his mother knew not that it *was* of the Lord, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

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[1] Heb. *she is right in mine eyes.*

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared [2]against him.

6 And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 ¶ And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, *there was* a swarm of bees and honey in the carcase of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

10 ¶ So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

11 And it came to pass, when they saw him, that they brought thirty companions to be with him.

12 ¶ And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find *it* out, then I will give you thirty [3]sheets and thirty change of garments:

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us [4]to take that we have? *is it* not *so*?

16 And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

17 And she wept before him [5]the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

19 ¶ And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their [6]spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

20 But Samson's wife was *given* to his companion, whom he had used as his friend.

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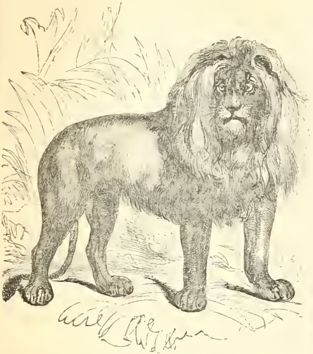
[2] Heb. *in meeting him.*
[3] Or, *shirts.*
[4] Heb. *to possess us, or, to impoverish us.*
[5] Or, *the rest of the seven days, &c.*
[6] Or, *apparel.*

Verse 1. '*Timnath.*'—This place was very ancient, it having been mentioned in the time of Jacob. Judah had his sheep shorn in or near Timnath (Gen. xxxviii. 12), his visit to which involved the only stain upon his character with which we are acquainted. The town was at first in the lot of Judah, and afterwards in that of Dan; but we do not know that either tribe ever acquired possession of it (Josh. xv. 57; xix. 43). It is mentioned under the names of Timnah, Timnath, and Timnatha; and is usually stated to have been twelve miles from Eshtaol and six from Adullam, and it may perhaps be represented by the deserted site called Tibnah, which is about an hour's journey from Surah, which has been indicated as the Zorah to which Samson belonged.

5. '*A young lion roared against him.*'—It is evident from this and other passages of Scripture, that lions formerly existed in Judæa. Some places, indeed, took their names from the lion, as Lebaoth and Beth-lebaoth (Josh. xv. 32; xix. 6). We do not know that lions are now to be met with in that country; but this is not surprising, as numerous instances might be cited of the disappearance of wild animals, in the course of time, from countries where they were once well known. This is particularly the case with respect to those animals which, like the lion, are no where found in large numbers. Lions have not, however, disappeared from Western Asia. They are still found in Mesopotamia and Babylonia—or, rather, on both sides of the rivers Tigris and Euphrates. That they existed anciently in Syria (as they do still in the eastern parts of that country), as well as in Mesopotamia, is attested by several ancient writers. Thus Q. Curtius (viii. c. 1) mentions that Lysimachus, when hunting in Syria, had killed a very large lion, single-handed, but not until the animal had torn his shoulder to the bone. The historian mentions this incidentally in relating how Alexander the Great, while hunting, was assailed by a large lion, which he slew. This was thought a great feat even for Alexander, although he was armed with a hunting-spear:—what then shall we say of Samson, who overcame a lion when unprovided with any kind of weapon? It will be observed that 'young lion' does not here mean a whelp, for which the Hebrew has quite a different word—but a young lion arrived at its full strength and size, when it is far more fierce than at a later period of its life.



Lion of Western Asia.

8. '*After a time he returned to take her.*'—She had doubtless been betrothed to him in the first instance, and the 'time' mentioned, refers to the interval, which it was considered necessary should elapse between the betrothal and actual marriage: that is to say, it was usual for the betrothed bride to remain for a time in the house of her parents, after which the bridegroom came to fetch her home, and take her fully as his wife. The length of the interval depended upon circumstances. As the young people were often affianced by their parents when mere children, a long interval then elapsed before the completion of the marriage; but when they were already marriageable, the time was shorter, as might be previously agreed upon between the respective parties. Even in such a case, however, the time was seldom less than about ten months or a year, which therefore may be taken to denote the period expressed by 'a time,' in the present text. The Jews still keep up this custom; the parties being, at the least, betrothed six or twelve months before marriage. After the betrothal, the parties were considered man and wife; and hence a betrothed woman guilty of any criminal intercourse with another was regarded as an adulteress; and if, from any cause, the husband should be unwilling to complete the engagement, the woman was regularly divorced, like a wife. In process of time the stringency of this law was abated; and now the betrothal is not as formerly by a ring, but by a written engagement, the infringement of which involves no higher penalty than a pecuniary fine. Yet still, in this time, the man and woman appear to have had little if any communication with each other; but it is difficult to determine exactly the terms on which they socially stood towards each other. Some think that they had no opportunities of even talking together; while others allow that the betrothal entitled the bridegroom to visit the bride at her father's, but without any intimate communication. The latter is the practice among the modern Jews, who retain so much of their ancient oriental ideas, as to consider it improper for a young man or woman even to walk together in public, without being betrothed; and among whom, therefore, the betrothal merely admits to a restricted courtship. In point of fact, we apprehend that the betrothal was considered necessary to enable a young man to pay to a woman even that limited degree of particular attention which eastern manners allowed. See Lewis's *Origines Hebrææ;* Jahn's *Archæologia;* Isaac's *Ceremonies, etc., of the Jews;* and Herschel's *Sketch of the Jews.*

—'*There was a swarm of bees and honey in the carcase of the lion.*'—The preceding note explains in part the present text. It is evident that several months had elapsed between the first and second visit to Timnath, and in that time the carcase of the lion *must* have been reduced to a clean skeleton; which might form a very suitable receptacle for the bees which abounded in that region. This would be particularly the case, if it remained covered with some portions of the dried skin, or if it was in a secluded place among bushes or high grass, as seems to be implied in the fact of Samson's 'turning aside' to look for it, and in its not having been previously discovered by others, who, we may be sure, would have anticipated him in taking the honey. Much less time than the probable interval would amply have sufficed to have rendered the carcase of the lion a perfectly clean habitation for the bees. A day or two for birds and insects, and a night or two for beasts of prey, would, in that country, have cleared the skeleton of every particle of flesh; and, in a few days more, the heat of the sun would absorb all the moisture from the bones and from any portion of the hide which may have been left remaining. There is, therefore, nothing in this fact repugnant to the naturally cleanly habits of bees, and their alleged repugnance to impure smells. Herodotus relates an anecdote somewhat in conformity with this view. He says that the Amathusians revenged themselves on Onesilus, by whom they had been besieged, by cutting off his head, which they carried to their city, and hung up over one of its gates. *When it became hollow,* a swarm of bees settled in it, and filled it with honeycomb (*Terpsichore,* 114). Virgil's fourth Georgic, which is devoted to the subject of bees, concludes with the account of an invention by which the race of bees might be replenished or renewed, when diminished or lost. He speaks of it as an art practised in Egypt; and through the absurd distortions of the story, it is not difficult to perceive that it originated in accounts of bees swarming in the carcases of animals. The process, in brief, is to kill a steer two years old, by first stopping his nostrils, and then knocking him on the head, so that

> 'His bowels, bruised within,
> Betray no wound in the unbroken skin.'

The body is then left in a proper situation; and when the operator repairs thither nine mornings after:—

> 'Behold a prodigy! for from within
> The broken bowels and the bloated skin,
> A buzzing sound of bees his ears alarms:
> Straight issuing through the sides assembling swarms.
> Dark as a cloud they make a wheeling flight,
> Then on a neighb'ring tree descending, light.'
> Dryden.

10. '*Samson made there a feast.*'—This feast used to last seven days, as we see by *v.* 12 (see also the note on Gen. xxix. 27: several other marriage customs are noticed in that chapter, and in chaps. xxiv. and xxxiv.); after which the bride was brought home to, or fetched home by, her husband. We must understand probably, in conformity with existing usages in the East, that Samson made his feast at the house of some acquaintance, or in one hired for the occasion, as his own home was distant; while, at the same time, the woman entertained her female friends and relatives at her father's house. The different sexes never feasted together on such or any other occasions, and the bride and bridegroom did not even give their respective entertainments in the same house, unless under very peculiar circumstances. In reading this narrative, we must not forget that Samson was a stranger at Timnath.

11. '*Thirty companions.*'—We differ from those who think it was a regular custom for the bride's friends to provide the bridegroom with a number of companions or bridesmen. We are continually liable to mistake in taking peculiar cases as indications of general usage. It seems more probable that Samson being a stranger in the place, the bride's friends undertook to provide him with a suitable number of guests or companions to give proper importance to his wedding.

12. '*I will now put forth a riddle unto you.*'—It was a very ancient custom among different nations—as the Phœnicians, the Egyptians, the Greeks, and others—to relieve their entertainments, by proposing difficult and obscure questions, to the solution of which a reward was annexed, usually equivalent to the forfeiture which inability incurred. This was a favourite amusement and exercise of ingenuity among most people in those times, when the very limited extent of knowledge and general information, afforded few topics of interesting conversation or discussion. Devices of this sort were particularly necessary for amusement and pastime in a festival of seven days duration, like the present. We need not remind the reader that the tales of ancient and modern times, Oriental and European, abound in instances in which the interest of the story turns upon some great advantage or exemption from calamity depending upon the successful interpretation of a riddle. This was also, and is still in the East, a favourite, but certainly a very mistaken, method of testing the abilities of a person of reputed wisdom or learning. Thus the queen of Sheba came 'to prove Solomon with hard questions' (1 Kings x. 1). The Arabs, Persians, and Turks have ancient and modern books, of great reputation among themselves, containing riddles, or rules by which riddles may be interpreted or manufactured.

— '*The seven days of the feast.*'—There are several points in the account of this wedding to suggest that marriages were among the Jews occasions of profuse expense and display. It is so even now, and even in Palestine itself, although any parade of wealth is there dangerous to them. Burckhardt, in the interesting account which he gives of the Jews of Tiberias, says, 'At their weddings they make a very dangerous display of their wealth. On these occasions they traverse the city in pompous procession, carrying before the bride the plate of almost the whole community; *and they feast in the house of the bridegroom for seven successive days and nights.* The wedding feast of a man who has about fifty pounds a year, and no Jew can live with his family on less, often costs more than sixty pounds.' *Travels in Syria*, p. 327.

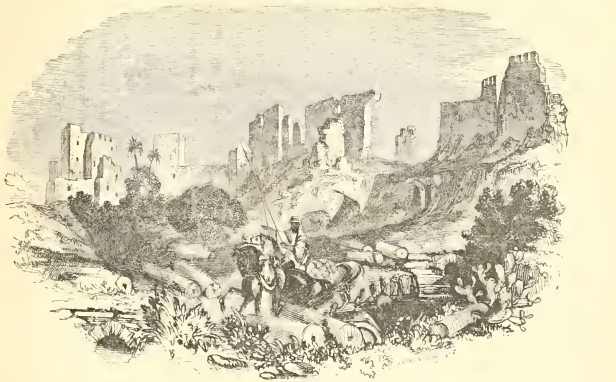
13. '*Thirty sheets and thirty change of garments.*'—Instead of 'sheets' the marginal reading of 'shirts' is unquestionably to be preferred. That is to say, he offered thirty dresses, which probably consisted only of a shirt and upper garment. Indeed, as it is probable that only one garment, of woollen, was worn at this time by the common people, the shirt may be taken to denote that the dresses were such as persons of consideration usually wore. See the note on Deut. xxix. 5.

14. '*Out of the eater came forth meat,*' etc.—'Meat' having now acquired a more restricted sense than that in which it is here employed, 'food' would be better; or to render the antithesis more exactly similar to the original, even 'eatables' might be employed. There is no difficulty in this first member of the riddle, the antithesis being clear enough under any of these readings. But it is less obvious in the second member—'out of the strong came forth sweetness:' for the antithesis of 'sweetness' is not 'strength' but 'sourness' or 'bitterness;' and if the clause had read 'out of the sour or bitter came forth sweetness,' the opposition would have been perfect. Indeed, there can be little doubt that this is the signification, rightly understood. Bochart has shewn that the Hebrew word for 'bitter' is occasionally used for 'strong,' and 'sharp' for both. So, in the Arabic, '*Mirra*, 'strength,' and *Marir*, 'strong, robust,' come from the root *Marra*, 'to be bitter.' Thus too in the Latin, *Acer*, 'sharp,' applied to a man, denotes one who is valiant, who eagerly engages his enemy; and this very term is applied by Ovid as an epithet for lions: *genus acre leonum*, 'the sharp (a fierce) kind of lion.' The true antithesis of the riddle may therefore be thus stated: 'Food came from the eater: and sweetness from the sharp'—that is, eager, fierce, or violent. The Syriac and Arabic versions both render the original by 'bitter:' and some copies of the Septuagint have *ἀπὸ πικρου* 'from the bitter,' instead of *ἀπὸ ἰσχυροῦ*. Josephus gives the enigma in this form; that which devours all things produces pleasant food, although in itself altogether unpleasant; which seems to shew that even he was somewhat embarrassed with the last clause, although to the contemporaries of Samson the terms in which the riddle is expressed were no doubt abundantly significant and distinctly antithetic. See Rosenmüller's *Scholia* in locum.

18. '*If ye had not plowed with my heifer, ye had not found out my riddle.*'—We do not understand this to mean more than what we already know, namely, that the Philistines could not have obtained the solution of Samson's riddle, but with the assistance of his wife.

19. '*Ashkelon,*' otherwise called Askelon or Ascalon, was, as we have before seen, the chief and denominating city of one of the five principalities of the Philistines. It was taken, with the others, by Judah (ch. i. 18), but that tribe did not long retain it. It was situated on the Mediterranean coast, between Gaza on the south and Ashdod on the north. It is distant about twelve miles from the former town, and, as well as can be ascertained, about twice that distance W.S.W. from Timnath. Why Samson went so far it is not easy to determine, unless it were that his aggression might be committed in another, and perhaps more adverse principality than that in which the previous transactions had taken place. In the time of Herodotus the place was famous for a temple, which, he says, was the most ancient of those consecrated to the Heavenly Venus, and which had been plundered by the Scythians, B.C. 630. This Heavenly Venus was no doubt the same as 'Astarte,—the 'Ashtaroth,' and the 'queen of heaven' (*i. e.*, the moon) of the Bible. After passing through the hands of the powers which were successively dominant in this region, Ashkelon became the seat of a bishopric in the early ages of Christianity; and, in the time of the Crusades, the degree of importance which it still retained, and the strength of its position, caused its possession to be warmly contested between the Christians and Saracens; and it was the last of the maritime towns which were taken by the former (A.H. 548, A.D. 1153). In the history of the Crusades it is chiefly famous for a battle fought in its plains in 1099, when Godfrey of Bouillon defeated the Saracens; and another in 1192, when the sultan Saladin was defeated, with great slaughter of his army, by our Richard the First. Its fortifications were at length totally destroyed by the sultan Bibars in A.D. 1270, and the port filled up with stones. This doubtless sealed the ruin of the place. Since the expulsion of the Christians, it has ceased to be a place of any importance. Sandys, early in the seventeenth century, describes it then as 'a place of no note; more than that the Turke doth keepe there a garrison.' Fifty years afterwards Von Troilo found it still partially inhabited; but its desolation has long been complete, and it is now an entirely deserted ruin—'a scene of desolation,' says Jolliffe, 'the most extensive and complete I ever witnessed, except at Nicopolis'—verifying the divine predictions delivered when Askelon was in its glory, 'Ashkelon shall not be inhabited' (Zech. ix. 5); and, 'Ashkelon shall be a desolation.' . . . . 'And the sea-coast shall be dwellings and cottages for shepherds, and folds for flocks' (Zeph. ii. 4, 6); and this is the literal truth at present with respect to the Philistine coast in general, and in particular of Ashkelon and its vicinity. See Richardson, ii. 204.

Askelon was accounted the most impregnable town on the Philistine coast. It is seated on a hill, which presents an abrupt, wave-beaten face to the sea, but slopes gently landward, where a ridge of rock winds round the town in a semicircular direction, terminating at each extremity in the sea. On this rock the walls were built, the foundations of which remain all the way round, and, although generally ruined, maintain in some few places the original elevation, which was considerable. They are of great thickness, and flanked with towers at different distances. It is remarkable that the ground falls within the walls, as it does on the outside; the town was therefore situated in a hollow, so that no part of its buildings could be seen from without the walls. The interior is full of ruins of domestic habitations, of Christian churches in the Gothic style, with some



ASKELON.

traces of more ancient remains. Of the latter, the principal ruin is situated about the centre of the town, and appears to have been a temple; in which a few columns of grey granite, and one of red, with an unusually large proportion of felspar, and some small portion of the walls, are all that now remains. It is possible that this structure may have been the successor of that old temple for which the place was anciently famous. Askelon was the native place of Herod the Great, who considerably improved it, and built there a celebrated palace, some traces of which might still possibly be discovered. Askelon was never of much importance as a sea-port, the coast being sandy and difficult of access. There is no bay or shelter for shipping; but a small harbour, at a short distance to the northward, serves now, as it probably did formerly, to receive the small craft that trade along the coast.

20. '*His companion, whom he had used as his friend.*'—This friend was probably what is called in the New Testament 'the friend of the bridegroom.' This person (called the *paranymph*) was a trusted friend, who was charged with a peculiarly delicate and confidential office. He devoted himself, for a time, almost entirely to the affairs of the bridegroom; before the day of marriage, he was usually the medium of communication between the bridegroom and the bride; during the marriage festivity, he was in constant attendance, doing his best to promote the hilarity of the entertainment, and rejoicing in the happiness of his friend. Nor did his duties terminate with the completion of the marriage, but he was considered the patron and confidential friend of both parties, and was usually called in to compose any differences which might arise between them. Samson's friend must, as his paranymph, have had peculiar facilities in forming an acquaintance with the woman, and of gaining her favourable notice; and the treachery of one whom he had so largely trusted, must have been peculiarly distressing to Samson. Milton, also, entertains the view that the paranymph is here intended—

> 'The Timnan bride
> Had not so soon preferr'd
> Thy paranymph, worthless to thee compared.'
> *Samson Agonistes.*

CHAPTER XV.

1 *Samson is denied his wife.* 3 *He burneth the Philistines' corn with foxes and firebrands.* 6 *His wife and her father are burnt by the Philistines.* 7 *Samson smiteth them hip and thigh.* 9 *He is bound by the men of Judah, and delivered to the Philistines.* 14 *He killeth them with a jawbone.* 18 *God maketh the fountain En-hakkor for him in Lehi.*

BUT it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: *is* not her younger sister fairer than she? [1]take her, I pray thee, instead of her.

3 ¶ And Samson said concerning them, [2]Now shall I be more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught three hundred foxes, and took [3]firebrands, and

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[1] Heb. *let her be thine.*

[2] Or, *Now shall I be blameless from the Philistines though,* &c.

[3] Or, *torches.*

turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.

6 Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up and burnt her and her father with fire.

7 ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah [4]went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* rulers over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ *And* when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands [5]loosed from off his hands.

15 And he found a [6]new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

16 And Samson said, With the jawbone of an ass, [7]heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place [8]Ramath-lehi.

18 ¶ And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

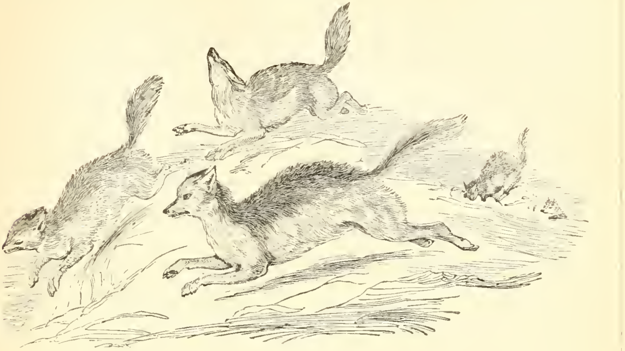
19 But God clave an hollow place that *was* in [9]the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof [10]En-hakkore, which *is* in Lehi unto this day.

20 And he judged Israel in the days of the Philistines twenty years.

[4] Heb. *went down.*
[5] Heb. *were melted.*
[6] Heb. *moist.*
[7] Heb. *an heap, two heaps.*
[8] That is, *the lifting up of the jawbone*, or, *casting away of the jawbone.*
[9] Or, *Lehi.*
[10] That is, *the well of him that called*, or, *cried.*

Verse 4. '*Foxes.*'—The שׁוּעָל *shual*, of the Hebrew, rendered 'fox' in our version, is now generally agreed to be, in most cases, the jackal (*canis aureus*). This animal is well enough represented as something between the wolf and the fox, whence some naturalists are disposed to describe it as 'the wolf-fox.' It is about the size of the former animal. The upper part of the body is of a dirty yellow: a darker mark runs upon the back and sides; and the under parts are white. The jackals associate together like the wolves, and form large packs, sometimes, in Palestine, of about two or three hundred; differing, in this respect, from the fox, which is not gregarious. In such packs, they prowl at night in search of prey, which chiefly consists of carrion, to obtain which they approach to the towns and villages, and sometimes enter and prowl about the streets, when they can gain admittance. In some towns, large numbers remain concealed during the day, in holes and corners, which they leave at night to scour the streets in search of food. It is often necessary to secure the graves of the recently dead with great care, to prevent the corpse from being disinterred and devoured by these animals. The howlings of these packs of jackals are frightful, and give great alarm to travellers; hence they are also called in Hebrew אִיִם *ayim*, 'howlers,' improperly rendered 'wild beasts of the islands,' in Isa. xiii. 22; xxxiv. 14; Jer. l. 39. They do not molest man, unless when they can do so with great advantage, as when he lies asleep, or disabled by wounds or sickness. The jackals, like the foxes, live in holes which they form in the ground: they are particularly fond of establishing themselves in ruined towns, not only because they there find numerous secure retreats, ready made, or completed with ease, but because the same facilities attract to such places other animals, on some of which they prey. From this circumstance, the prophets, in describing the future desolation of a city, say it shall become the habitation of jackals; a prediction verified by the actual condition of the towns to which their prophecies apply. Thus, the ruins of Askelon, which we noticed in the last chapter, afford habitation to great numbers of these animals.

But a species of fox is also of frequent occurrence in Palestine; and it appears that the Hebrews included both it and the jackal under the name of *shual*, although the latter was sometimes specially distinguished as the '*ayim*.' It must therefore, in most cases, be left to the bearing of the context to determine, when the jackal and when the fox are



Jackals ('Foxes').

respectively denoted by the name (*shual*) common to both. That the jackal is the animal indicated in the text now before us, we may infer from the number of the animals taken by Samson, which must have been easier with creatures which sometimes prowl in large packs, than with a solitary and very wily animal like the fox, which is with great difficulty taken alive. This consideration obviates the cavils which have been made to the largeness of the number; and we are also to consider that the text does not oblige us to suppose that the three hundred were caught all at once, or even all by Samson himself. In the Bible, a person is continually described as doing what he had directed to be done; and, no doubt, such a person as Samson could easily procure whatever assistance he required.

— '*Tail to tail.*'—That the ancients had an idea of such conflagrations being produced by animals, and particularly by foxes, is very evident. It is alluded to more than once, proverbially, by the Greek poets, as a thing well known. Thus, Lycophron makes Cassandra represent Ulysses as a cunning and mischievous man—the 'man for many wiles renowned' of Homer—and styles him, very properly, λαμπουρος, a fox with a firebrand at his tail, for wherever he went mischief followed him And, what is still more to the purpose, the Romans. who, at their feast in honour of Ceres, the patron goddess of grain, offered in sacrifice animals injurious to corn-fields, introduced into the circus, on this occasion, foxes, with firebrands so fastened to them as to burn them, in retaliation, as Ovid seems to explain it, of the injuries done to the corn by foxes so furnished. Richardson, in his *Dissertation on the Eastern Nations,* speaking of the great Festival of Fire, celebrated by the ancient Persians on the shortest night of the year, says: 'Among other ceremonies common on this occasion, there was one, which, whether it originated in superstition or caprice, seems to have been singularly cruel. The kings and great men used to set fire to large bunches of dry combustibles, fastened around wild beasts and birds, which being let loose, the air and earth appeared one great illumination; and as these terrified creatures naturally fled to the woods for shelter, it is easy to conceive that conflagrations, which would often happen, must have been peculiarly destructive.'

There is, however, considerable difficulty in understanding how this feat of Samson's was effected. Commentators, following the reading of the Septuagint, have, with common consent, adopted the interpretation, that two foxes were tied together by their tails with a firebrand between them. Now this does not appear to have been the practice of the Romans in their festival of Ceres, nor can it be clearly traced in any other instance. We may preferably understand the text to mean that each fox had a separate brand; and most naturally so; for it may be questioned whether two united would run in the same direction. They would assuredly pull counter to each other, and ultimately fight most fiercely; whereas there can be no doubt that every canine would run, with fire attached to its tail, not from choice but necessity, through standing corn, if the field lay in the direction of the animal's burrow: for foxes and jackals, when chased, run direct to their holes, and sportsmen well know the necessity of stopping up those of the fox while the animal is abroad, or there is no chance of a chase. We may therefore consider, that by the word rendered 'tail to tail' is meant that the end or tail of the firebrand was attached to the tail of the animal. Finally, as the operation of tying three hundred brands to as many fierce and irascible animals could not be effected in one day by a single man, nor produce the result intended if done in one place, it seems more probable that the name of Samson, as the chief director of the act, is employed to represent the whole party who effected his intentions in different places at the same time, and thereby insured that general conflagration of the harvest which was the signal of open resistance to the long-endured oppression of the Philistines. [See Kitto's Daily Bible Illus., *Moses and the Judges*, 3d ed.]

6. '*Burnt her and her father with fire.*'—The threat which had before frightened Samson's bride into treachery to her husband, is now executed in consequence of the results which that treachery produced. This is remarkable. The act was no doubt a tumultuary proceeding of the persons whose produce had been injured or destroyed by the fire which Samson kindled. It is not easy to say what was the precise motive of this act. What Samson says in the next verse, '*Though* ye have done this,' etc., seems to sanction the opinion that they intended, by this deed, to propitiate Samson, and prevent further aggression; but that the hero did not, for all this, think that he had sufficiently availed himself of the occasion for avenging the cause of oppressed Israel (see chap. xiv. 4) which the conduct of the Philistines towards himself had given. We

are to recollect that Samson was, from his birth, the appointed avenger of Israel; and that, finding that his people were become contented slaves—more fearful of offending the Philistines than of asserting their independence—he was obliged to act individually, in transient and desultory attacks, which, in order not to commit his nation against their own will, he wished to be considered as acts of large revenge and retaliation for his own personal wrongs. Hence it is that the retaliatory measures of the Philistines are never directed against the nation, but against Samson personally, which shews that they considered him as acting on his own account; whereas, in fact, he was merely taking occasion from his private wrongs to avenge the wrongs of his people, for which purpose, as he knew well, he had been raised up, and gifted with the extraordinary personal prowess which he possessed.

8. '*In the top of the rock Etam.*'—Rather in a cleft of the rock Etam. Clefts of the rock difficult of access, easily defended, and well suited for temporary retreats, are of frequent occurrence in Palestine. De la Roque, in his *Voyage en Syrie*, relates a fact curiously illustrative of this incident. The Grand Seignor, wishing to seize the person of the emir, gave orders to the pacha to take him prisoner. He accordingly came in search of him with a new army, in the district of Chouf, which is a part of Mount Lebanon, wherein is the village of Gesin, and close to it the rock which served for retreat to the emir. It is named in Arabic Magara Gesin, the cavern of Gesin, by which name it is famous. The pacha pressed the emir so closely, that this unfortunate prince was obliged to shut himself up in *the cleft of a great rock*, with a small number of his officers. The pacha besieged him here several months, and was going to blow up the rock by a mine, when the emir capitulated.

— '*The rock Etam.*'—We know nothing about the position of this rocky hill, farther than we may gather from the context. Josephus says it was in the tribe of Judah, that is, within its western frontier; and this statement is confirmed by what follows in the text, as well as by the fact that Rehoboam, king of Judah, fortified Etam, a town which was no doubt on or near this rock. The summits and hollows of rocks have, since Samson's time, in all ages, furnished retreats to the heroes of the country. We shall find other instances in the sacred history.

17. '*Ramath-lehi.*'—The words should be translated rather than given as a proper name; and 'the hill of the jawbone' is preferable to the interpretation which is given as a marginal reading.

19. '*God clave an hollow place that was in the jaw, and there came water thereout.*'—Lehi, the name which Samson gave to the place, is 'jawbone' in Hebrew. 'From a fondness for multiplying miracles, it would seem,' says Dr. Hales, 'several of the ancient versions, followed by the English translation, understand *Lehi* here to denote the *jawbone* of the ass, rather than *the place* so called; at variance with the sequel. The marginal reading, *Lehi*, is correct.' *All* modern commentators concur in this. Indeed, the propriety of this correction is evident from the context; for if we have 'jawbone' here, we ought to retain it in the concluding clause of this verse; and instead of saying, 'which is *in Lehi* unto this day,' say, 'which is *in the jawbone* unto this day.'

CHAPTER XVI.

1 *Samson at Gaza escapeth, and carrieth away the gates of the city.* 4 *Delilah, corrupted by the Philistines, enticeth Samson.* 6 *Thrice she is deceived.* 15 *At last she overcometh him.* 21 *The Philistines take him, and put out his eyes.* 22 *His strength renewing, he pulleth down the house upon the Philistines, and dieth.*

Then went Samson to Gaza, and saw there [1]an harlot, and went in unto her.

2 *And it was told* the Gazites, saying, Samson is come hither. And they compassed *him* in, and laid wait for him all night in the gate of the city, and were [2]quiet all the night, saying, In the morning, when it is day, we shall kill him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, [3]bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron.

4 ¶ And it came to pass afterward, that he loved a woman [4]in the valley of Sorek, whose name *was* Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to [5]afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.

6 And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven [6] [7]green withs that were never dried, then shall I be weak, and be as [8]another man.

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

9 Now *there were* men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it [9]toucheth the fire. So his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me fast with new ropes [10]that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there*

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[1] Heb. *a woman an harlot.* [2] Heb. *silent.* [3] Heb. *with the bar.* [4] Or, *by the brook.* [5] Or, *humble.*
[6] Or, *new cords.* [7] Heb. *moist.* [8] Heb. *one.* [9] Heb. *smelleth.* [10] Heb. *wherewith work hath not been done.*

were liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

15 ¶ And she said unto him, How canst thou say, I love thee, when thine heart *is* not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.

16 And it came to pass, when she pressed him daily with her words, and urged him, *so* that his soul was [11]vexed unto death;

17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him.

21 ¶ But the Philistines took him, and [12]put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

22 Howbeit the hair of his head began to grow again [13]after he was shaven.

23 ¶ Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, [14]which slew many of us.

25 And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made [15]them sport: and they set him between the pillars.

26 ¶ And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines *were* there; and *there were* upon the roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson called unto the LORD, and said, O LORD God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars upon which the house stood, and [16]on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let [17]me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.

31 Then his brethren and all the house of his father came down, and took him, and brought *him* up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

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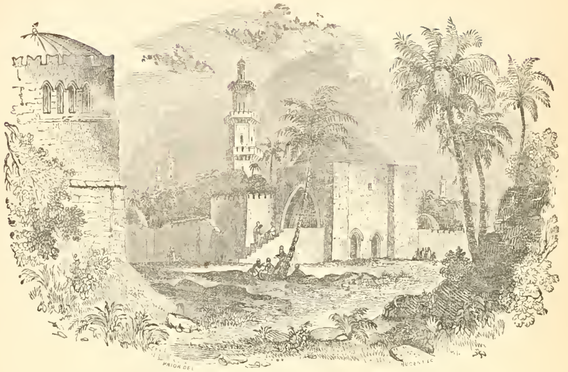
[11] Heb. *shortened.*
[12] Heb. *bored out.*
[13] Or, *as when he was shaven.*
[14] Heb. *and who multiplied our slain.*
[15] Heb. *before them.*
[16] Or, *he leaned on them.*
[17] Heb. *my soul.*

Verse 1. '*Gaza.*'—This town was the capital of the most southern of the Philistine principalities, and is situated about thirteen miles w.s.w. of Ascalon, forty-five miles s.w. by w. from Jerusalem, and between two and three miles from the sea. It is always mentioned as an important place in the Old Testament. Alexander the Great, after destroying Tyre, laid siege to Gaza, which was at that time occupied by a Persian garrison, and took it after a siege of two months. Alexander was often repulsed, and twice wounded during the siege; and after the town was taken he avenged himself by the most savage treatment of the brave governor, Betis. He did not destroy the town; but having killed a part of the old inhabitants and sold the rest, he re-peopled it with a new colony, and made



Gaza.

it one of his garrisons. It was afterwards (B.C. 98) destroyed by Alexander Jannæus, the king of the Jews. It lay desolate about forty years, and was rebuilt by Gabinus, the Roman president of Syria. Augustus gave it to Herod the Great, after whose death it was re-annexed to Syria. It was afterwards, according to Josephus, again destroyed by the Jews, with several other towns, to avenge a massacre of their countrymen at Cæsarea. This explains the expression of St. Luke, who, in mentioning Gaza, observes that it was then a 'desert' (Acts viii. 26). It must, however, soon have been rebuilt or repaired, as it existed in the time of Hadrian, who granted it some important privileges; these were enlarged by Constantine, who gave it the name of Constantia, in honour of his son, and granted it the rank and privileges of a city. This seems to have led to the statement that Gaza was rebuilt by Constantine; but we cannot find good authority for more than we have stated. Jerome says, that the town existing in his time was nearer to the sea than the old town.

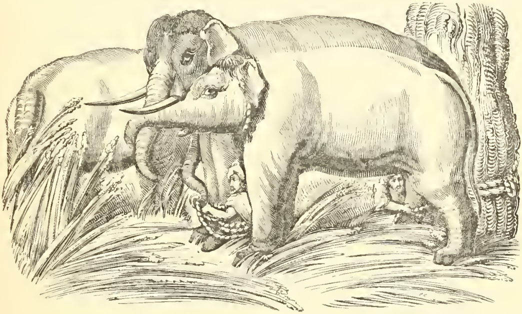
Under so many changes, besides others of inferior moment which we have not specified, it is not to be expected that much, if anything, of its more ancient remains should now be found. It seems to have undergone a gradual declension in importance, although its share in the commerce between Egypt and Syria still maintains it as a small town in a condition of comparatively decent prosperity.

Baumgarten, who was at Gaza early in the sixteenth century, describes it as a large place, containing more inhabitants than Jerusalem; but not fortified. He, as well as other old travellers, tells us gravely, that the remains of the temple which Samson pulled down were still shewn, consisting only of a few pillars which were kept standing in memory of the event. To him, and to all subsequent travellers, was shewn, at about a mile from the town, the hill to which Samson carried the gates of Gaza during the night. But the text says that he carried them to 'the hill which is before Hebron;' and Hebron is about twenty miles from Gaza. Sandys, who was in this neighbourhood about a century later, gives a rather full account of the place, which is particularly valuable, as the remains of ancient Gaza must have been in a more perfect condition 230 years ago than at present. The following is the substance of his account.

'It stands upon a hill surrounded with valleys; and those again well-nigh environed with hills, most of them planted with all sorts of delicate fruits. The buildings mean, both of forms and matter; the best but low, of rough stone, arched within, and flat on the top, including a quadrangle: the walls surmounting their roofs, wrought through with potsherds to catch and strike down the refreshing winds, having spouts of the same, in colour, shape, and sight, resembling great ordnance. Others covered with mats and hurdles, some built of mud; amongst all, not any comely or convenient. Yet there are some reliques left, and some impressions, that testify a better condition: for divers simple roofs are supported with goodly pillars of Parian marble, some plain, some curiously carved. A number broken in pieces do serve for thresholds, jambs of doors, and sides of windows. On the north-east corner, and summit of the hill, are the ruins of huge arches, sunk low in the earth, and other foundations of a stately building. From whence the last Sanziack conveyed marble pillars of an incredible bigness; enforced to saw them asunder ere they could be removed: which he employed in adorning a certain mosque below in the valley.' . . . . 'On the west side of the city, out of sight and yet within hearing, is the sea, seven furlongs off' (recent travellers make it more); 'where they have a decayed and unsafe port, of small avail at this day to the inhabitants. In the valley, on the east side of the city, are many straggling buildings.' After mentioning the hill to which Samson is said to have carried the gates of the town, as higher than the others in this vicinity, and as having at the top a mosque surrounded with the graves of Mohammedans, he continues:—'in the plain between that and the town there stand two high pillars of marble, their tops much worn by the weather: the cause of their erecting unknown, but of great antiquity. South of that, and by the way of Ægypt, there is a mighty cistern, filled only by the fall of rain, and descended into by large stairs of stone: where they wash their clothes, and water their cattle.' Most of this account is still applicable, except that some of the ancient remains of columns, etc., have now disappeared. The substructions and columns of the ruin in the centre of the town, scattered pillars of grey granite, and fragments of old marble columns and statues appearing in the buildings of the town, are all that is now noticed. The hill on which Gaza stands is about two miles in circumference at the base, and appears to have been wholly enclosed within the ancient fortifications. The town, being surrounded by and interspersed with gardens and plantations of olive and date trees, has a picturesque appearance, to which its numerous minarets, raising their elegant forms, not a little contribute; and as the buildings are mostly of stone, and the streets moderately broad, the interior disappoints expectation rather less than that of most other towns of Syria; and both the town and the people upon the whole seem comfortable, and in every kind of accommodation far superior to the Egyptians. The suburbs, however, are composed of miserable mud huts; but all travellers concur with Sandys in admiring the richness and variety of the vegetable productions, both wild and cultivated, of the environs. The population of Gaza has been usually much understated. It is really equal, if not superior, to that of Jerusalem, if correctly estimated by Dr. Robinson at fifteen or sixteen thousand. They have manufactures of cotton and soap; but derive their principal support from the commerce between Egypt and Syria, which must all pass this way. They also traffic with Suez for Indian goods brought from Jidda; and they send a caravan with supplies of provisions (which they sell on very advantageous terms) to the pilgrims on their way to Mecca. The Arabs also make it the mart for the sale of their plunder: and all these sources of prosperity render Gaza a very thriving place for the country in which it is found. See further in Wittman's *Travels in Turkey*; Richardson's *Travels along the Mediterranean*; Irby and Mangles' *Travels in Egypt*, etc.; and Jolliffe's *Letters from Palestine*; Robinson's *Researches*; *Narrative of the Scottish Deputation.*

5. '*We will give thee every one of us eleven hundred pieces of silver.*'—These pieces of silver were probably shekels; and the shekel being worth about half-a-crown, the total 5500 pieces of silver from the five lords of the Philistines would amount to 687*l.* 10*s.*—a vast bribe for the time and country.

7. '*Seven green withs.*'—This is an interesting indication that the ropes in use among the Hebrews were of crude vegetable tendrils, pliable rods, fibres, or leaves. As the word translated 'withs' (יֶתֶר *jeter*) is a general word for a rope or cord, we should not have known this, were it not that the epithet 'green' is here employed. 'Withs' is too restricted a term. 'Green ropes,' as distinguished from 'dry ropes,' is the proper meaning, the peculiarity being in the greenness, not in the material. It may imply any kind of crude vegetable commonly used for ropes, without restricting it to withs, or tough and pliable rods twisted into a rope. It is true that such ropes are used in the East, and, while they remain green, are stronger than any other; and, so far, the probability is that such are here particularly intended. In India, the legs of wild elephants and buffaloes newly caught are commonly bound with ropes of this sort. Josephus says that the ropes which bound Samson were made with the tendrils of the vine. At the present time ropes in the East are rarely made of hemp or flax. Except some that are made with hair or leather, they are generally formed with the tough fibres of trees (particularly the palm-tree) and roots, with grasses, and with reeds and rushes. These are in general tolerably strong; but in no degree comparable to our hempen ropes. They are very light in comparison, and, wanting compactness, those required for given purposes are always incomparably thicker than such as are employed for similar uses by ourselves. In most cases they are also rough and coarse to the eye. The praise which travellers bestow on ropes of this sort, must not be understood as putting them in comparison with our own; but perhaps in comparison with the bands of hay which our peasants twist, and with reference to the simple and crude materials of which they are composed.


WILD ELEPHANT CAPTURED BY MEANS OF DECOY FEMALE ELEPHANTS, AND BOUND WITH GREEN WITHES.

11. '*New ropes,*' as distinguished from the former. These seem to be new *dried* ropes of the usual description, and (as the Hebrew word seems to imply) of the thickest and strongest sort.

13. '*If thou weavest the seven locks of my head with the web.*'—A little attention will shew that a line has been here dropped from the text, by some transcriber, since, as it stands, Delilah does something which Samson does not express, and omits something which he specifies. The omitted clause is found in the Septuagint, by the help of which the whole passage may be thus rendered:—'If thou interweave the seven locks of my head with that web, *and fasten them to the pin, I shall become weak and be as another man. So while he was asleep she interwove with the web the seven locks of his head,* and she fastened them to the pin, and said unto him,' etc. We do not intend in this

place to enter into the peculiarities of Oriental weaving: but it may help, to the better understanding of this transaction, to remark that, firstly, the looms of Palestine were extremely simple, probably not unlike those that are still used in many parts of Asia and Africa; secondly, that they were worked by women; thirdly, that the web was narrow; fourthly, that the woof was driven into the warp, not by a reed, but by a wooden spatula; fifthly, that the end of the web was fastened to a pin or stake, fixed probably in the wall, or driven into the ground; sixthly, that Samson was probably sleeping, with his head in Delilah's lap, when she wove his hair into the web. The annexed engraving of Hindoo weaving will illustrate some of the details, and will in particular render it clear how easy it was for Delilah to weave in the long hair of Samson while his head lay on her lap. Comp. *v.* 19.

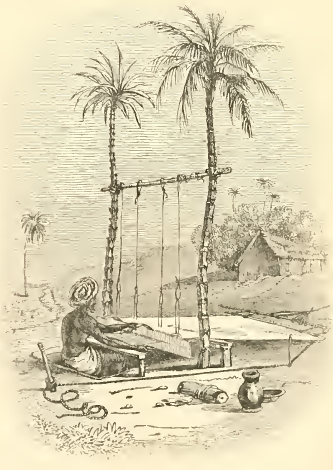
19. '*She made him sleep upon her knees.*'—Probably in a relative position, such as is still often seen in the East, where one person sitting cross-legged on a mat or carpet which covers the floor (which is the usual sitting posture), another extended at length or reclining, rests his head on the lap of the former, as on a pillow.

— '*She called for a man, and she caused him to shave off the seven locks of his head.*'—That a man should be able not only to cut, but to shave off the hair on which, during all Samson's life, razor had never before come, implies either that Samson slept very soundly, or that the man was very dexterous in his craft. In fact, the Oriental barbers do their work with so much ease as to render the shaving of the head (the head is usually shaven in the East) rather gratifying than unpleasant. The most delicate sleeper would scarcely be awakened by it; and even those who are awake are scarcely sensible of the operation which they are undergoing.

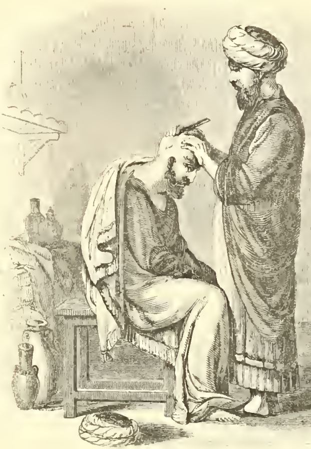
21. '*Bound him with fetters of brass,*' or rather, probably, of copper. This seems another proof that, although iron was at this time pretty well known, it had not yet come into general use. If it had, we should expect to find Samson bound with fetters of that metal rather than of brass, which is not thought of for such a purpose in countries where iron is common. The emphasis is here on *brass*, not as distinguished from any other metal, but to shew that his fetters were of metal, and that he was, not like the common race of offenders, bound with ropes or thongs of leather.

— '*He did grind in the prison house.*'—Of course, with millstones worked by the hands, this being still the usual method of grinding corn in the East. This is an employment which usually devolves on women; and to assign it therefore to such a man as Samson, was doubtless with a view to reduce him to the lowest state of degradation and dishonour. To grind corn *for others*, was, even for a woman, a proverbial term expressing a degraded and oppressed condition; and how much more for Samson, who seems to have been made the general grinder for the 'prison-house!'

To him, the great pang of his condition must have been to feel that all this misery and degradation had been the obvious result of his own weak and dissolute conduct, which had rendered all but entirely abortive the high promise of his birth. It was probably more through this than anything else, that he did not *deliver* Israel; but, as the angel had foretold, only *began* to deliver. Much as we may blame the backwardness of the Hebrews to enter into the great struggle to which Samson would have led them, it must not be forgotten that the hero's private character does not seem to have been calculated to inspire them with confidence. Had his obedience to the Divine



HINDOO WEAVING.



SHAVING THE HEAD.

law been greater, and his discretion more apparent, the history of Samson would probably have been very different.

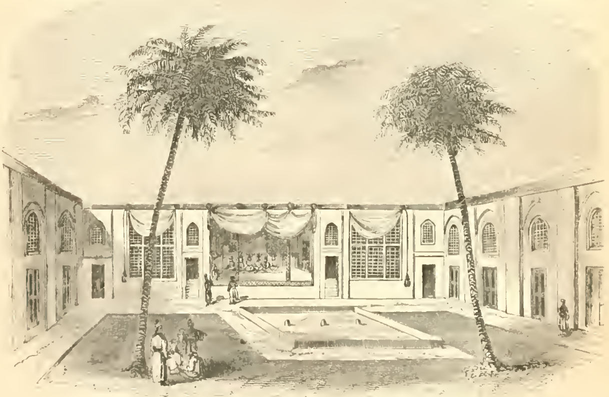
22. '*The hair of his head began to grow again after he was shaven.*'—Reading this in connection with verse 17, the force of the allusion is clear. The letting the hair grow was a prominent circumstance in the condition of a Nazarite; and the extraordinary strength of Samson was not a matter of thews and sinews, but was vested in him as an extraordinary gift from God, on condition of his remaining in the state of Nazariteship. The loss of his hair did not in itself deprive him of strength; but the loss of his hair involved the loss of his strength, because it took him out of the condition of a Nazarite, with which it had pleased God to connect the extraordinary physical powers with which he was invested. So now, if we find Samson again strong after the renewed growth of his hair, we are bound to believe that it was not because his hair grew; but that the hero, in his debased condition, was moved to repentance for his past misconduct; and that, renewing his vow of Nazariteship, including the consecration of his hair, God saw proper to accept his vow, and in token of that acceptance re-invested him, as his hair grew, with the powers with which he had before so wilfully trifled.

The history of every nation boasts of some hero, whose exploits, being far beyond the ordinary range of human power, bear more or less resemblance to those of Samson. Such was the Hercules of classical antiquity, the Rama of India, the Rustam of Persia, and the Antar of Arabia,—not to mention others; and many writers have undertaken to shew, that the histories of those famous personages are based on traditions concerning the doings of the Hebrew champion. We indicate this opinion without feeling it necessary to register its results, or to trace the analogies which it offers.

27. '*There were upon the roof about three thousand men and women.*'—It seems that the house or temple itself was full of the principal people; and that about three thousand, apparently of the lower orders, had established themselves on the roof. Against this statement there have been two cavils. One is, how 3000 persons could stand on the roof of a building; and how persons thus placed could 'behold while Samson made sport below.' Both may be answered in one statement. In the first place, it is evident that the temple or place of public entertainment (for it is not certain that it was the temple to which Samson was conducted) consisted of an inclosure, quadrangular or oblong, surrounded with walls and buildings, the principal building (the house properly so called) occupying that side of the inclosure opposite to the entrance. The other sides may be composed of dead walls, or cloisters, or offices, and therefore may or may not have a roof; but the part we have indicated is always the main building, whether in a modern oriental palace, house, mosque, or other structure. This also was the arrangement of many ancient temples of Egypt, and even of Greece and Rome. If we suppose, as every probability warrants, that the present house was of this construction, we have only to suppose that Samson exhibited his feats of strength (which were probably the 'sports' in question) in the open court or area, while the spectators were crowded in the interior of the building, which, being very open in front, afforded a full view of the area to every person seated within, and upon the roof above. This is in fact the usual process at the present day, when fights, wrestlings, and other feats are performed before a great personage, and a large body of persons. As to the number on the roof, we are not sure whether the objection which, merely from want of knowledge, has been taken, applies to the presumed inadequacy of a roof to support the weight of so many

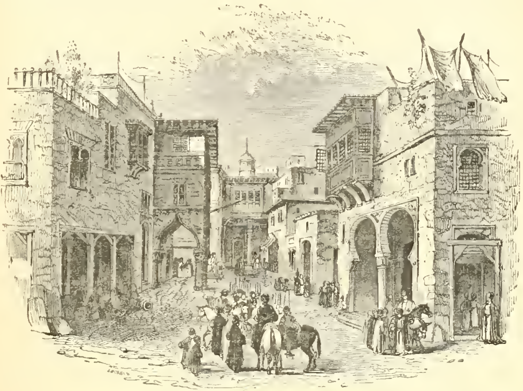
persons, or to the possibility of its being sufficiently extensive to accommodate so large a multitude. It is, however, only necessary to refer to the note on Deut. xxii. 8, and to observe, that oriental roofs, being intended for accommodation, and not merely, as with us, designed as a defence of the interior from the weather, are formed with much greater strength and durability in proportion to their size, than any which our buildings exhibit. They are either constructed with a number of small domes, the external hollows between which are filled up to give a flat surface; or else the roofing, altogether flat, is laid on strong horizontal beams supported on walls and pillars. In all our experience we never heard of a roof, in good condition, concerning which any apprehension was entertained that it could be broken down by any weight which might be placed upon it. As to the extent of roof required for three thousand persons, there was of course as much room on the roof as in the interior; and considering the large scale of many ancient temples and theatres, interior accommodation for three thousand persons, with room for as many more on the flat roof, is indeed a large, but by no means an enormous, estimate. Who that recollects the old temples of Egypt, with their vast flat roofs, of immense blocks and slabs of stone, on which the modern Fellahs establish their villages, will question that a temple-roof might afford room for even a greater number of persons, and be strong enough to bear their weight? Indeed, when we consider the origin of the Philistines, and their near vicinity to the Egyptians, it is no unlikely supposition that the roofs of their public buildings, and indeed the buildings themselves, were on the same large scale and general principles of arrangement as those of their great neighbours. In the Egyptian temples, as in the buildings to which we have referred, there was an interior open area, with the main building opposite the gate which leads to it; and if Samson had 'made sport' in the area of such a structure as an Egyptian temple, thousands of spectators might, under ordinary circumstances, have stood in perfect security on the roof of the main building and of the cloisters which usually extend along the other three sides of the quadrangle.

29. '*The two middle pillars upon which the house stood.*'—To this it has been objected, how could a roof capable of accommodating three thousand persons, be supported on *two* pillars? In the first place, we do not see that it is said there were no more than two. Indeed the expression 'two middle pillars' implies that there were others not in the middle; and if need be, we may translate: 'The two midmost of the pillars on which the house stood.' We have explained, that the main building, very open in front, does in most oriental buildings, public or private, occupy one side of an inclosed quadrangle. To illustrate our further ideas, we give a wood-cut of an oriental residence of a superior description. It is only intended to bear on the general principle of arrangement; as we, of course, do not suppose that the 'house' of the text bore any detailed resemblance to it. It will be seen that the large central hall (*divan*) being quite open in front, the weight of the roof *there* rests on *two* pillars (there might be more) which would rest upon the front wall if there had been any. These pillars support in the centre a heavy beam, the ends of which lodge on the side walls; and on it, of course, falls a very considerable part of the weight of the roof, whether it be flat or low, or composed of small domes, one series of which would rest their edges on this beam. Now, if these central pillars were withdrawn, the cross beam would probably not, in ordinary circumstances, break; but its unrelieved weight and that of the part of the roof (always very heavy) supported by it, would either break down the side walls on which the whole weight would then rest; or else the beam would be forced out, when of course the immediately inferior parts of the roof would fall in; and this, connected as the different parts of the roof are with each other and with the walls, would in all probability involve the fall of the whole roof, which, from its great weight, would render the simultaneous breaking down of the walls also a very natural result. If this might happen under ordinary



A PERSIAN MANSION.

circumstances, how much more, when the roof bore the weight of three thousand people, who were doubtless crowded in front, the better to witness the performances of Samson in the open area? We should *then* consider the fall of the roof, and with it of the walls, an inevitable consequence of the destruction of the pillars. The fall indeed of the front parts alone would have been sufficient for the purposes of destruction; for while the people on the roof would be thronged in front to see the spectacle, those greater personages below would also be towards the front of the building, not only for the same reason, but because, if the structure was really a temple, the interior apartment—the adytum, the sanctuary—could not have been a place of concourse, *that* being (as in the Hebrew tabernacle and temple, and in most heathen temples) sacred to the priests. We add another cut which will assist the reader in apprehending the views expressed in this note by generally illustrating the extent in which 'pillars' contribute to the support of Eastern buildings.



SUPPORTING PILLARS OF EASTERN BUILDINGS.

CHAPTER XVII.

1 *Of the money that Micah first stole, then restored, his mother maketh images,* 5 *and he ornaments for them.* 7 *He hireth a Levite to be his priest.*

AND there was a man of mount Ephraim, whose name *was* Micah.

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver *is* with me; I took it. And his mother said, Blessed *be thou* of the LORD, my son.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

5 ¶ And the man Micah had an house of gods, and made an [1]ephod, and [2]teraphim, and [3]consecrated one of his sons, who became his priest.

6 [4]In those days *there was* no king in Israel, *but* every man did *that which was* right in his own eyes.

7 ¶ And there was a young man out of Beth-lehem-judah of the family of Judah, who *was* a Levite, and he sojourned there.

8 And the man departed out of the city from Beth-lehem-judah to sojourn where he could find *a place:* and he came to mount Ephraim to the house of Micah, [5]as he journeyed.

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[1] Chap. 8. 27.
[2] Gen. 31. 19. Hosea 3. 4.
[3] Heb. *filled the hand.*
[4] Chap. 18. 1, and 21. 25.
[5] Heb. *in making his way.*

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find *a place*.

10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten *shekels* of silver by the year, and [6] [7]a suit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.

13 Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to *my* priest.

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[6] Or, *a double suit.*

[7] Heb. *an order of garments.*

Here begins what may properly be considered as an appendix to the book of Judges, and which includes the five remaining chapters, the events recorded in which happened long before the time of Samson, and probably in the interval of anarchy which ensued upon, or began not long after, the death of Joshua and of the elders who outlived him. In chronological order, the proper place for these chapters would probably be between ch. ii. and iii. This appendix consists of two main histories; one explaining the origin of idolatry (or at least of improper worship) in the tribe of Dan, and detailing the foundation of the settlements which the Danites established near the sources of the Jordan. This history, comprehended in the present and following chapter, exhibiting the measures to which the Danites resorted in consequence of their confined territory, is obviously connected with ch. i. 34, where the cause of their insufficient inheritance is stated: 'The Amorites forced the children of Dan into the mountain; for they would not suffer them to come down to the valley.' The sad history which occupies the remainder of the appendix (ch. xix.-xxi.) is expressly said to have occurred while Phinehas, the grandson of Aaron (xx. 28), was high-priest; and must therefore be assigned to about the same period.

Verse 3. '*I had wholly dedicated the silver unto the Lord.*'—This chapter strikingly illustrates the mistaken ideas which had arisen, and which, by insensible degrees, led to downright idolatry. Micah and his mother clearly intended to honour the true God by their proceedings; which were nevertheless such as the law declared to be punishable with death. What they designed seems to have been to set up a little religious establishment in imitation of that at Shiloh, probably with an imitation of the ark, of the images of the cherubim, and of the priestly dress, and ultimately completing the establishment by obtaining a Levite to officiate as priest. And all the while they thought that they were doing God service. But perhaps there was an under speculation of gain: for the proprietor of the establishment would certainly have got into thriving circumstances, if the want of a correct understanding of the law, together with the desire to save the trouble and (in disturbed times) the apparent danger of travelling to Shiloh, had induced the people to bring any portion of their stated offerings to Micah's chapel. That they might the more readily be induced to do so, is probably the reason why Micah, after having tried with his own son as priest, was anxious to obtain for his establishment the sort of credit which the presence of an officiating Levite would appear to give. We need not add that the Levite had no more right to officiate as a priest than Micah's own son. It will be remembered how awfully the attempt of Korah had formerly been punished.

5. '*An house of gods.*'—'A house of God,' or 'a house for his god,' would be more probably correct. The word usually translated 'God' (אֱלֹהִים *elohim*) is always plural; and as Micah evidently intended his establishment in honour of Jehovah, however mistakenly or interestedly, it might be more proper to render the word here in the singular, as it always is rendered when our translators understood it to refer to the true God.

7. '*Of the family of Judah.*'—A man of the tribe of Judah could not be a Levite; and these words have therefore probably crept into the text by some mistake, unless we suppose that it is merely intended to denote that the Levitical city to which he belonged, and in which he had lived (Bethlehem), was in the lot of Judah.

CHAPTER XVIII.

1 *The Danites send five men to seek out an inheritance.* 3 *At the house of Micah they consult with Jonathan, and are encouraged in their way.* 7 *They search Laish, and bring back news of good hope.* 11 *Six hundred men are sent to surprise it.* 14 *In the way they rob Micah of his priest and his consecrated things.* 27 *They win Laish, and call it Dan.* 30 *They set up idolatry, wherein Jonathan inherited the priesthood.*

IN [1]those days *there was* no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coasts, [2]men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.

3 When they *were* by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place*? and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

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[1] Chap. 17. 6, and 21. 25.

[2] Heb. *sons.*

6 And the priest said unto them, Go in peace: before the Lord *is* your way wherein ye go.

7 ¶ Then the five men departed, and came to Laish, and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was* no [3]magistrate in the land, that might put *them* to shame in *any* thing; and they *were* far from the Zidonians, and had no business with *any* man.

8 And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What *say* ye?

9 And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it *is* very good: and *are* ye still? be not slothful to go, *and* to enter to possess the land.

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where *there is* no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men [4]appointed with weapons of war.

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan unto this day: behold, *it is* behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and [5]saluted him.

16 And the six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate.

17 And the five men that went to spy out the land went up, *and* came in thither, *and* took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men *that were* appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

22 ¶ *And* when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, [6]that thou comest with such a company?

24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what *is* this *that* ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest [7]angry fellows run upon thee, and thou lose thy life, with the lives of thy houshold.

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 ¶ And they took *the things* which Micah had made, and the priest which he had, and came unto Laish, unto a people *that were* at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire.

28 And *there was* no deliverer, because it *was* far from Zidon, and they had no business with *any* man; and it was in the valley that *lieth* by Beth-rehob. And they built a city, and dwelt therein.

29 And they called the name of the [8]city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

30 ¶ And the children of Dan set up the

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[3] Heb. *possessor, or, heir of restraint.*
[4] Heb. *girded.*
[5] Heb. *asked him of peace.*
[6] Heb. *that thou art gathered together.*
[7] Heb. *bitter of soul.*
[8] Josh. 19. 47.

graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

Verse 19. '*Priest unto a tribe.*'—All this transaction obviously means that the Danites wished to have, and had, a religious establishment independent of that at Shiloh: and to this course they were probably the more induced by considering the distance of the colony they were about to establish from the present seat of the tabernacle, to which the law required them to resort with their offerings three times every year. On the unlawfulness of such innovations, and the evils they were calculated to produce, we have already remarked in the notes to chaps. viii. and xvii. [APPENDIX, No. 28.]

28. '*There was no deliverer, because it was far from Zidon.*'—As the people of this place lived after the manner of the Sidonians, and were so circumstanced as to have a claim on their assistance, it is highly probable they formed a colony from Sidon, and were connected with or dependent on that state.

30. '*Jonathan, the son of Gershom, the son of Manasseh.*'—There is but the difference of one small letter between the name of Manasseh (מְנַשֶּׁה), as here, and that of Moses (מֹשֶׁה); and it is now generally agreed that this Jonathan was really the son of Moses's son Gershom, the Jews having interpolated the נ in order to hide this disgrace upon the family of their great lawgiver and prophet. The singular name of Gershom, and the date of the transaction, concur in establishing this view. Accordingly, the Vulgate and some copies of the Septuagint have the name of 'Moses' instead of 'Manasseh.' Indeed, the interpolation has been very timidly executed. The letter נ was originally placed above the line of the other letters (as it now appears in the printed Hebrew Bibles), as if rather to suggest than to make an alteration; but in process of time the letter sunk down into the body of the word. The Hebrew writers themselves admit this; and say that the intention was to veil this disgrace on the house of Moses, by suggesting a *figurative* descent of Jonathan from Manasseh, the idolatrous king of Judah, *who lived about* 800 *years after the date of the present transactions.*

It seems almost certain that this Jonathan, the grandson of Moses, was the same who had been Micah's priest: and how touchingly does it speak for the magnanimous disinterestedness of that truly great man, that not only did he twice decline the offer of the aggrandizement of his own family, when the Lord proposed to make of him 'a great nation,' rejecting the Israelites for their rebellions:—but that, neglecting all opportunities of enriching his descendants, he left his sons undistinguished from common Levites by rank or patrimony, and so poor, that one of his grandsons was glad to accept a situation which afforded only his victuals, with a suit of clothes and a salary of less than twenty-five shillings by the year!

CHAPTER XIX.

1 *A Levite going to Beth-lehem to fetch home his wife,* 16 *An old man entertaineth him at Gibeah.* 22 *The Gibeathites abuse his concubine to death.* 29 *He divideth her into twelve pieces, to send them to the twelve tribes.*

AND it came to pass in those days, [1] when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him [2]a concubine out of Beth-lehem-judah.

2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there [3] [4]four whole months.

3 And her husband arose, and went after her, to speak [5]friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, [6]Comfort thine heart with a morsel of bread, and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried [7]until afternoon, and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day [8]draweth toward evening, I pray you tarry all night: behold, [9]the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go [10]home.

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[1] Chap. 17. 6, and 18. 1, and 21. 25.
[2] Heb. *a woman a concubine*, or, *a wife a concubine.*
[3] Or, *a year* and *four months.*
[4] Heb. *days four months.*
[5] Heb. *to her heart.*
[6] Heb. *Strengthen.*
[7] Heb. *till the day declined.*
[8] Heb. *is weak.*
[9] Heb. it is *the pitching* time *of the day.*
[10] Heb. *to thy tent.*

10 But the man would not tarry that night, but he rose up and departed, and came [11]over against Jebus, which *is* Jerusalem; and *there were* with him two asses saddled, his concubine also *was* with him.

11 *And* when they *were* by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

14 And they passed on and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for *there was* no man that took them into his house to lodging.

16 ¶ And, behold, there came an old man from his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* Benjamites.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the house of the Lord; and there *is* no man that [12]receiveth me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, Peace *be* with thee; howsoever *let* all thy wants *lie* upon me; only lodge not in the street.

21 So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

22 ¶ *Now* as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

23 And [13]the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man is come into mine house, do not this folly.

24 Behold, *here is* my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not [14]so vile a thing.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord *was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down *at* the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us be going. But none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak *your minds.*

[11] Heb. *to over against.*

[12] Heb. *gathereth.*

[13] Gen. 19. 6.

[14] Heb. *the matter of this folly.*

Verse 1. '*A concubine.*'—We have explained in the note to Gen. xvi. 3, that the original word means, not what we should understand by the word 'concubine,' but a legal and proper wife, with inferior rights and privileges—a 'secondary wife,' 'a concubine-wife.' The effect of the narrative is much impaired by the use of a word so liable to misconstruction as that of 'concubine.' The woman whose sad history this chapter contains was evidently a free woman before marriage, and not a slave married to her master; and her condition was, therefore, in so much superior to that of Hagar, the handmaid-wife of Abraham, and of Bilhah and Zilpah, the handmaid-wives of Jacob. Josephus calls the woman, without reserve, the Levite's wife. See also the notes to Gen. xxi. 10; xxv. 6.

2. '*Played the whore.*'—The whole narrative is adverse to this statement. If she had done this, her husband would have been more likely to have followed her to get her capitally punished, than to undertake a journey 'to speak friendly to her'—'to speak to her heart,' as the original expresses—to rekindle her tenderness, and entreat her to return to the home she had left cheerless. And if *he* had been so lost to oriental feeling, most assuredly the father himself, or the woman's brothers, if she had any, would not have received her; but rather would have proved implacable avengers of the dishonour which her conduct had brought upon them. It is the general feeling in the East that, in such cases, the wrong falls more heavily on the woman's own family than on the husband; and, under this feeling, the Arabs, for instance, often send the adulteress home, where she receives her death from the hands of her father or her brothers, if the crime is proved to their satisfaction. On the other hand, a wife, not an adulteress, is sure of refuge and protection at her father's: neither can her husband compel her to return; but he often prevails upon her to do so by 'speaking to her heart,' and by offering her propitiatory presents of trinkets and fine clothes. But if she will not be persuaded, all he can do is to oblige her to remain single by withholding a divorce; neither has she then any claim to the dowry which she would receive if dismissed by her husband. That the Levite's concubine was of this last class is evinced not only by such probabilities, but by the testimony of the Chaldee Paraphrase, the Septuagint, and Josephus; which merely say that she 'disliked' or 'despised' her husband—or, simply, that she separated herself from him—or, as Josephus more particularly explains, that such continual bickerings arose, that the woman was disgusted, and went home to her father.

8. '*They tarried until afternoon.*'—The verses 5-9, inclusive, may perhaps be the better understood from the following statement.

The Orientals have generally two meals a-day, one from ten to twelve in the morning, and the other (which is the principal) about seven in the evening. As they commonly rise as soon as it is light, and there is a long interval to breakfast, they usually take some small matter that cannot be called a meal, such as a crust of bread and a cup of coffee. What we understand here is, that the hospitable father-in-law persuaded the Levite to delay his journey, both on the fourth and fifth days, till after the late breakfast, at which he engaged him so long, that the lateness of the hour for commencing a journey furnished him with an argument to induce the Levite to stay another day. 'Until afternoon,' in this verse, explains what is meant by 'the day groweth to an end' in the ninth verse. This does not mean that it was late in the evening, but that it was, as the marginal reading has it, 'the pitching-time of the day,' that is, the time, about the middle of the afternoon, when travellers who (unless they journey by night) start at daybreak begin to think of pitching their tents for their rest and refreshment till the following morning. This was a late hour to begin a day's journey; but not so late but that a person bent on proceeding might hope to make considerable progress before sunset. Indeed, it is usual for persons beginning a journey to depart in the afternoon, and, after proceeding a short distance, remain in camp or otherwise till the next morning, when the journey may be said to commence regularly, the first day being merely a start.

13. '*In Gibeah or in Ramah.*'—Gibeah was over five miles north by east from Jerusalem, and Ramah four and a half miles north of the same city.

15. '*There was no man that took them into his house to lodging.*'—It seems that, up to this time, no caravanserais or inns, in which travellers now obtain lodging in the East, existed. We have not yet, certainly, found any distinct trace of their existence. Strangers, therefore, relied entirely for accommodation upon the hospitality of the people to whose towns they came; as is still the case in many Oriental towns, particularly in those where no caravanserai has been erected, or other place set apart for their reception. Under these circumstances, such an inhospitable reception as that which the Levite experienced rarely or never occurs, and can only be explained by a reference to the peculiarly vile character of the people of Gibeah, which rendered them insensible to that honour and distinction which a character for hospitality never fails to procure, and which is in many places so eagerly sought, that when a stranger enters a town the inhabitants almost come to blows in the sharpness of the contest for having him as a guest.

19. '*There is both straw and provender for our asses*'—(See the note on Gen. xxiv. 25); '*and there is bread and wine also for me*,' etc. He had provisions for his party and cattle, only wanting lodging for the night. People still carry provisions with them in a journey even through a peopled country. No one calculates on obtaining, unless in very great towns, more than house-room, with the chance of being able to buy bread and fruit. It is not certain that even bread can be procured, and, not to leave the matter entirely to chance, the traveller usually takes from one great town to another so much bread as will serve him intermediately. If he desires better fare than he is likely thus to obtain, he takes with him cooking utensils, rice, vegetables, preserved meat, butter, etc., and at the resting-place for the day has a warm meal prepared by a servant or himself, from his own stores and with his own utensils. We have known a single traveller accompanied by a mule, exclusively laden with his bedding, provisions, and cooking vessels. It is within the writer's own experience, that, in a journey of more than a fortnight through a comparatively well-peopled part of Western Asia, it was not possible more than twice (in two great towns) to obtain other food than bread and fruit, and often this not without much difficulty, and sometimes not at all.

20. '*Lodge not in the street.*'—Unless they had bedding, which travellers often carry with them, this would not have been convenient: and it would be thought disgraceful to the character of a town to allow a stranger, accompanied by his wife, to do so even then. But in other respects, lodging in the streets of a town is a less singular circumstance in the East than it would seem to us in England. When the Bedouin Arabs visit a town, they usually prefer sleeping in the street to spending the night in a house. So also, when a person walks through the streets of Malta in the nights of summer, he finds the foot-pavement obstructed by beds, occupied by married couples and single people. These belong to shopkeepers and others who rent the ground floors, and who, having no right to take their beds to the roof, bring them out into the street to enjoy the luxury of sleeping in the cool open air.

29. '*Divided her . . . into twelve pieces.*'—See the note on 1 Sam. xi. 7.

CHAPTER XX.

1 The Levite in a general assembly declareth his wrong. 8 The decree of the assembly. 12 The Benjamites, being cited, make head against the Israelites. 18 The Israelites in two battles lose forty thousand. 26 They destroy by a stratagem all the Benjamites, except six hundred.

Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beersheba, with the land of Gilead, unto the Lord in Mizpeh.

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell *us*, how was this wickedness?

4 And [1]the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: and my concubine have they [2]forced, that she is dead.

6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel.

7 Behold, ye *are* all children of Israel; give here your advice and counsel.

8 ¶ And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into his house.

9 But now this *shall be* the thing which we will do to Gibeah; *we will go up* by lot against it;

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, [3]knit together as one man.

12 ¶ And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

13 Now therefore deliver *us* the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men [4]lefthanded; every one could sling stones at an hair *breadth*, and not miss.

17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.

18 ¶ And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the Lord said, Judah *shall go up* first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 ¶ And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel went up and wept before the Lord until even, and asked counsel of the Lord, saying, Shall I go up again to battle against the children of Benjamin my brother? And the Lord said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

26 ¶ Then all the children of Israel, and all the people, went up, and came unto the

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[1] Heb. *the man the Levite.*

[2] Heb. *humbled.*

[3] Heb. *fellows.*

[4] Chap. 3. 15.

house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD.

27 And the children of Israel enquired of the LORD, (for the ark of the covenant of God *was* there in those days,

28 And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to morrow I will deliver them into thine hand.

29 ¶ And Israel set liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, *and* were drawn away from the city; and they began [5]to smite of the people, *and* kill, as at other times, in the highways, of which one goeth up to [6]the house of God, and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil *was* near them.

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword.

36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait [7]drew *themselves* along, and smote all the city with the edge of the sword.

38 Now there was an appointed [8]sign between the men of Israel [9]and the liers in wait, that they should make a great [10]flame with smoke rise up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began [11]to smite *and* kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as *in* the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, [12]the flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil [13]was come upon them.

42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which *came* out of the cities they destroyed in the midst of them.

43 *Thus* they inclosed the Benjamites round about, *and* chased them, *and* trode them down [14]with ease [15]over against Gibeah toward the sunrising.

44 And there fell of Benjamin eighteen thousand men; all these *were* men of valour.

45 And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men, and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these *were* men of valour.

47 [16]But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that [17]came to hand: also they set on fire all the cities that [18]they came to.

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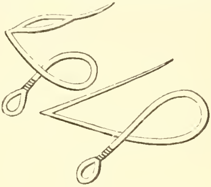
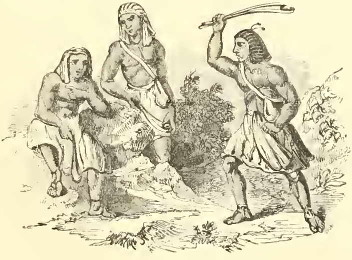
[5] Heb. *to smite of the people wounded as at, &c.*
[6] Or, *Beth-el.*
[7] Or, *made a long* sound with the trumpets.
[8] Or, *time.*
[9] Heb. *with.*
[10] Heb. *elevation.*
[11] Heb. *to smite the wounded.*
[12] Heb. *the whole consumption.*
[13] Heb. *touched them.*
[14] Or, from *Menuchah*, &c.
[15] Heb. *unto over against.*
[16] Chap. 21. 13.
[17] Heb. *was found.*
[18] Heb. *were found.*

Verse 1. '*The congregation was gathered together.*'—This chapter contains some interesting information as to the manner in which the Israelites commenced and conducted a war. But as it was a war against one of their own tribes, we must judge, by a comparison with other instances, how far the usages here indicated may be laid down as general practices. In such a case as this, we may expect to find all the more equitable and favourable preliminaries of the ancient Hebrew warfare more exactly and carefully observed than under ordinary circumstances. We see that the first report of the wrong committed in Israel excited a strong sensation, and produced a general rising of the armed men. There was no divided feeling, as on common occasions. The northern tribes concurred with those of the south; nor were even the tribes beyond Jordan backward in responding to the general feeling. Nevertheless, they did not act hastily. They met at the general place of assembly, and there formally investigated the circumstances of the horrid affair which had so justly provoked their indignation. And even then, instead of at once marching against Gibeah, they sent a deputation to the tribe of Benjamin, complaining of the wickedness which had been committed, and urging the just demand, that the offenders should be given up to justice. When the infatuated Benjamites refused this reasonable request, and by so doing adopted the cause of the criminals, then, and not till then, the Israelites prepared for actual conflict. All this is in exact conformity with what jurists call 'the law of nature and nations,' and which now continues to be observed among every civilized people. It is interesting to learn that the general principles of this law were recognized at so early a period, even though it should not appear that it was considered necessary to proceed in conformity with it under *all* circumstances.

10. '*To fetch victual for the people.*'—The men served at their own expense, finding themselves arms, victuals, and whatever else they wanted: and for this reason, as well as on account of the great numbers that came forward on some occasions, the armies could not keep the field longer than a few days, within which most of the military expeditions recorded in Scripture terminate. When the war was in the enemy's country, the soldiers might live upon what their foraging parties obtained from the enemy; but otherwise, each man probably took with him a few days' provision, such as travellers usually carry. Under these circumstances, we scarcely think, with some writers, that the present arrangement intimates any general usage, but rather that it was an expedient to meet an unusual emergency. The peculiarities are, that it was a general rising of the men bearing arms, and not a partial levy, for which provision could be more easily obtained than for so vast an army: then, the troops had precluded themselves by oath from returning home till the affair was brought to a conclusion—however much time that might take;—and this oath, by the by, sufficiently indicates the prevalence of the opposite practice; and, lastly, the war was in their own country, and where consequently the men were obliged to live strictly upon their own resources. From all this it seems to us probable that the forty thousand men selected for the service dispersed themselves over the country, bringing to the soldiers from their own towns and villages, and from their own families, such supplies of food as they required.

16. '*Every one could sling stones at an hair breadth, and not miss.*'—This is the first mention of the sling; but we find it noticed by Job, whose time is generally thought to have been much anterior to that of the present history (Job xli. 28). The bow and arrow are mentioned so early as the time of Esau, and there is every reason, in the absence of positive information, to conclude that the sling was of still earlier origin. Stones were unquestionably the first missiles used; and a device for giving increased force to a stone is likely to have been earlier invented than one for increasing the impetus of a dart—for this is the essential character of an arrow. A sling is also a much less complicated instrument than a bow, and this is a circumstance which has weight in fixing the priority of invention. It must be confessed, however, that the sling is not near so generally diffused an instrument as the bow; probably because the latter, from its superior effect, has gradually superseded the more primitive weapon. The ancients generally assign the invention to the Phœnician neighbours of the Jews; and this is so far of importance as to show that the Greeks and Romans derived the instrument from the East. But the weapon was known in the most remote times by the Egyptians, although it does not appear to have been very popular among them. The Jewish sling was probably similar to theirs, which Sir J. G. Wilkinson


SLINGS.


EGYPTIAN SLINGERS.

describes as a thong of leather, or of string plaited, broad in the middle, and having a loop at one end, by which it was fixed upon and firmly held with the hand; the other extremity terminated in a lash, which escaped from the fingers as the stone was thrown; and when used the slinger whirled it three or four times over his head, to steady it and to increase the impetus. The Egyptian slingers employed round stones for this purpose, which they carried in a small bag, hanging from a small belt over the shoulder. The Greeks and Trojans, according to the descriptions of their warfare left by Homer, often pelted each other heartily with stones, but appear not to have made much use of the sling. It existed among them, however, but would seem to have been used rather by the common soldiers than by the heroes; which is probably the reason why it is not brought much under our notice in the *Iliad*. It appears that the centre of their slings was wadded with fine wool, which, yielding to the pressure of the stone, afforded it a secure lodgment till the moment of dismission.

There are various indications of the attention which the Hebrews gave to the use of the sling. From the history of David, it seems to have been a usual weapon among the shepherds, as they watched their flocks (1 Sam. xvii. 40); and the effective use to which that famous shepherd applied it, in his combat with Goliath, may be taken as an evidence of their skill. It is very probable that the husbandmen protected their grounds from wild animals with the sling, as well as the shepherds did their flocks from beasts of prey. The Roman husbandmen did so, as still do those of modern Egypt. Of all the Hebrews, the Benjamites seem to have had a peculiarly distinguished reputation as slingers. The present verse is not the only passage by which this is demonstrated. The fact here recorded concerning the accuracy of their aim, indicates that they must have undergone a long and careful training to the art.

21. '*The children of Benjamin . . . destroyed . . . of the Israelites that day twenty and two thousand men.*'—On common military principles there is nothing to occasion surprise in the defeat of an army of 400,000 men by one of about 27,000. It has been the great mistake of Orientals generally, in all ages, to calculate their prospects of success rather by the numbers than by the efficiency of the men they can bring into action; and the abundant experience which Oriental history affords, of the frequently disastrous consequences of assembling such vast and unwieldy bodies, has not yet operated in correcting this kind of infatuation, which is not, indeed, peculiar to the Orientals. The difficulty of obtaining subsistence for such vast bodies; the consequent necessity of entering into immediate action, in order to bring the affair to a conclusion, without waiting for those opportunities and advantages which are of so much importance to a successful result;—the difficulty of making such vast numbers act in concert against the enemy, or for mutual support; the tumultuary character of their operations, under the imperfect organization of Oriental armies; and the facility with which a panic spreads among large masses:—all these, and more, are circumstances which concur not to illustrate the probability, but to explain the historical fact, that enormous masses of men have so often been defeated by comparatively small, but compact and vigorous, bodies, animated by one spirit, quick to perceive, and alert to seize the advantages which cannot fail to offer; and, as being more easily directed and controlled, more capable of concerted action, and not equally obliged, by the difficulty of keeping their army on foot, to hurry into conflict, and thus forego the advantages which might be obtained by manœuvre and delay. If the Lord had been consulted at the commencement of this undertaking (and it is well to remember that he was not, as it helps us better to understand the result), he would probably have directed, as in the case of Gideon, that this vast host should be reduced to a small body of resolute men; but as HE was not consulted, except partially and apparently as an afterthought, they seem in the first instance to have been left to their own ill-advised plans, and no divine power was interposed to prevent the very natural result of a conflict of 400,000 against 27,000 'men of valour' (*v.* 44).

33. '*Baal-tamar.*'—*Tamar* means a palm-tree; and the place perhaps had its name from a grove of palm-trees in which Baal was worshipped. We know nothing of the place beyond what the context shows, that it was near Gibeah. Jerome mentions a village as existing, in his time, in this neighbourhood, under the name of Bethamari; and this looks like a variation or corruption of the same name.

34. '*Ten thousand chosen men.*'—These ten thousand seem to form a third body, distinct from the ambuscade and from the army engaged with the Benjamites at Baal-tamar.

35. '*The Lord smote Benjamin.*'—In this verse the sacred writer relates the event of the battle in general terms. In the sequel he resumes the narrative, giving the particulars of the battle and the consequences of victory more in detail.

45. '*The rock of Rimmon.*'—The escaped Benjamites probably remained in a cave or caves of this rock, or rocky mountain. Of the mountain itself we know nothing distinctly; but some have thought it was the same as the 'exceeding high mountain' which was the scene of Christ's temptation, and concerning which see the note to Matt. iv. 8.

CHAPTER XXI.

1 *The people bewail the desolation of Benjamin.* 8 *By the destruction of Jabesh-gilead they provide them four hundred wives.* 16 *They advise them to surprise the virgins that danced at Shiloh.*

Now the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

2 And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore;

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt offerings and peace offerings.

5 And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the LORD? For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD

that we will not give them of our daughters to wives?

8 ¶ And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from Jabesh-gilead to the assembly.

9 For the people were numbered, and, behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, [1]Ye shall utterly destroy every male, and every woman that [2]hath lain by man.

12 And they found among the inhabitants of Jabesh-gilead four hundred [3]young virgins, that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which *is* in the land of Canaan.

13 And the whole congregation sent *some* [4]to speak to the children of Benjamin that *were* in the rock Rimmon, and to [5]call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a feast of the LORD in Shiloh [6]yearly *in a place* which *is* on the north side of Beth-el, [7]on the east side [8]of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

21 And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, [9]Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty.

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

25 [10]In those days *there was* no king in Israel: every man did *that which was* right in his own eyes.

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[1] Num. 31. 17. [2] Heb. *knoweth the lying* with *man.* [3] Heb. *young women virgins.* [4] Heb. *and spake and called.* [5] Or, *proclaim peace.* [6] Heb. *from year to year.* [7] Or, *toward the sun rising.* [8] Or, *on.* [9] Or, *Gratify us in them.* [10] Chap. 17. 6, and 18. 1, and 19. 1.

Verse 2. '*To the house of God.*'—Rather 'to Bethel.'

8. '*Jabesh Gilead.*'—This place, so famous afterwards for its deliverance from the Ammonites by Saul (1 Sam. xi. 1, 3), and the signal gratitude which its inhabitants manifested (2 Sam. ii. 4), was in the half tribe of Manasseh beyond the Jordan, and is named by Josephus as the metropolis of Gilead (*Antiq.* vi. 5. 1). It would seem from the last of the texts cited to have been at no great distance from Bethlehem. Eusebius and Jerome state that it was in their time a large town, standing upon a hill six miles south of Pella on the road to Gerasa. Both Winer and Raumer (*Palästina*, p. 242) conceive that the small stream called Wady Yabes, which Burckhardt describes as emptying itself into the Jordan in the neighbourhood of Bethshan, may have derived its name from Jabesh (the names being in fact identical), and that the site is to be sought upon its banks. This is likely; but the exact site has yet to be determined.

17. '*There must be an inheritance for them that are escaped of Benjamin,*' etc.—Or rather, 'The right of inheritance to Benjamin belongs to them that are escaped,' etc. The sense is, that the few that remained were the rightful heirs of the possessions of the whole tribe; and that it would not be lawful to suffer the tribe to become extinct, and to divide its property among the rest.

19. '*Behold, there is a feast to the Lord in Shiloh yearly.*'—This was doubtless one of the three annual feasts held at the seat of the sanctuary, which at this time was at Shiloh; and it is generally considered to have been the feast of tabernacles, which was celebrated with more festivity than any of the others.

— '*On the east side of the highway that goeth up from*

Bethel.'—This is a particular indication of the situation, not of Shiloh, but of the place in the neighbourhood where the young women were likely to come to dance. It is probably thus precisely described, that the Benjamites might not mistake the place. It was not certain that the young women would come there (see *v.* 21); but it was probable, the custom being common. The Orientals generally have no places in their towns where assemblies may be held for festivity and dancing. It is therefore customary to hold such assemblies in some pleasant places in the neighbourhood, in the gardens and plantations, or in small valleys, if there be any. This is a favourite plan of the women when they desire to enjoy themselves. There are certain occasions of annual recurrence (as the religious festival of Bairam among the Moslems) in which the women are allowed this indulgence in the fullest extent, and thus they form large parties which go out to amuse themselves with music, dancing, and such other recreations as are common among females. The approaches of the place where they assemble are now usually guarded by eunuchs to prevent intrusion. The different sexes never participate in each other's amusements: and this was the case in the times of the Bible; for we never read of any amusement or festivity in which they mingled: and if men had in this instance been present with the daughters of Shiloh, the Benjamites would not so easily have secured their prey. The Oriental women have a great passion for suburban festivities, and have many contrivances for securing its enjoyment. It is the custom at Aleppo to send the women out into the neighbouring gardens and plantations when an earthquake is apprehended, on which occasions they enjoy themselves to the utmost. Not long since, in order to secure this indulgence, the women conspired together, and raised money to hire an astrologer to go to the pasha and foretell an earthquake. He was believed; and the women were sent out of town, and passed two or three days in all sorts of festivity. But as the earthquake did not happen, and the contrivance transpired through the exultation of the ladies at the success of their plan, they were recalled, and the subservient astrologer lost his head. In the island of Malta, the women indicate their Oriental descent by the same attachment to rural festivity in the open air. On the feast of St. Paul, in particular, they resort from all parts of the island to the pleasant valley of Boschetto, and spend the day in feasting, dancing, and music. It is true that some of the males of the respective families are now usually present; but it is properly the women's festival; and so bent are they on securing its enjoyment, that it is one of the strictest stipulations which they make before marriage, that they shall be allowed to spend St. Paul's day, every year, in the valley of Boschetto. We the rather allude to this custom, because it is the celebration of a religious festival, as was that at which the daughters of Shiloh danced their dances; and because it is the relic of a more ancient religious celebration in honour of Melkart (the Tyrian Hercules) which the Phœnician colonists, who settled in Malta, brought with them from Tyre. Indeed there are circumstances which approximate it to the feast of tabernacles, at which the present transaction is supposed to have taken place; for on this occasion it is usual for the people, on their return to Boschetto, to cover the vehicles in which they are conveyed with branches of trees—chiefly of poplar, which was also used in the more ancient festival, that tree having been sacred to the ancient Melkart of Tyre.

12. '*The daughters of Shiloh come out to dance in dances.*'—The preceding note may be taken to illustrate the custom, for the women to go out of the towns to hold the festivities in the open air. It will be recollected that the women of Israel were not *required*, like the men, to attend at the place of the tabernacle during the three annual festivals; whence it is that 'the daughters of Shiloh' only are mentioned in the present text. We also intimated, in the former note, that the ancient religious festivals were often celebrated with dances—not always so much as a religious act in itself, as an amusement in a season of general festivity; and such, perhaps, were the dances of the daughters of Shiloh. We must not always conclude an act to have a religious intention because it takes place in the season of a religious festival, any more than the festal observances of Easter and Christmas may be considered to form any essential part of the celebration. A festival occurs; and after attending to its prescribed observances, people fall upon their customary recreations, particularly when the festal season is of several days' duration. Dancing seems to have been a very general recreation among the Jews—the sexes dancing apart—both in their ordinary entertainments and greater festival occasions. Dances were also sometimes performed more distinctly on a religious account, than seems to have been the case in the instance before us. Thus Miriam and the women of Israel celebrated with music, songs, and dancing, the overthrow of the Egyptians (Exod. xv. 20, 21); and thus David 'danced before the ark with all his might,' when it was conveyed to Jerusalem in triumph from the house of Obed-edom (2 Sam. vi. 14). Dancing accompanied with music was, in fact, among the Jews and other ancient nations, a general mode of expressing joy and exultation, whether religious, secular, or domestic: but among some other nations it was more formally and distinctly associated with religious worship than among the Jews, whose dances did not form any part of their worship, but was an act of joy on particular occasions, some of which were religious. The distinction is important. We do not know of any authority which Bishop Patrick has for saying, that the Hebrew virgins only danced at the feast of tabernacles; and we have no doubt of its being a mistake. Perhaps it arose from the fact that there was, in later times, more dancing at this than at any other feast; perhaps because it included the harvest-home and vintage festival. In the time of our Saviour, all the elders, the members of the Sanhedrim, the rulers of the synagogues, and the doctors of the schools, and other persons deemed venerable for their age and piety, danced together in the court of the temple, to the sound of the temple music, every evening while this feast lasted. The balconies around the court were crowded with women, and the ground with men, as spectators. This, however, conveys no intimation of earlier usage, as the ceremony was professedly in imitation of David's dancing before the ark.

Chronology.—The chronology of the period in which the Judges ruled is beset with great and perhaps insuperable difficulties. There are intervals of time the extent of which is not specified; as, for instance, that from Joshua's death to the yoke of Chushan-rishathaim (iii. 8); that of the rule of Shamgar (iii. 31); that between Gideon's death and Abimelech's accession (viii. 31-32); and that of Israel's renewal of idolatry previous to their oppression by the Ammonites (x. 6, 7). Sometimes round numbers seem to have been given, as forty years for the rule of Othniel, forty years for that of Gideon, and forty years also for the duration of the oppression by the Philistines. Twenty years are given for the subjection to Jabin, and twenty years for the government of Samson; yet the latter never completely conquered the Philistines, who, on the contrary, succeeded in subduing him. Some judges, who are commonly considered to have been successive, were in all probability contemporaneous, and ruled over different districts. Under these circumstances, it is impossible to fix the date of each particular event in the book of Judges; but attempts have been made to settle its general chronology, of which we must in this place mention the most successful.

The whole period of the Judges, from Joshua to Eli, is usually estimated at 299 years, in order to meet the 480 years which (1 Kings vi. 1) are said to have elapsed from the departure of the Israelites from Egypt to the foundation of the Temple by Solomon. But St. Paul says (Acts xiii. 20) 'God gave unto the people of Israel judges for the space of about 450 years until Samuel the prophet.' Again, if the number of years specified by the author of our book in stating facts, is summed up, we have 410 years, exclusive of those years not specified for certain intervals of time above mentioned. In order to reduce these 410 years and upwards to 299, events and reigns must, in computing their years of duration, either be entirely passed over, or, in a most arbitrary way, included in other periods preceding or subsequent. This has been done by Archbishop Usher, whose peculiarly faulty system has been adopted in the Authorized Version of the Scriptures. He excludes the repeated intervals during which the Hebrews were in subjection to their enemies, and reckons only the years of peace and rest which were assigned to the successive judges. All this arises from the obligation which Usher unfortunately conceived himself under of following the scheme adopted by the Masoretic Jews, who, as Dr. Hales remarks, have by a curious invention included the four first servitudes in the years of the Judges who put an end to them, contrary to the express declarations of Scripture, which represents the administrations of the Judges, not as synchronising with the servitudes, but as succeeding them. The Rabbins were indeed forced to allow the fifth servitude to have been distinct from the administration of Jephthah, because it was too long to be included in that administration; but they then deducted a year from the Scripture account of the servitude, making it only six instead of seven years. They sank entirely the sixth servitude of forty years under the Philistines, because it was too long to be contained in Samson's administration; and, to crown all, they reduced Saul's reign of forty years to two years only.

The necessity for all these tortuous operations has arisen from a desire to produce a conformity with the date in 1 Kings vi. 1, which, as already cited, gives a period of only 480 years from the Exode to the foundation of Solomon's temple. As this date is incompatible with the sum of the different numbers given in the Book of Judges, and as it differs from the computations of Josephus, and of all the ancient writers on the subject, whether Jewish or Christian, it is not unsatisfactory to find grounds which leave this text open to much doubt and suspicion. We cannot here enter into any lengthened proof; but that the text did not exist in the Hebrew and Greek copies of the Scripture until nearly three centuries after Christ, seems evident from the absence of all reference to it in the works of the learned men who composed histories of the Jews from the materials supplied to them in the sacred books.

It may also be remarked, that even the ancient versions, as they at present exist, do not agree in the number. The present copies of the Septuagint, for instance, have 440, not 480 years: on which, and other grounds, some scholars, who have hesitated to regard the text as an interpolation, have deemed themselves authorized to alter it to 592 years instead of 480, producing in this way the same result which would be obtained if the text had no existence. This, it has been already remarked, is the number given by Josephus (*Antiq.* viii. 3. 1), and is in agreement with the statement of Paul. There would then be for the period from Moses's death to Saul's accession 468 years, and the whole period of the Judges, from the death of Joshua to that of Samuel, might be estimated at 450 years, agreeably to Acts xiii. 20. If we add to these 450 years,

	Hales.		Jackson.		Russell.	Josephus.	Theophilus.	Eusebius.	Usher.	
	Years.	B.C.	Years.	B.C.	Years.	Years.	Years.	Years.	Years.	B.C.
Exode to death of Moses . .	40	1648	40	1593	40	40	40	40	40	1491
Joshua (and the) . . .	26	1608		..	25	25	27	27	..	1451
Elders										
First Division of Lands . .	..	1602	27	1553						
Second Division of Lands . .	..	1596	..	..	..	..	..	..	6 4 m.	1444
Anarchy or Interregnum . .	10	1582	..	..	2					
I. Servitude, Mesopotam. . .	8	1572	8	1526	8	18	8	8	40	1413
1. Othniel	40	1564	40	1512	40	40	40	40		1405
II. Servitude, Moabit. . .	18	1524	18	1478	..	..	18	18	80	1343
2. Ehud (and) . . .	80	1506	80	1460	80	80	80	80		1323
3. Shamgar						1	1	omitted.		
III. Servitude, Canaanit. . .	20	1426	20	1380	20	20	20	20	40	1285
4. Deborah and Barak . . .	40	1406	40	1360	40	40	40	40		1265
IV. Servitude, Midian . .	7	1368	7	1320	7	7	7	7	40	1252
5. Gideon	40	1359	40	1313	40	40	40	40		1245
6. Abimelech	3	1319	3	1273	3	3	3	3	9 2 m.	1236
7. Tola	23	1316	22	1270	22	22	22	23	48	1232
8. Jair	22	1293	22	1248	22	22	22	22		1210
V. Servitude, Ammon. . .	18	1271	18	1226	18	18	18	18	6	1206
9. Jephthah	6	1253	6	1208	6	6	6	6		1188
10. Ibzan	7	1247	7	1202	7	7	7	7	25	1182
11. Elon	10	1240	10	1195	10	10	10	10		1175
12. Abdon	8	1230	8	1185	8		8	8		1165
VI. Servitude, Philist. . 20	40	1222	40	1177	40	40	40	40	40	
13. Samson . . . 20						20	20	20		
Interregnum	..	..	..	..	..	..	40			
14. Eli 30	40	1182	20*	1137	20†	40	20	40		1157
Samuel called as a prophet . 10										
VII. Servitude or Anarchy .	20	1142	20	1117	20½					
15. Samuel	12	1122	20	1097	12	12	..	..	21	1116
Samuel and Saul . . . 18	40	1110	..	..	40	18				
Saul 22			20	1077	..	2	20	40	40	1095
David	40	1070	40	1057	40	40	40	40	43	1055
Solomon to Found. of the Temple .	3	1030	3	1017	3	3	3	3		1014
Exode to Found. of Temple . .	621	1027	579	1014	591½	592	612	600	478½	1012

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* Samson and Eli are supposed to have been judges simultaneously during 20 years of this period.

† Besides the 20 years under the sixth servitude.

forty years for the march in the Desert, eighty-four years for the reigns of Saul, David, and Solomon, until the foundation of the Temple, the amount would be 574 years. For the time when Joshua acted as an independent chieftain, eighteen years may be counted, which, added to 574, would make up the above number of 592 years. It must, however, be observed, that the number of 450 years represents only the sum-total of all chronologically specified facts of our book down to the death of Eli, and does not include the intervals of time in which the years are not given. The statement of Josephus, above referred to, rests only on his own individual computation, and is contrary to another statement of the same author.

It only remains to arrange the different systems of the chronology of this period so as to exhibit them in one view to the eye of the reader. It has been deemed right, for the better apprehension of the differences, to make the table embrace the whole period from the Exode to the foundation of Solomon's Temple. The authorities whose views are embodied in this table are, Josephus, *Antiq.* v. 1–10; Theophilus, Bishop of Antioch (330 A.D.), *Epist. ad Autolycum*, iii.; Eusebius (330 A.D.), *Præp. Evangelica*, x. 4; Usher (165 A.D.), *Chronologia Sacra*, p. 71; Jackson (175 A.D.), *Chronological Antiquities*, p. 145; Hales (1811 A.D.), *Analysis of Chronology;* Russell (1827 A.D.), *Connection of Sacred and Profane History.*

[See on the Chronology of Judges, **Appendix**, No. 21.]

THE BOOK

OF

RUTH.

THE book of Ruth, like the four last chapters of Judges, is properly an appendix to that book, being a narrative of circumstances that occurred 'in the days when the Judges ruled.' The ancient Hebrew canon accordingly makes it part of the book of Judges, but the modern Jews make it one of the five *Megilloth*, or volumes, which consist of the Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther; and of which Ruth is sometimes placed the first in order, sometimes the second, and sometimes the last. We know, from i. 1, that the circumstances which this beautiful narrative records occurred in the time of the Judges; but opinions differ exceedingly as to the precise date. The facts, that Ruth was the mother of Obed, the father of Jesse, David's father; and that Jesse was an old man when David was still but a youth, afford the only data on which an estimate may be formed. Josephus places the events in the time of Eli; but this is unquestionably too late. Others carry it so far back as the time when Israel was subject to the Moabites under Eglon, or when Ehud or Shamgar ruled. This is the opinion of several Jewish doctors, and also of Lightfoot, who places the history between the third and fourth chapters of Judges. Other writers have placed it at almost every intermediate period between the time of the Moabitish servitude and that of Eli. The prevailing opinion of the Jews themselves is, that the date should be placed in the time of Ibzan, who succeeded Jephthah, or was perhaps contemporary with him on the other side of the Jordan. They indeed think that Boaz himself was the same as Ibzan; for which we know no other reason than that they were both Bethlemites, coupled with the desire to make the ancestor of David a person of unusual distinction. We apprehend that the opinion which now most prevails is that of Archbishop Usher, which takes the mean between the extreme opinions, and places these events in the time of Gideon. This idea is also supposed to be corroborated by the fact that the only scarcity noticed in the book of Judges, to which that mentioned in this book can be referred, is the one caused by the oppression of the Midianites, from which Gideon was instrumental in delivering his people.

About the authorship of the book there are also different opinions; but the most general is that which attributes it to Samuel. That it could not have been brought into its present form earlier than his time, appears from the genealogy with which the book concludes, and which traces the lineal posterity of Boaz and Ruth down to David; and that the book was composed at a period considerably later than the circumstances it relates, is clear from iv. 7, which explains a custom referred to as having been 'the manner *in former time*' in Israel concerning redeeming and concerning changing. The expression moreover in i. 1, 'when the Judges ruled,' marking the period of the occurrence of the events, must doubtless be regarded as indicating that in the days of the writer kings had already begun to reign.

The canonical authority of the book of Ruth has never been questioned; and is, in all essential points, abundantly confirmed by the fact that the name of Ruth the Moabitess is inserted by Matthew in his genealogy of our Saviour.

The scope or object of the book has been differently understood by different writers. There are some who suppose it composed chiefly in honour of David, by exhibiting the piety and faithfulness of his ancestors; and this opinion seems to us as probable as any which has been suggested. Bertholdt and other neological writers are disposed to treat the narrative as a pure fiction or parable, intended to inculcate a man's duty of marrying his kinswoman. Higher ground is taken by Umbreit, who advances the opinion that it was written with the specific moral design of showing how even a stranger, and that one of the hated Moabitish stock, might, by placing her reliance on the God of Israel, become by that faith so ennobled, as to be deemed worthy of becoming a mother of the great King David. The most recent writer on the subject, Professor Bush, considers that the object is spiritual and typical, being intended to pre-intimate, by the recorded adoption of a Gentile woman into the family from which Christ was to derive his origin, the final reception of the Gentile nations into the true Church, as fellow-heirs of the salvation of the Gospel.

The most valuable part of the literature of this book is embraced in the general introductions and commentaries, to which the following may be added, not to speak of the numerous tales and poems which have been founded upon it, or written to illustrate it:—Fuller, *Commentary on the Book of Ruth*, 1654; Carpzov, *Collegium Rabbinico-Biblicum in Libellum Ruth*, 1763; Lawson, *Lectures on the Book of Ruth*, 1802; Riegler, *Das Buch Ruth, mit Einleitung*, etc., 1812; Engelberth, *Das Buch Ruth, mit ein krit. Einleitung*, etc.; Umbreit, *Ueber Geist und Zweck des Buches Ruth*, 1834. [See Introduction to Judges, at the end.]

CHAPTER I.

1 *Elimelech driven by famine into Moab, dieth there.* 4 *Mahlon and Chilion, having married wives of Moab, die also.* 6 *Naomi returning homeward,* 8 *dissuadeth her two daughters in law from going with her.* 14 *Orpah leaveth her, but Ruth with great constancy accompanieth her.* 19 *They two come to Beth-lehem, where they are gladly received.*

NOW it came to pass in the days when the judges [1]ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and [2]continued there.

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

6 ¶ Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find rest, each *of you* in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go *your way*; for I am too old to have an husband. If I should say, I have hope, [3]*if* I should have an husband also to night, and should also bear sons;

13 Would ye [4]tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for [5]it grieveth me much for your sakes, that the hand of the LORD is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

16 And Ruth said, [6]Intreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, *if ought* but death part thee and me.

18 When she saw that she [7]was stedfastly minded to go with her, then she left speaking unto her.

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[1] Heb. *judged.*
[2] Heb. *were.*
[3] Or, if I *were with an husband.*
[4] Heb. *hope.*
[5] Heb. *I have much bitterness.*
[6] Or, *Be not against me.*
[7] Heb. *strengthened herself.*

19 ¶ So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, *Is* this Naomi?

20 And she said unto them, Call me not [8]Naomi, call me [9]Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

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[8] That is, *pleasant*.

[9] That is, *bitter*.

Verse 11. '*Are there yet any more sons in my womb, that they may be your husbands?*'—It is impossible to understand this without supposing it to refer to the custom, which prevailed among the Hebrews and other nations, for the living brother to marry the widow of one deceased, in order to perpetuate that brother's family and inheritance. To this it has been objected by Aben-Ezra and others, that the law did not make such a marriage obligatory on any but brothers by the father's side, and not by the mother's only; and that brothers unborn when the elder brother died, are not included in its operation. The fact is, that the law says nothing in either case; and we think that the expressions of Naomi sufficiently shew that the practices indicated did prevail, whether the law intended to sanction them or not. We perceive no reason why we may not in this, as in other instances, admit that the law did not take cognisance of *every* usage connected with the particular subjects on which it legislated, but only to those usages in such subjects which required particular direction or restriction. Some statements connected with this law will be found under chap. iv.

16. '*Thy people shall be my people, and thy God my God.*'—This appears to have been a form of compact and union, as we may infer from Zoheir's speech to Antar (vol. iii. 98): 'If you engage, we will engage; if you fight, we will fight; if you die, we will die; yours is our property, and yours is all we possess.'

20. '*Call me not Naomi, call me Mara.*'—These names are explained in the margin. In the note to Gen. xvii. 5, there are some remarks on the changes of names which sometimes take place in the East and elsewhere.

CHAPTER II.

1 *Ruth gleaneth in the fields of Boaz.* 4 *Boaz taking knowledge of her,* 8 *sheweth her great favour.* 18 *That which she got, she carrieth to Naomi.*

AND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and her [1]hap was to light on a part of the field *belonging* unto [2]Boaz, who *was* of the kindred of Elimelech.

4 ¶ And, behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD *be* with you. And they answered him, The LORD bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6 And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The LORD recompense thy work, and a full reward be given thee of the LORD God

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[1] Heb. *hap, happened*.

[2] Called, Matth. 1. 5, *Booz*.

of Israel, under whose wings thou art come to trust.

13 Then she said, [3]Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken [4]friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched *corn*, and she did eat, and was sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and [5]reproach her not:

16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

18 ¶ And she took *it* up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

19 And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day *is* Boaz.

20 And Naomi said unto her daughter in law, Blessed *be* he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, [6]one of our next kinsmen.

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they [7]meet thee not in any other field.

23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

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[3] Or, *I find favour.*
[4] Heb. *to the heart.*
[5] Heb. *shame her not.*
[6] Or, *one that hath right to redeem.*
[7] Or, *fall upon thee.*

Chap. ii.—Among the admirable pictures of ancient manners which Homer's description of the several scenes represented on the famous shield of Achilles furnishes, there is one—that of the harvest scene—which offers so many interesting coincidences with the Hebrew harvest usages, described in the present chapter, that we cannot do better than use it as an introduction to the remarks we have to offer, affording the reader an opportunity of tracing the striking and beautiful analogies which occur between the description of the old Greek poet and the indications of this chapter.

> 'There too he form'd the likeness of a field
> Crowded with corn, in which the reapers toil'd
> Each with a sharp-tooth'd sickle in his hand.
> Along the furrow here, the harvest fell
> In frequent handfuls, there they bind the sheaves.
> Three binders of the sheaves their sultry task
> All plied industrious, and behind them boys
> Attended, filling with the corn their arms,
> And off'ring still their bundles to be bound.
> Amid them, staff in hand, the master stood,
> Enjoying mute the order of the field;
> While, shaded by an oak apart, his train
> Prepared the banquet, a well-thriven ox
> New slain, and the attendant maidens mix'd
> Large supper for the hinds of whitest flour.'
> COWPER.

Verse 3. '*Gleaned in the field after the reapers.*'—The law of Moses directed very liberal treatment of the poor at the seasons of harvest and ingathering. The corners of the field were not to be reaped—the owner was not to glean his own field; and a sheaf accidentally left behind in the field, was not to be fetched away, but left for the poor. There are equally liberal regulations respecting vineyards and olive yards. (See the laws in Levit. xix. 9, 10, and Deut. xxiv. 19 21.) From the present text, as compared with *v.* 7, we see that the privilege of gleaning after the reapers—that is, of following the reapers while still at work—was also conceded to the poor, not as a matter of right, but as a favour, granted to particular persons whom the owner wished to befriend. It did not, however, require any special interest to obtain this favour, else Naomi would scarcely have suggested it in the first instance, and Ruth might have hesitated to apply for it to a stranger, 'the servant that was set over the reapers.' The general right of gleaning, we may suppose, did not operate till after the reapers had left the ground. In most countries, a farmer would render himself an object of popular odium who should glean his own fields; but usages differ as to the time when gleaners shall be admitted. According to the *Law Dictionary*, Art. GLEANING, the practice of gleaning after the reapers was formerly a general custom in England and Ireland; the poor went into the fields and collected the straggling ears of corn after the reapers; and it was long supposed that this was their right, and that the law recognized it; but although it had been an old custom, it is now settled by a solemn judgment of the Court of Common Pleas, that a right to glean in the harvest-field cannot be claimed by any person at common law.

— '*A part of the field belonging unto Boaz.*'—The cultivated land not being enclosed in the East, the expression denotes that part which belonged to Boaz of the large extent of unenclosed ground under cultivation. See the note on Deut. xix. 14.

4. '*The Lord be with thee . . . The Lord bless thee.*'—This interchange of devout salutation between the 'mighty man of wealth' and his labourers, is very impressive, and strikes us the more from the partial disuse of our own old analogous greeting of 'God bless you.' The verbal salutations of the East continue to be generally more impressive and more devout than our own.

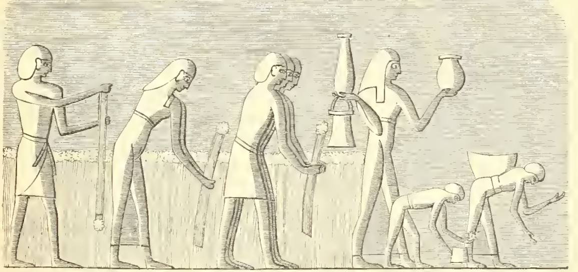
It strikes a traveller in the East to hear constantly such pious salutations interchanged by those who pass by. It is one of the circumstances which appear to remove the East out of the range of every-day associations of business and profession, and to carry back the mind into the sanctified and patriarchal *past*. The Rev. J. Hartley (*Researches in Greece*) observes—' Say to a Turk, according to custom, " May your morning be propitious !" he replies, " May you be the pledge of God !" Ask a Turk, " Is your health good ?" he answers, " Glory be to God !" Salute him, as you pass him rapidly in travelling, he exclaims, " To God I commend you !" and is answered, " May God be with you !" '

We shall notice this subject further under Ps. cxxix. 8, from which passage we learn, that such as the present were common forms of salutation, and not, as some conjecture, forms of devout acknowledgment at the commencement of harvest. We may be sure, however, that the devout Israelites were not wanting in their acknowledgments of the Divine favour, and in their prayer for its continuance, of which even the ancient heathens were not unmindful.

5. ' *His servant that was set over the reapers*.'—A confidential servant, or slave, appointed to see things done in an orderly manner, that the work was properly executed, that the labourers were supplied with provisions, and to pay them their wages in the evening—exercising a general superintendence and control. This officer was well known in the ancient harvest. In the Egyptian sculptures he is often seen, as in the above-cited description of Homer, leaning upon his staff, and—

> ' Enjoying mute the order of the field.'

7. ' *After the reapers among the sheaves*.'—Different modes of reaping are indicated in Scripture, and most of those so mentioned are strikingly illustrated by the Egyptian monuments. In the most ancient times the corn was plucked up by the roots, which continued to be the practice with particular kinds of grain after the sickle was known. In Egypt, at this day, barley and dourra are pulled up by the roots. The choice between these modes of operation was probably determined in Palestine by the consideration pointed out by Russel (*Natural History of Aleppo*, i. 74), who states that wheat, as well as barley in general, does not grow half as high as in Britain; and is therefore, like other grain, not reaped with the sickle, but plucked up by the roots with the hand. In other parts of the country, where the corn grows ranker, the sickle is much employed; the wheat was either cropped off under the ear, or cut close to the ground. In the former case, the straw was afterwards plucked up for use; in the latter, the stubble was left and burnt on the ground for manure. As the Egyptians needed not such manure. and were economical of straw, they generally followed the former method; while the Israelites, whose lands derived benefit from the burnt stubble, used the latter; although the practice of cutting off the ears was also known to them (Job xxiv. 24). Cropping the ears short, the Egyptians did not generally bind them into sheaves, but removed them in baskets. Sometimes, however, they bound them into double sheaves; and such as they plucked up were bound into single long sheaves. The Israelites appear generally to have made up their corn into sheaves (Gen. xxxvii. 7; Lev. xxiii. 10-15; Ruth ii. 7, 15; Job xxiv. 10; Jer. ix. 22; Micah iv. 12), which were collected into a heap, or removed in a cart (Amos ii. 13) to the threshing-floor. The carts were probably similar to those which are still employed for the same purpose.



EGYPTIAN HARVEST SCENE.

— ' *In the house*.'—This means the tent which was pitched, or the shed which was erected, temporarily, upon the ground, for the occasional accommodation and refreshment of the persons engaged in getting in the harvest, and of those who attended upon their wants. Here they enjoyed an interval of rest, under shade, in the heat of the day, partaking of such refreshments as were provided. After this they resumed their labour, and continued it until towards evening, as we see in the sequel.

9. '*Go unto the vessels and drink of that which the young men have drawn*.'—From this it appears that water was (and from *v*. 14, that other refreshments were) provided for the reapers, of which the gleaners were sometimes allowed to partake. So in the Egyptian harvest scenes we perceive a provision of water, in skins hung upon trees, or in jars upon stands, with reapers drinking, and gleaners applying to share the draught.

14. ' *Eat of the bread, and dip thy morsel in the vinegar*.'—This would be but poor entertainment if it were all according to our notions; but in the East, where the labouring poor fare much more humbly than with us, it would form a grateful and reviving refection. The refreshing qualities of vinegar are well known, which is probably the reason why it was provided on this occasion for the reapers heated with their sultry labour; for we do not learn that vinegar was thus *ordinarily* used, any more than it is now in the East. Probably the vinegar was mingled with a little olive oil, if we may take an illustration from the fare which was supplied to Joseph Pitts and his companions when slaves of the Algerines. ' The food we had to sustain nature was answerable to the rest of their kindness: and this indeed, generally, was only a little vinegar (about five or six spoonfuls), half a spoonful of oil, and a few olives, with a small quantity of black biscuit, and a

pint of water, a day.' (*True and Faithful Account*, p. 4.) Here we have bread and vinegar, with a little oil, supplied for daily provision. The provision which Boaz made for his reapers was doubtless of better quality, and included other articles not mentioned, 'bread' being often a general term answering to our 'food,' and including even flesh-meat. The unfrequent use of animal food in the East by the labouring classes renders it, however, doubtful whether we are to understand it as included under the 'bread' of the present text. It is remarkable that vinegar made from wine is forbidden equally with wine itself to Nazarites (Num. vi. 3); and, in like manner, the Mohammedans generally consider wine-vinegar as included in the prohibition of wine to themselves; and perhaps the inferior character of that which they obtain from other sources may be a reason why vinegar is not now much used in Western Asia.

— '*He reached her parched corn,*' etc.—Seeing that this was in the harvest-field, we apprehend that it was some of the corn of the field parched extemporaneously in the ear, as is still frequently seen in the East. Thus Mr. Legh (in Macmichael's *Journey*, 1819) states that travelling at harvest time in the country east of the Dead Sea, they one day rested near some corn-fields, 'where one of our Arabs, having plucked some green ears of corn, parched them for us, by putting them into the fire, and then, when roasted, rubbing out the grain in his hands.' In Pinkerton's *Collection* there is a notice that 'In the Western Islands of Scotland the ancient way of dressing corn, called *graddan*, from the Celtic word *grady*, signifying "quick," is as follows: A woman, sitting down, takes a handful of corn, holding it by the stalks in her left hand, and then sets fire to the ears, which are presently in a flame. She has a stick in her right hand, which she uses very dexterously, beating off the grain at the very instant when the husk is quite burnt. Practice has taught them to do this very dexterously.' It may in this state be eaten as parched corn; but usually in those parts this is but the commencing process of bread-making, the grain thus husked being subjected to the hand-mill, and then dressed in cakes, so that in this way the corn may be threshed, winnowed, ground, and baked within an hour after being reaped from the ground. See the note on Josh. v. 11.

CHAPTER III.

1 *By Naomi's instruction,* 5 *Ruth lieth at Boaz's feet.* 8 *Boaz acknowledgeth the right of a kinsman.* 14 *He sendeth her away with six measures of barley.*

Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?

2 And now *is* not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshing-floor.

3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and [1]uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

8 And it came to pass at midnight, that the man was afraid, and [2]turned himself: and, behold, a woman lay at his feet.

9 And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou *art* [3]a near kinsman.

10 And he said, Blessed *be* thou of the Lord, my daughter: *for* thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the [4]city of my people doth know that thou *art* a virtuous woman.

12 And now it is true that I *am thy* near kinsman: howbeit there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* the Lord liveth: lie down until the morning.

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.

15 Also he said, Bring the [5]vail that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city.

16 And when she came to her mother in law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six *measures* of

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[1] Or, *lift up the clothes that are on his feet.*
[2] Or, *took hold on.*
[3] Or, *one that hath right to redeem.*
[4] Heb. *gate.*
[5] Or, *sheet, or, apron.*

barley gave he me; for he said to me, Go not empty unto thy mother in law.

18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

Verse 2. '*Behold, he winnoweth barley to night in the threshingfloor;*'—probably in the evening and the early part of the night. This was to obtain the advantage of the breezes which arise in the evening, and which continue more or less through the night. Besides this, which is peculiarly applicable to winnowing, in those parts of the East where the heat of the sun is by day very powerful and oppressive, much agricultural labour of various kinds is performed on bright nights, for many hours after the sun has set, or before it rises in the morning. The winnowing was usually performed by tossing up the grain against the wind with a fork (Jer. iv. 11, 12), and the night was usually chosen for this labour, for the advantage of the breeze which usually blew at night at the time of harvest. The grain afterwards passed through a sieve, to separate the bits of earth and other impurities which the mode of threshing often imparted to it. It then underwent a further purification by being tossed up with wooden scoops, or short-handled shovels, such as we see represented in Egyptian paintings. See Isa. xxv. 34, and compare the cut given under Deut. xxv. 4.

4. '*Go in, and uncover his feet, and lay thee down.*'—We may depend upon it, that however strange the instructions of Naomi to Ruth may appear according to our own usages and ideas—which are still so different from those of the East—there is nothing in them which, in the peculiar circumstances, was considered improper, under that simplicity of rural manners, of which this book affords so interesting a picture. We say, 'in the peculiar circumstances,' because it is evident, from the anxiety of Boaz that it should not be known that a woman had come to the floor (*v.* 14), that it would not have been correct in ordinary circumstances; but in the case of Ruth, this act was merely a process, doubtless conformable to general usage, by which she reminded Boaz of the relative position in which they stood to each other, and claimed from him the performance of that duty which devolved upon him as the kinsman of her deceased husband.

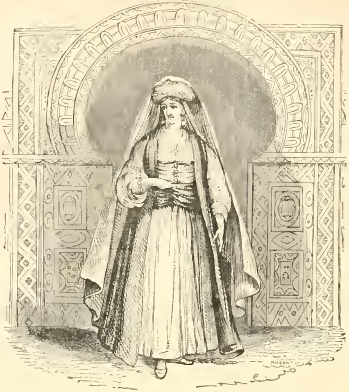
The act described in the text is more precisely defined in the marginal note. Boaz probably slept upon a rug, sheep-skin, or thick quilt, and was covered with another, or by his cloak. Ruth went and lay cross-wise at his feet, lifting up and drawing over her the extremity of the covering. Servants in the East often sleep in this manner, as to position. They frequently sleep in the same apartment or tent with their master, and when they do so, invariably lie at his feet, in the position described; and if, on a journey or otherwise, when the weather is cold, the servant has not sufficient covering of his own, usage allows him to avail himself of the covering at the foot of his master's bed. The writer has himself known servants take this liberty during a journey, as a matter of course. By this act Ruth declared herself subject to the direction and control of Boaz; and partly assumed a right to that protection the confirmation of which she claimed afterwards as a favour.

7. '*Boaz . . . . went to lie down at the end of the heap of corn.*'—While encamped in the neighbourhood of Hebron, Dr. Robinson makes the following interesting entry in his Journal (May 24):—'The fine grassy slope on which we were encamped, besides the cemetery on the north, was occupied on the south by threshing-floors, where the various processes of threshing, or rather treading out the grain, were continually going on. The wheat harvest, here in the mountains, had not yet arrived; but they were threshing barley, 'Adas or lentiles, and also vetches, called by the Arabs Kersenna, which are raised chiefly for camels. The various parcels had apparently lain here for several days; the people would come with their cattle and work for three or four hours, and then go away. Some had three animals, some four, and once I saw two young cattle and a donkey driven round together. In several of the floors they were now winnowing the grain, by tossing it up against the wind with a fork. Here we needed no guard around our tent. The owners of the crops came every night and slept upon their threshing-floors; and this we found to be universal in all the regions of Gaza. We were in the midst of scenes precisely like those of the book of Ruth, where Boaz winnowed barley in his threshing-floor, and laid himself down at night to guard the heap of corn.'

9. '*Spread therefore thy skirt over thine handmaid: for thou art a near kinsman.*'—She had already placed herself under his covering, and we may understand that this request refers merely to his making *this* his own act, rather than as describing two actions, particularly as it is probable that she lay with no other covering than his mantle. The idea which this act involves is before alluded to in the former chapter, where Boaz himself, after praising the devotedness and truth of Ruth's conduct, says: 'A full reward be given thee of the Lord God of Israel, *under whose wings thou art come to trust.*'

More definitely, Ruth, by desiring Boaz to spread his skirt over her, declares herself entitled to that protection which a wife receives from her husband, or, in other words, desires him to make her his wife. It was in fact a very prominent part of the marriage ceremony among the Jews and other Oriental people. The prophet Ezekiel indicates this:—'I spread my skirt over thee . . . . and thou becamest mine' (Ezek. xvi. 8). The custom is still kept up by the modern Jews, though not perhaps in all the countries through which they are dispersed. When the bride and bridegroom stand before the priest, the latter takes up the end of the bridegroom's robe, and places it upon the bride's head, with a distinct allusion to this ancient ceremony. A similar usage prevails among some tribes of Arabs, with whom the ceremony constituting marriage is that one of the relations of the bridegroom, in the tent of the bride's father, throws over her head a man's *abba* or cloak, saying as he does so, 'No one shall cover thee but such a one,' mentioning the bridegroom's name. She is then conducted to the tent of her husband. Mr. Roberts mentions an analogous custom as existing among the marriage ceremonies of the Hindoos. This part of the ceremony often produces powerful emotions on all present; and the parents on both sides then give their benedictions. Hence a common mode of expressing that a man has married a particular woman is to say, 'He has given her the *koori*,' that is, has spread over her the skirt so called.

15. '*Bring the vail that thou hast upon thee.*'—This veil was probably such as are still used in general by the women of Western Asia when they go abroad. It has little resemblance to what the word 'veil' would suggest to the English reader. It is in fact a large sheet, which being thrown over the head descends to the heels, and being gathered in front by the hand, completely envelopes the whole person. These veils differ little except in colour, texture, and the manner in which the face is concealed. Ladies of distinction sometimes have them of silk, and these are mostly red, with narrow white stripes; but the poor women, and often others who are not poor, have them blue, striped with white; but those wholly of white are in most general use. These veils are always of linen or cotton, except those of red silk; and those used by poor women are coarse and very strong—such as we may suppose poor Ruth's veil to have been. In Syria the women so hold their veils as to conceal all the face except one eye, to which custom Solomon probably alludes in—'Thou hast ravished mine heart with one of thine eyes'



Eastern Veil.

(Sol. Song, iv. 9). In Persia the women also conceal the face, having only a bit of lace over the eyes, through which they can see; but the Turkish women cover the whole face with a large veil of horsehair, which is very transparent from within, but seems perfectly opaque from without: the rest of their persons they cover with the sheet. We mention these particulars as illustrative of the veil as a large general envelope; but it does not appear that the Hebrew women of ordinary rank concealed their faces so generally as is now done in the same country. See the notes and cuts under Isa. iii.

CHAPTER IV.

1 *Boaz calleth into judgment the next kinsman.* 6 *He refuseth the redemption according to the manner in Israel.* 9 *Boaz buyeth the inheritance.* 11 *He marrieth Ruth.* 13 *She beareth Obed the grandfather of David.* 18 *The generation of Pharez.*

Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:

4 And [1]I thought to advertise thee, saying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it:* but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beside thee; and I *am* after thee. And he said, I will redeem *it*.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 ¶ And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*.

7 [z]Now this *was the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

9 ¶ And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's,

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[1] Heb. *I said I will reveal in thine ear.*

[z] Deut. 25. 7, 9.

and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.

11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and [3]do thou worthily in Ephratah, and [4]be famous in Beth-lehem:

12 And let thy house be like the house of Pharez, whom [5]Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

13 ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.

14 And the women said unto Naomi, Blessed *be* the LORD, which hath not [6]left thee this day without a [7]kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of *thy* life, and [8]a nourisher of [9]thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he *is* the father of Jesse, the father of David.

18 ¶ Now these *are* the generations of Pharez: [10]Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat [11]Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.

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[3] Or, *get thee riches*, or, *power*.
[4] Heb. *proclaim* thy *name*.
[5] Gen. 38. 29. 1 Chron. 2. 4. Matth. 1. 3.
[6] Heb. *caused to cease unto thee*.
[7] Or, *redeemer*.
[8] Heb. *to nourish*.
[9] Heb. *thy gray hairs*.
[10] 1 Chron. 2. 4. Matth. 1. 3.
[11] Or, *Salmah*.

Verse 4. '*There is none to redeem it beside thee; and I am after thee*.'—The law on which the usages described in the early part of this chapter are based will be found in Deut. xxv. There is indeed considerable difference in the details there stated, and the practice here followed; but there is a general identity, which will render the same statement applicable to the illustration of both passages. This law, commonly called the Levirate law, was, in substance, to the effect, that, if a brother died without children, his next surviving brother, or, if he had no brother, his nearest kinsman, was bound to marry the widow, to raise up children to the deceased; that is to say, his firstborn son by this widow, was to be considered as the son of the deceased: his name, as such, was to be inserted in the genealogical registers; and he was to receive the estate which in that character devolved upon him. This law did not originate with Moses. It existed long before his time; for we find it fully and rigidly in force in the time of Jacob (Gen. xxxviii.). It is therefore to be regarded as one of those prevalent usages which the law of Moses subjected to certain limitations and directions which did not previously exist. For instance, we see by the earlier examples that the surviving brother had no choice but to marry the widow; whereas the law of Moses did not absolutely compel him to do so. If his dislike to the woman, or to the duty which devolved upon him; or if his being already married, indisposing him to take another wife—were stronger considerations than his duty to his brother; the law provided an alternative, easy in itself, although attended with some degree of ignominy. The woman was in public court to take off his shoe, spit in his face (or on the ground before his face, we are not certain which), and say, 'So shall it be done unto that man that will not build up his brother's house;' and, probably, the fact of this refusal was stated in the genealogical registers, in connection with his name; which is probably what is meant by, 'His name shall be called in Israel, The house of him that hath his shoe loosed' (see Deut. xxv.). Under other circumstances (that is, if the deceased had left children of his own) marriage with a brother's widow was strictly forbidden (Lev. xviii. 16; xx. 21). Analogous usages have prevailed among different nations, ancient and modern, particularly in Western Asia. The law is almost literally the same in principle, among the Arabians, the Druses of Lebanon, and the Circassians—not to mention others. It existed in Scotland so late as the eleventh century, according to Lord Hales. Among the Arabians, indeed, the obligation is not indispensable upon the surviving brother. He generally offers his hand to his deceased brother's widow; but custom does not *oblige* either party to make this match, nor can the brother prevent the widow from marrying another man. 'It seldom happens, however,' says Burckhardt, 'that he refuses; for by such an union the family property is kept together.' The custom of marrying the brother's widow has long been discontinued by the Jews themselves, like several others no longer suited to the condition in which they are now placed, as a dispersed people without inheritance. Nothing therefore now remains among them of the original institution, except the ceremony of releasing both parties from a connection which is no longer permitted to be formed (Buxtorf, *Synag.* c. 30; Allen's *Modern Judaism*, p. 432).

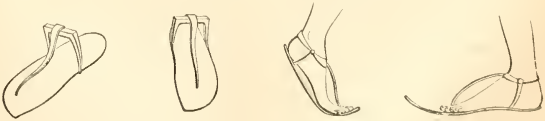
7. '*Plucked off his shoe*.'—In the law (Deut. xxv.) this act is directed to be performed by the woman; but here it seems to be done by the man himself, who gives his shoe to Boaz. In the former instance, the man refusing to perform his duty, without coming to any arrangement with the next of kin to act for him, his shoe was taken from him with some ignominy; but here, as he does not absolutely refuse without caring for the result, but makes over his right to Boaz, the ignominy is spared, and the matter is treated as an amicable transfer of right. The use of the shoe in this transaction is sufficiently intelligible—the

taking off the shoe denoting the relinquishment of the right and the dissolution of the obligation, in the one instance, and its transfer in the other. The shoe is regarded as constituting possession; nor is this idea unknown to ourselves, it being expressed in the homely proverbial expression by which one man is said 'to stand in the shoes' of another. There are therefore two ways of considering this act: one as dissolving a right, the other as giving that right to another. In the former respect, the practice of the modern Jews in dissolving such a claim, may be taken as a fair illustration of the ancient practice. When the form of dissolving the mutual claim in question is to be gone through, three rabbies, with two witnesses, proceed, after morning prayers at the synagogue, to a place fixed the previous evening, attended by others of the congregation as auditors and spectators. The parties are then called forward, and declare that they come to be released from each other. The chief rabbi then interrogates the man, and finding him determined not to marry the widow, orders him to put on a shoe of black list, which is exclusively used for this purpose. The woman then says: 'My husband's brother refuseth to raise up his brother's name in Israel; he will not perform the duty of my husband's brother.' Then the brother says: 'I like not to take her.' The woman then unties the shoe, takes it off, and throws it on the ground. This she does with the right hand: 'but,' says old Purchas, 'if she want a right hand, it putteth the rabbines out of their wits to skan whether with her teeth or how else it may be done.' Having thrown down the shoe, she spits on the ground before him, saying, 'So shall it be done unto the man that will not build up his brother's house: and his name shall be called in Israel, The house of him that hath his shoe loosed.' The persons present then exclaim three times: 'His shoe is loosed.' The chief rabbi then declares the woman at liberty to marry any other, and gives her a certificate to that effect. See Allen's *Modern Judaism;* Hyam Isaacs' *Ceremonies;* and *Purchas his Pilgrimage*, p. 233. Isaacs' account differs somewhat from that of Allen, chiefly as to the treatment of the shoe, which, according to the former, is knitted in a peculiar manner, and must be unravelled by the man.

Even at the present time, the use of the shoe as a token of right or occupancy, may be traced very extensively in the East; and however various and dissimilar the instances may seem at first view, the leading idea may still be detected in all. Thus, among the Bedouins, when a man permits his cousin to marry another (see the note on Gen. xxix. 19), or when a husband divorces his runaway wife, he usually says, 'She was my slipper; I have cast her off' (Burckhardt's '*Bedouins*.' p. 65). Sir F. Henniker, in speaking of the difficulty he had in persuading the natives to descend into the crocodile mummy pits, in consequence of some men having lost their lives there, says, 'Our guides, as if preparing for certain death, took leave of their children; the father took the turban from his own head and put it upon that of his son; or *put him in his place* by giving him his *shoes*—"a dead man's shoes."' This was an act of transfer: the father delegating to his son that charge of the family, which he feared he was about to leave destitute. Messrs. Tyerman and Bennett, speaking of the termagants of Benares, say: 'If domestic or another business calls off one of the combatants, before the affair is duly settled, she coolly thrusts her *shoe* under her basket, and leaves both on the spot to signify that she is not satisfied.' What the woman meant, doubtless, was to denote, by leaving her shoe, that she retained possession of the ground and the argument during her unavoidable absence. The shoe was the symbol of possession. In Western Asia, slippers left at the door of an apartment denote that the master or mistress is engaged—that other persons are in possession of their attention; and later comers do not then think fit to intrude, unless specially invited. Even a husband does not venture to enter his wife's apartments while he sees the slippers of visiters at her door. These may serve as specimens of numerous instances which might be cited, in which the shoe is the symbol of possession, or of delegation or transfer, which are the ideas which seem to be conveyed by the Hebrew use of the shoe, in the present and other instances. In fact, this employment of the shoe may, in some respects, be considered analogous to that which prevailed in the middle ages, of giving a glove as a token of investiture in bestowing lands and dignities; whence, also, the taking away of gloves was, at least in some cases, a ceremony of degradation or deprivation.

It is a fact that the Targum in the place of 'shoe,' actually has 'right hand glove' in this place. We cannot admit this to be a right interpretation; but gloves were certainly in use much more anciently than is commonly supposed. They appear, although rarely, in Egyptian sculptures, and not as worn by Egyptians, but seemingly by the people of a colder Asiatic climate than either Egypt or Syria (see Wilkinson, i. 377). The gloves are long ones.

8. '*Shoe*.'—The same Hebrew word (נַעַל *naal*) denotes both a sandal and a shoe; more generally, doubtless, the former than the latter, although always rendered 'shoe' in our version of the Old Testament, in which the word 'sandal' does not once occur. It must, indeed, generally be left to the context to determine which is intended; and this the context does not often enable us to say. It is very likely, however, that shoes, properly so called, were in use before this time, for it is probable that we are to understand, from the mention of 'rams' skins dyed red,' in the books of Moses (see the note on Exod. xxv. 5), that the Hebrews had the art of preparing and colouring leather. If so, shoes were probably confined to the more comfortable classes of the people; for not only were sandals of the earliest date, but, so far as a covering for the feet was employed at all, continued in general use for ages after the invention of shoes. Indeed, down to the present time, shoes have by no means superseded sandals in the East.—When men first thought of some contrivance to defend their feet from being cut by sharp stones, or injured by cold, or scorched by the hot sand, they fastened to the bottom of their feet soles of bark, wood, raw hide, and, ultimately, of tanned leather, by means of straps or thongs variously disposed—but most generally by two, one of which was joined to the sole at the heel or hollow of the foot, and after passing round the ancle, had fastened to it another which passed between the great and the second toe (see the note on Gen. xiv. 23). With some variation, this is the general form of the simpler kind of sandals in different nations ancient and modern; and it is well illustrated by the third and fourth figures of Egyptian sandals in the first of our present cuts. The latter, however, is prolonged in a sharp, peaked point much beyond the toes, as is at present the case in a large proportion of

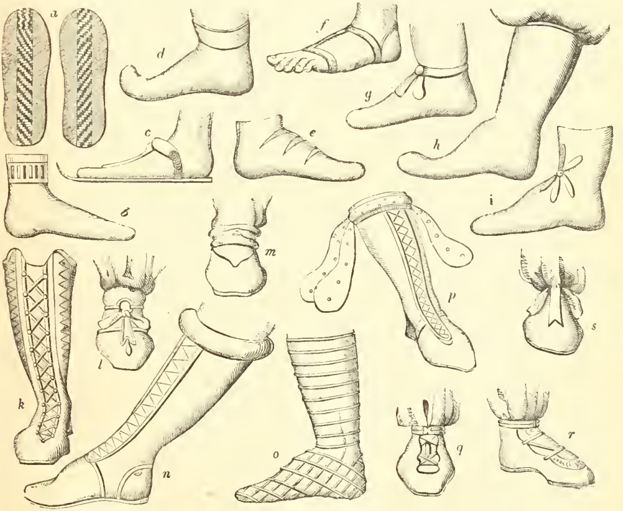


Egyptian Sandals.

modern Oriental shoes and sandals. The preceding figures of the same cut also deserve attention. They are such as appear on a large sitting figure now in the British Museum. 'They seem fastened by a strap passing between the great toe and its neighbour, and attached to an upper part, perhaps of wood, which crosses the instep and descends to the sole of the sandal on each side. The sole of the sandal and the wooden part which crosses the instep are evidently one piece, in this instance' (Long's *Egyptian Antiquities*, ii. 16). Among the same people the sandals of the priests were, according to Herodotus, made of papyrus. There is a figure in the British Museum which appears to have sandals of this sort, and which is thus mentioned in the work just cited:—These sandals 'must be considered as made of a flexible material, for they are represented bending exactly as the sole of the foot is bent at the toes, owing to the kneeling attitude of the figure. The bottom of the sole is also marked with transverse lines, showing that it is composed of separate small parts, the whole of which are kept together by a rim of similar strips, running all round and forming the margin of the sole. It is in fact a shoe of papyrus, or some other flexible material' (see fig. *a* in the following cut). With the examples of Egyptian sandals in the first engraving, and those which will be found in the second, the following observations of Sir J. G. Wilkinson may be usefully connected. 'The (Egyptian) sandals varied slightly in form; those worn by the upper classes, and by women, were usually pointed and turned up at the end, like our skates, and many Eastern slippers of the present day. Some had a sharp flat point, others were nearly round. They were made of a sort of woven or interlaced work, of palm leaves and papyrus stalks, or other similar materials; sometimes of leather; and were frequently lined within with cloth, on which the figure of a captive was painted; that humiliating position being considered suited to the enemies of their country, whom they hated and despised.' These facts are of particular importance on account of the proximity of the Hebrews to, and their connection with, the Egyptians, and from the exhibition which they offer of an early and simple form of the sandal.

The progressive history of the sandal will be better illustrated by our cuts than by written explanation. From these, it will be seen that it ultimately became an elaborate and ornamental article, with a more complete sole, bound to the foot and leg with lacings in multiplied convolutions, and sometimes decorated with costly ornaments of various kinds. Attention to the sandals became a foppery in the end; and we see that Philopœmen, in recommending soldiers to give more attention to their warlike accoutrements than to their common dress, advises them to be less nice about their shoes and sandals, and more careful in observing that their greaves were kept bright and fitted well to their legs (Polybius, xi.). The Jewish ladies seem to have been very particular about their sandals, if we may judge from what is said of the bride in Sol. Song, vii. 1:—'How beautiful are thy feet with sandals, O prince's daughter!' and in the instance of Judith, in the Apocrypha, we observe that it was not so much the general splendour of her attire—her rich bracelets, rings, and necklaces—that attracted most strongly the attention of the fierce Holofernes; but it was 'her sandals' that 'ravished his eyes' (Jud. xvi. 9).

Some of the customs connected equally with sandals and



Ancient Shoes and Sandals.
a, *b*, *c*, Egyptian; *d*, *e*, *f*, *g*, *h*, *i*, Persian; *k*, Asiatic; *l*, *n*, Phrygian; *m*, *q*, *r*, *s*, Dacian; *o*, *p*, Grecian.

shoes we have formerly noticed; such as that frequent washing of the feet which they rendered necessary, and the custom of taking them off on entering a sacred place, or even a house. We need therefore only further mention, that to loose or unbind the sandals was usually the business of the lowest servants. Disciples, however, performed this duty for their teachers; but the rabbins advised them not to do it before strangers, lest they should be mistaken for servants. It was also the business of an inferior servant not only to loose, but to carry his master's sandals or shoes, when not immediately in use; whence the proverbial expressions of John the Baptist, in speaking of Christ—'Whose shoes I am not worthy to bear' (Mat. iii. 11);—'The latchet of whose shoes I am not worthy to stoop down and unloose' (Mark i. 7).

The Talmudists have some instructive remarks on the sandal, which we the rather cite here, as, being intended to mark the distinction between it and the shoe, it serves well to connect with the preceding observations the few further remarks which we have to offer on shoes, properly so called. 'Shoes were of more delicate use, sandals were more ordinary and fitter for service; a shoe was of softer leather, a sandal of harder. There were sandals also whose sole or lower part was of wood, the upper of leather, and these were fastened together with nails. Some sandals were made of rushes, or of the bark of palm-trees, and they were open both ways, so that one might put in his foot either before or behind. Those of a violet or purple colour were most valued, and worn by persons of the first quality and distinction.'

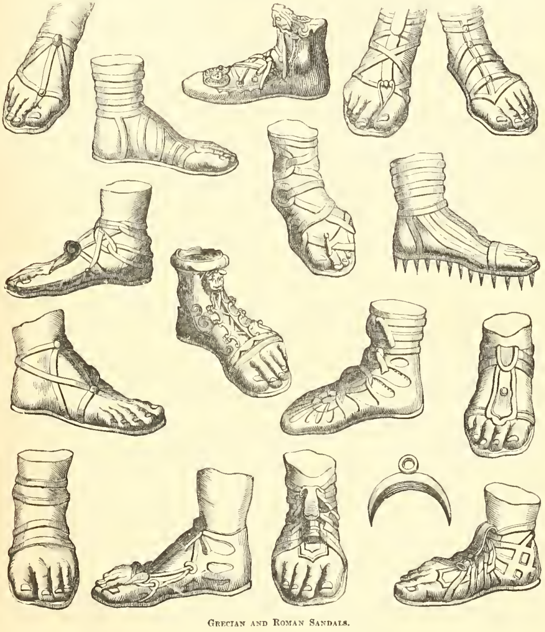
A shoe is a covered sandal; and the idea of attaching a covering to the sole, so as to obtain a more complete protection for the foot, was too obvious to be delayed for any considerable length of time. Indeed, at the present day, the shoes generally used in the East remain something between a complete shoe and a sandal, or, as we may say, slippers. Many of them have no quarters, and scarcely do more than cover the toes; yet the natives walk in them with extreme ease, and almost never let them slip from the feet. The common shoe in Turkey and Arabia is like our slipper *with* quarters, except that it has a sharp and prolonged toe turned up. No shoes in Western Asia have 'ears,' and they are generally of coloured leather—red or yellow morocco in Turkey and Arabia, and green shagreen in Persia. In the latter country the shoe or slipper in most general use (having no quarters) has a very high heel; but, with this exception, the heels in these countries are generally flat. No shoes, or even boots, have more than a single sole (like what we call 'pumps'), which in wet weather generally imbibes the water freely. When the shoe without quarters is used, an inner slipper, with quarters, but without a sole, is worn inside, and the outer one alone is thrown off on entering a house. But in Persia, instead of this inner slipper of leather, a worsted sock is used. Those shoes that have quarters are usually worn without any inner covering for the foot. The peasantry and the nomade tribes usually go barefoot, or wear a rude sandal or shoe, of their own manufacture: those who possess a pair of red leather or other shoes seldom wear them except on holiday occasions, so that they last a long time, if not so long as among the Maltese, with whom a pair of shoes endures for several generations, being, even on holiday occasions, more frequently carried in the hand than worn on the feet. The boots are generally of the same construction and material as the shoes; and the general form may be compared to that of the buskin, the height varying from the mid-leg to near the knee. They are of capacious breadth, except among the Persians, whose boots generally fit closer to the leg, and are mostly of a sort of Russia leather, uncoloured; whereas those of other nations are, like the slippers, of red or yellow morocco. There is also a boot or shoe for walking in frosty weather, which differs from the common one only in having, under the heel, iron tips, which, being partly bent vertically with a jagged edge, give a hold on the ice which prevents slipping. These are particularly useful in ascending or descending the frozen mountain paths. The sandal with the sole armed with iron points, represented in our last cut, had doubtless the same use. The shoes of the Oriental ladies are sometimes highly ornamental; the covering part being wrought with gold, silver, and silk, and perhaps set with jewels, real or imitated. The observations therefore made above, in reference to the sandals of the bride in Solomon's Song, and of Judith, may be equally applicable to shoes: and indeed it is not certain whether shoes or sandals are in these instances intended. We have thus spoken first of modern Oriental shoes, because we apprehend that they belong to a class of subjects best illustrated by the existing usages of the East. We have spoken from personal observation on this point.

The shoes of the ancient Romans were chiefly of crude untanned leather. Ultimately shoes of tanned leather, of such forms as our cuts exhibit, were usually worn out of doors by persons in good circumstances; but in-doors they continued to wear sandals. Wooden shoes were generally worn by poor people, slaves, and peasants; but sometimes rude sandals, or shoes of raw leather. None but those who had served the office of Edile were allowed to wear shoes dressed with alum and of a red colour, which we may therefore infer to have been a favourite colour for shoes, as it appears to have been among the Hebrews, and as it is now in Western Asia. The Roman senators wore shoes or buskins of a black colour, with a crescent of gold or silver on the top of the foot. Women also appear to have used these ornaments; and perhaps Isaiah refers to something of this sort in ch. iii. 8. The Emperor Aurelian forbade men to wear red, yellow, white, or green shoes, allowing them to women only; and Heliogabalus forbade women to wear *gold and precious stones* in their shoes; and this, with what we have said of modern shoes, helps us to understand in what the splendour of the Hebrew women's shoes consisted. Calmet finds boots of metal in the Scripture and in Homer; but we imagine that greaves only are intended in the passages to which he alludes. What Vegetius says about the Roman soldiers having *iron* shoes, probably means that the soles were plated, shod, or nailed with iron. This they certainly were. The nails had sometimes their points outward, probably, as already intimated, to serve as snow or frost shoes, and also to assist in scaling walls in the attack of fortified places. Luxury, however, found its way even to the nails of shoes; for we are told that in the army of Antiochus most of the soldiers had *golden nails* under their shoes.

We have not mentioned Egyptian shoes, because we are not aware that anything that can properly be called a shoe occurs in Egyptian paintings and sculptures; and the sandals we have already noticed. Wilkinson, indeed, gives a representation of a sandal of interwoven materials, with low sides, like a shoe or slipper. It is clear, however, that the Egyptians had the art of tanning and dressing leather. This would be alone probable from our finding that art among the Hebrews immediately after they left Egypt; and that the Egyptians made shoes with leather at some period or other is testified by Belzoni, who says:—'They had the art of tanning leather, with which they made shoes as well as we do, some of which I found of various shapes. They had also the art of staining the leather with various colours, as we do morocco, and actually knew the mode of embossing on it, for I found leather with figures impressed on it, quite elevated. I think it must have been done with a hot iron while the leather was damp' (*Researches and Operations*, ii. 271, 8vo. edit.). This is important; because it is fair to infer that the Hebrews were not ignorant of what was known to their neighbours. The sandals or shoes which the Hebrews wore when they left Egypt were doubtless of Egyptian manufacture, and probably long continued to afford the model of those which they afterwards used. It is not however necessary to suppose that the art of preparing leather and of forming shoes had at that early time arrived at such perfection as is described by Belzoni. This conclusion we find confirmed by Wilkinson, who believes the shoes or low boots which have been found in Egypt to be of comparatively late date, and to have belonged to Greeks; for since no persons are represented in the paintings wearing them, except foreigners, we may conclude they were not adopted by the Egyptians, at least in a Pharaonic age. They were of leather, as described by Belzoni, generally of a green colour, laced in front by thongs, which passed through small loops on either side; and were principally used, as in Greece and Etruria, by women. This statement is, however, still interesting, since the comparatively late time of the Greek domination in Egypt belongs to a period which the Scripture history embraces. It is also, as we have seen, allowed by Wilkinson, that the *sandals* of the very early Egyptians were sometimes of leather.

In the absence of very definite information concerning the shoes and sandals of the Hebrews, the statements we have given concerning those of the modern occupants of Western Asia, and of ancient nations with which the Hebrews were at different times acquainted, will furnish the best assistance which can now be obtained for the elucidation of the various passages of the Old and New Testament in which the equipment of the feet is mentioned.

21. '*Salmon begat Boaz*,' etc.—In the genealogy of our Saviour contained in the first chapter of St. Matthew, Boaz is described (*v.* 5) as the son of Salmon by Rahab. Now if this Rahab were, as is usually supposed, Rahab the harlot, who protected the spies at Jericho, it is not easy to conceive that only three persons—Boaz, Obed, and Jesse—should have intervened between her and David, a period of at least 400 years. Usher's solution, that the ancestors of David were probably blessed with extraordinary longevity, is not altogether satisfactory. It seems more probable that the sacred writers have mentioned in the genealogy only such names as were distinguished and known among the Jews, according to the practice of abbreviated registration which has been fully described under Genesis.



Grecian and Roman Sandals.

THE FIRST BOOK

OF

SAMUEL,

OTHERWISE CALLED

THE FIRST BOOK OF THE KINGS.

The two books which bear the name of Samuel anciently made but one book among the Jews, which was by them called the Book of Samuel (סֵפֶר שְׁמוּאֵל): and this circumstance gave more propriety to the title than it exhibits since the book has been divided into two; for the portion of the whole which now forms the second book, and which carries the Hebrew history through a period which did not commence till after the death of Samuel, could not possibly have been written by him. Whatever impropriety therefore is found in the application of Samuel's name to these books, arises from the division into two, for as one it might very properly be called after Samuel, not only from the great figure which he makes in the first portion of it, but because that portion may very probably have been written by him. But although the book bears this title in the earliest Hebrew copies with which we are acquainted, it is a matter of some doubt whether it was so called at the earliest period; for it would seem that the Seventy read a different title in their copies, calling it, as well as the two succeeding books, the *Book of Kings*, or rather of *Kingdoms* (*βασιλείων*), which is a very proper title, seeing that the book (taken as one) relates in much detail the institution of the monarchy and the reigns of the first two of the kings. This has been imitated in the Vulgate, which calls the two books of Samuel the first and second book of Kings; and this is also preserved in the second title of our version, 'otherwise called the first' and the 'second book of Kings.' The Syriac version names this book 'the book of Samuel the Prophet;' the Arabic, 'the book of Samuel the Prophet, which is the first book of Kings.'

It is the belief of the Jews that the twenty-four first chapters of the book (the two taken as one) were written by Samuel himself, and that the remainder was supplied by the prophets Nathan and Gad. This notion is founded on the passage in the first book of Chronicles (xxix. 29), 'Now the acts of David the king, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer;' and this really does seem as conclusive evidence of authorship as can be found in Scripture. First, we have the acts of David, 'first and last,' in the books before us; and then we are told by an independent authority, that the books containing these acts were written by Samuel, Nathan, and Gad, who were successively contemporary with the events which they relate: and this of course implies, that the portion of this history with which Samuel was contemporary (being the first twenty-four chapters) was written by him. No extent of inquiry can bring us to any more satisfactory conclusion than is thus obtained. It will in any case appear that the two books of Samuel were composed before those of Kings and Chronicles; for in these many circumstances are manifestly taken and repeated from the books of Samuel. We may therefore assent to the general opinion that Samuel was the author of the greater part of the first of the books which bear his name; which was probably composed by him towards the latter end of his life. There appear to be no allusions to monuments, etc., which are not consistent with this hypothesis, although some have been led by them to conceive that the book was prepared in a later age (by Jeremiah or Ezra), from contemporary documents or from oral traditions. The questions of authorship, of exact date, and of the mode of formation, are however of little consequence in themselves, though they may gratify our curiosity—the authority of the book never having been disputed, and that being the same, if we regard it as an inspired book, in whatever age or by whatever person composed. But the internal evidence seems to us entirely in favour of the contemporary authorship. The narrative is full of natural touches and incidental allusions, which indicate that the writer was personally cognizant of much that he relates; nor is it likely that a writer in a later age would give so much prominence to the history of David, while the annals of subsequent kings are so scantily recorded.

If, therefore, it were even disputed that the work was a contemporary production, in the state in which it has descended to us, it would still be allowed that it had been reduced to its present shape from contemporary materials, which Samuel, Gad, and Nathan are more likely than any other persons of their time to have provided. Besides, a history, manifestly complete in itself, and which comes down to the very verge of David's death without including that event, affords a manifest sign of having been substantially written while that monarch still lived.

The books, as they stand, are among the most popularly interesting in Scripture. They are so rich in lively pictures of character, and descriptions, that in this respect they deviate from exact history, and sometimes become biographical. They also abound in little natural touches, which constitute one of the chief beauties of the narrative. As the principal of these beautiful narrative pieces of the two books, we may indicate the vision of Samuel, in 1 Sam. iii.; the death of Eli, in 1 Sam. iv. 13-22; the anointing of Saul, in 1 Sam. x.; and that of David, in xvi.; and the grief of David for the death of Absalom, in 2 Sam. xviii. 29–33. Not less striking are the various discourses and addresses which are interspered in the course of the history—such as the address of Samuel to the people respecting their demand for a king, and in vindication of his own character, as given in 1 Sam. xii.; that of Abigail to David, to dissuade him from wreaking his threatened vengeance upon the house of Nabal, in 1 Sam. xxv. 24–31; that whereby Nathan made David sensible of the enormity of his crime in the matter of Uriah and Bathsheba, in 2 Sam. xii. 1–12; that of the woman of Tekoah to David, to induce him to recall Absalom, in 2 Sam. xiv. 4–17; that whereby Hushai induced the council of war to reject the advice of Ahithophel, in 2 Sam. xvii. 7–13; and, finally, the impressive words in which the aged Barzillai declined the proffered favours of the king, in 2 Sam. xix. 34–37. There are, also, poetical pieces, which, of their different kinds, are among the most remarkable specimens of Hebrew poesy; namely, the very beautiful song of Hannah, the mother of Samuel, in 1 Sam. ii.; the tender and affecting elegy of David upon the death of Saul and Jonathan, in 2 Sam. i. 19–27; his short but characteristic and striking elegy upon the death of Abner, in 2 Sam. iii. 33–34; and the poem called 'the last words of David,' in 2 Sam. xxiii. which is remarkable not less for the sentiments which it embodies, than for the felicitous images in which it abounds.

The authenticity of the books is open to the full measure of the proof usually adduced. Portions of them are quoted in the New Testament, as 1 Sam. xiii. 14, in Acts xiii. 22; 2 Sam. vii. 14, in Heb. i. 5. References to them occur in other parts of Scripture, especially the Psalms, to which they often afford very interesting historical illustration. Much stress has been laid upon the alleged contradiction which the books contain; these have been considered in the notes, which will, we trust, shew that none of them are incapable of satisfactory explanation.

The books of Samuel contain the history of Samuel's administration as judge, and of the regal government introduced by his mediation, and established in the house of David. This history divides itself naturally into three parts;—1. The history of Samuel's administration as prophet and judge, 1 Sam. i.–xii. 2. The history of Saul's government, and of the early history of David, prospectively anointed king, 1 Sam. xii.–xxxi. 3. The history of David's government, with which the second book is wholly occupied.

The history of the two books covers a space of about 120 years, reckoning from the birth of Samuel to near the end of David's reign: of this the first book occupies eighty years, or from the birth of Samuel to the death of Saul.

There are above a hundred treatises on different portions of the two books of Samuel. The following are the separate commentaries on them, or on the group of historical books in which they are included:—Strigelii, *Comment. in quatuor Libr. Reg. et Paralipp.*, 1591; Ferrarii *Comm. in Libr. Josuæ, Jud., Ruth, Reg. et Paralipp.*, 1609; Willet, *An Exposition upon the First and Second Books of Samuel*, 1614; Drusii, *Annotatt. in Locos diffic. Jos., Jud., et Sam.*, 1618; Sanctii *in quat. Libr. Reg. et Paralipp. Comment.*, 1625; Bonfrère, *Comment. in Libr. quat. Reg. et Paralipp.*, 1643; Guild, *The Throne of David, or an Exposition of the Second Book of Samuel*, 1659; Osiander, *Comment. in* i *et* ii *Sam.*, 1687; Schmidt, *in Libr. Sam. Comment.*, 1697; Hensler, *Erläuterungen des 1 Buch Samuels*, 1795. [*Die Bücher Samuels erklärt, von Otto Thenius*, Leipzig, 1842; part of the *Kurzgefasstes Handbuch* mentioned in the Introduction to Judges, *q. v.*]

CHAPTER I.

1 *Elkanah a Levite, having two wives, worshippeth yearly at Shiloh.* 4 *He cherisheth Hannah, though barren, and provoked by Peninnah.* 9 *Hannah in grief prayeth for a child.* 12 *Eli first rebuking her, afterwards blesseth her.* 19 *Hannah having born Samuel, stayeth at home till he be weaned.* 24 *She presenteth him, according to her vow, to the LORD.*

NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name *was* Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

2 And he had two wives; the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city [1] [2]yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

5 But unto Hannah he gave [3]a worthy portion; for he loved Hannah: but the LORD had shut up her womb.

6 And her adversary also [4]provoked her sore, for to make her fret, because the LORD had shut up her womb.

7 And *as* he did so year by year, [5] [6]when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I better to thee than ten sons?

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.

10 And she *was* [7]in bitterness of soul, and prayed unto the LORD, and wept sore.

11 And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid [8]a man child, then I will give him unto the LORD all the days of his life, and [9]there shall no razor come upon his head.

12 ¶ And it came to pass, as she [10]continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I *am* a woman [11]of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my [12]complaint and grief have I spoken hitherto.

17 Then Eli answered and said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him.

18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more *sad*.

19 ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.

20 Wherefore it came to pass, [13]when the time was come about after Hannah had conceived, that she bare a son, and called his name [14]Samuel, *saying*, Because I have asked him of the LORD.

21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

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[1] Deut. 16. 16.
[2] Heb. *from year to year.*
[3] Or, *a double portion.*
[4] Heb. *angered her.*
[5] Or, *from the time that she, &c.*
[6] Heb. *from her going up.*
[7] Heb. *bitter of soul.*
[8] Heb. *seed of men.*
[9] Num. 6. 5. Judg. 13. 5.
[10] Heb. *multiplied to pray.*
[11] Heb. *hard of spirit.*
[12] Or, *meditation.*
[13] Heb. *in revolution of days.*
[14] That is, *Asked of God.*

22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the Lord, and there abide for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word. So the woman abode, and gave her son suck until she weaned him.

24 ¶ And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child *was* young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, O my lord, *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the Lord.

27 For this child I prayed; and the Lord hath given me my petition which I asked of him:

28 Therefore also I have [15]lent him to the Lord; as long as he liveth [16]he shall be lent to the Lord. And he worshipped the Lord there.

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[15] Or, *returned him, whom I have obtained by petition, to the LORD.*

[16] Or, *he whom I have obtained by petition shall be returned.*

Verse 1. '*Ramathaim-Zophim.*'—It appears from *v.* 9 and ii. 11, that this is the full name of the place more usually known as Ramah; and the comparison of these texts with vii. 17 and with viii. 4, xv. 34, xvi. 13, 19, xviii. 19, 22, 23, xxv. 1, xxviii. 3, will leave little question that this was the same Ramah which afterwards became the ordinary residence of Samuel, and where he died and was buried. The position of this Ramah was early lost sight of by tradition, and in later times it has been confounded with the Ramah of Benjamin, from which it is obviously distinct. Many other conjectures have been offered, but as no satisfactory evidence has been produced in behalf of any one of them, it is not necessary here to discuss their respective claims; and we must be content to regard the site of Samuel's Ramah as still unascertained. See the note on ix. 5.

11. '*There shall no razor come upon his head.*'—This was vowing to make him a Nazarite. See the note on Num. vi. 2. Samuel, as a Levite, was bound to the service of the tabernacle by the mere circumstance of birth: the effect of the vow therefore was only to make his service begin at an earlier age than usual, and to subject him to the restrictions of Nazariteship.

20. '*Called his name Samuel.*'—This name, of Samuel, is a specimen of a large class of Scripture names—of a compound class, one part being the name of the Deity, or, among idolatrous nations, the name of an idol. Samuel means *heard of God:* and as other specimens, representing the whole of this class of names, the following may be indicated:—Adoni-jah, *God is Lord;* Jo-sedech, *God is just;* Eth-baal, a Canaanitish name, the latter part compounded of the name of the idol Baal; Belshazzar, *Bel* (a Babylonish deity) *is ruler, or king;* etc. etc. See the note on 1 Kings xvi. 31.

24. '*Three bullocks.*'—The Septuagint and Oriental versions have, 'a bullock of three years old,' which is probably right, as one only is mentioned in the next verse.

CHAPTER II.

1 *Hannah's song in thankfulness.* 12 *The sin of Eli's sons.* 18 *Samuel's ministry.* 20 *By Eli's blessing Hannah is more fruitful.* 22 *Eli reproveth his sons.* 27 *A prophecy against Eli's house.*

And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

2 *There is* none holy as the Lord: for *there is* none beside thee: neither *is there* any rock like our God.

3 Talk no more so exceeding proudly; let *not* [1]arrogancy come out of your mouth: for the Lord *is* a God of knowledge, and by him actions are weighed.

4 The bows of the mighty men *are* broken, and they that stumbled are girded with strength.

5 *They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

6 [2]The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up.

8 He [3]raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the Lord's, and he hath set the world upon them.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10 The adversaries of the Lord shall be broken to pieces; [4]out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give

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[1] Heb. *hard.*

[2] Deut. 32. 39. Tob. 13. 2. Wisd. 16. 13.

[3] Psalm 113. 7.

[4] Chap. 7. 10.

strength unto his king, and exalt the horn of his anointed.

11 And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest.

12 ¶ Now the sons of Eli *were* sons of Belial; they knew not the LORD.

13 And the priest's custom with the people *was*, *that*, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand;

14 And he struck *it* into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat [5]presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay;* but thou shalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

18 ¶ But Samuel ministered before the LORD, *being* a child, [6]girded with a linen ephod.

19 Moreover his mother made him a little coat, and brought *it* to him from year to year, when she came up with her husband to offer the yearly sacrifice.

20 ¶ And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the [7]loan which is lent to the LORD. And they went unto their own home.

21 And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that [8]assembled *at* the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for [9]I hear of your evil dealings by all this people.

24 Nay, my sons; for *it is* no good report that I hear: ye make the LORD's people [10]to transgress.

25 If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

26 And the child Samuel grew on, and was in favour both with the LORD, and also with men.

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and [11]did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore kick ye at my sacrifice and at mine offering, which I have commanded *in my* habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see [12]an enemy *in my* habitation, in all *the wealth* which *God* shall give Israel: and there shall not be an old man in thine house for ever.

33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die [13]in the flower of their age.

34 And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

35 And I will raise me up a faithful priest, *that* shall do according to *that* which *is* in mine heart and in my mind: and I will build

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[5] Heb. *as on the day.* [6] Exod. 28. 4. [7] Or, *petition which she asked*, &c. [8] Heb. *assembled by troops.* [9] Or, *I hear evil words of you.*
[10] Or, *to cry out.* [11] Levit. 10. 14. [12] Or, *the affliction of the tabernacle, for all the wealth which God would have given Israel.*
[13] Heb. *men.*

him a sure house; and he shall walk before mine Anointed for ever.

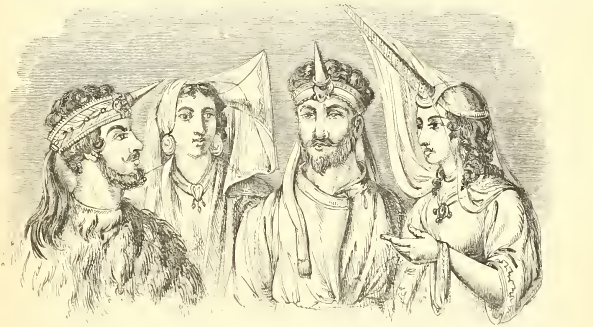
36 And it shall come to pass, *that* every one that is left in thine house shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, [14]Put me, I pray thee, into [15]one of the priests' offices, that I may eat a piece of bread.

[14] Heb. *Join.*

[15] Or, *somewhat about the priesthood.*

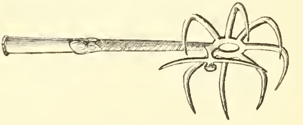
Verse 1. '*Mine horn is exalted.*'—This expression often occurs in the Bible; and doubtless the reference, here and in other such passages, is to the horn as a general symbol of power and glory, as being the chief instrument of strength and defence to the animals which possess it. It is however remarkable that, whether this were formerly the case or not, some of the women in Syria do wear a sort of horn upon their heads. This is particularly the case among the Druses of Lebanon, speaking of whom Dr. Macmichael observes, 'One of the most extraordinary parts of the attire of their females is a silver horn, sometimes studded with jewels, worn on the head in various positions, *distinguishing their different conditions.* A married woman has it affixed to the right side of the head, a widow on the left, and a virgin is pointed out by its being placed on the very crown; over this silver projection the long veil is thrown, with which they so completely conceal their faces, as rarely to have more than one eye visible' (*Journey*, p. 251). Colonel Light gives a similar description, and adds that the horn is a tin or silver conical tube, about twelve inches long, and about the size of a common post-horn. The wife of the emir was distinguished by a gold horn enriched with precious stones. Buckingham saw a similar horn in use among the Christian women at Tyre; and we have ourselves observed a precisely analogous ornament worn by the women at Twer and other places in Russia.

The cut which we introduce affords examples of these remarkable appendages, and also contains, after Bruce, two portraits of Abyssinian chiefs, shewing the horn which such persons attach to their heads, which practice seems founded on the idea of power, and particularly military power, attached to that symbol. They therefore illustrate rather the *idea* than anything else; for there does not appear much reason to conclude that the Hebrew chiefs or military commanders assumed a similar mark of distinction, although there is something remarkable in the fact that the false prophet Zedekiah 'made him horns of iron;' and said to Ahab, to encourage him in his expedition against the Syrians, 'with these shalt thou push the Syrians, until thou hast consumed them' (1 Kings xxii. 11). These 'horns' attracted the particular attention of Bruce in a cavalcade, when he observed that the governors of provinces were distinguished by this head-dress. It consists of a large broad fillet, tied behind, from the centre of which is a horn, or conical piece of silver gilt, about four inches long, and in its general appearance very much resembling a candle-extinguisher. It is called *kirn* (just the same word in the Hebrew, קֶרֶן *keren*); and is only worn at reviews, or parades, after a victory. The peculiar manner in which the wearers are obliged to hold their heads, when bearing this ornament, to prevent it from falling forward, agrees remarkably with the text.



HORN HEAD DRESSES.

14. '*All that the fleshhook brought up the priest took for himself.*'—This evidently refers to the peace offerings, of which the fat only was consumed on the altar; the breast and shoulder belonged to the priest, and the rest was allowed to the offerer, with which to entertain his friends and to feast the poor. The sense therefore here is that Eli's sons, not content with the liberal portion which fell to their share, claimed to have a portion of that which remained with the offerer, and with which he was preparing



SACRIFICIAL HOOK.

his feast. It is a conjecture of Michaelis that this new right of the priests may have arisen from the circumstance that, according to the Mosaic ordinance, they were invited to the offering feasts, and that when they either could not or would not accept the invitation, a dish was out of civility sent home to them; and, in process of time, as has often happened, this courtesy was converted into a right.

15. '*Give flesh to roast for the priest.*'—This was another course still more offensive. Legally, the sacrifice could not be disposed of before the fat parts had been offered on the altar; that is, the Lord's portion was to be offered in the first instance. For this there appear to have been two reasons; one was, that they thus secured an opportunity of obtaining more choice pieces than could be obtained by the chance insertion of the flesh-hook into the boiler afterwards; and another, that they liked roast meat better than boiled. They are not singular in this preference. In the East, meat as simply boiled, is not much used or liked, although boiled often with their pillaus, or messes of boiled rice. This prejudice against meat simply boiled is stronger in India than even in Western Asia. Mr. Roberts, in his note on Lev. viii. 31, states that the Hindoos would almost as soon eat the flesh of a living animal as of meat that has been boiled. It is always either roasted or made into curry, or prepared with spices; and the Mohammedans of India who have made the pilgrimage to Mecca, relate it as a very wonderful thing that boiled meat is there sold. In the text just referred to, and in Num. vi. 19, there seems to be a direction that the portion of the priests should be boiled; and if so, this appears to render the offence the greater in demanding meat for roasting. Or it may be that, as the legal portion of the priests was to be boiled, they were anxious to have some additional parts which might be roasted. Was there any ulterior design, in the direction to boil the meat of sacrifices not consumed on the altar? The meat left to the priests or offerers is always *roasted* in heathen sacrifices.

32. '*There shall not be an old man in thine house for ever.*'—We should understand this perhaps as implying simply the calamity of untimely deaths in the family. But it implied something more among the Hebrews, with whom age was so much respected, as it is still in most eastern nations, that the continual absence of age in a family would alone lower its claims to that dignity and respect which attend the presence of aged men. Under this combination of ideas, it is, in the East, considered a most venomous curse for one to wish that the family of another may never furnish old men; and nothing can imply, according to the feeling of the speaker, more commiseration on the one hand, or more disrespect on the other, than to say that a particular family has contained no old men for many generations.

CHAPTER III.

1 *How the word of the LORD was first revealed to Samuel.* 11 *God telleth Samuel the destruction of Eli's house.* 15 *Samuel, though loth, telleth Eli the vision.* 19 *Samuel groweth in credit.*

AND the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; *there was* no open vision.

2 And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not see;

3 And ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep*;

4 That the LORD called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 [1]Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of [2]every one that heareth it shall tingle.

12 In that day I will perform against Eli all *things* which I have spoken concerning his house: [3]when I begin, I will also make an end.

13 [4] [5]For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves [6]vile, and he [7]restrained them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the

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[1] Or, *Thus did Samuel before he knew the LORD, and before the word of the LORD was revealed unto him.*
[2] 2 Kings 21. 12. [3] Heb. *beginning and ending.* [4] Or, *And I will tell him, &c.* [5] Chap. 2. 29; 30, 31, &c. [6] Or, *accursed.*
[7] Heb. *frowned not upon them.*

Lord. And Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that *the LORD* hath said unto thee? I pray thee hide *it* not from me: God do so to thee, and [8]more also, if thou hide *any* [9]thing from me of all the things that he said unto thee.

18 And Samuel told him [10]every whit, and hid nothing from him. And he said, It *is* the Lord: let him do what seemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground.

20 And all Israel from Dan even to Beer-sheba knew that Samuel *was* [11]established *to be* a prophet of the Lord.

21 And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord.

[8] Heb. *so add.* [9] Or, *word.* [10] Heb. *all the things*, or, *words.* [11] Or, *faithful.*

Verse 1. '*The child Samuel ministered unto the Lord.*'—Josephus says that Samuel was, at this time, about twelve years of age. His ministry doubtless consisted of such Levitical duties as at his age he was capable of performing. It is perhaps scarcely necessary to explain that the transactions of this chapter did not take place *in* the tabernacle. It is evident that at a proper distance around this fabric were established such tents, cells, or other dwellings, as were requisite for the accommodation of the priests and Levites engaged in the sacred ministrations, and in which were also deposited the utensils employed in the services of the tabernacle. It seems as if Samuel lodged in some part of Eli's abode, or of one next or near to it; as it is evident that he was within call, or he would not else have supposed that Eli had called him. Indeed, as the lad was thus within call, and appears to have been accustomed to the call, we may infer that part of his duty consisted in some degree of personal attendance upon the high-priest. It is very probable that the remarkable circumstances of his birth led Eli to feel such a peculiar interest about the young Samuel, as might induce him to take him under his immediate care and protection.

CHAPTER IV.

1 *The Israelites are overcome by the Philistines at Eben-ezer.* 3 *They fetch the ark, to the terror of the Philistines.* 10 *They are smitten again, the ark taken, Hophni and Phinehas are slain.* 12 *Eli at the news, falling backward, breaketh his neck.* 19 *Phinehas' wife, discouraged in her travail with I-chabod, dieth.*

And the word of Samuel [1] [2]came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array against Israel: and when [3]they joined battle, Israel was smitten before the Philistines: and they slew of [4]the army in the field about four thousand men.

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to day before the Philistines? Let us [5]fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth *between* the cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

5 And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing [6]heretofore.

8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, [7]as they have been to you: [8]quit yourselves like men, and fight.

10 ¶ And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken; and

[1] Or, *came to pass.* [2] Heb. *was.* [3] Heb. *the battle was spread.* [4] Heb. *the array.* [5] Heb. *take unto us.* [6] Heb. *yesterday*, or, *the third day.* [7] Judg. 13. 1. [8] Heb. *be men.*

the two sons of Eli, Hophni and Phinehas, [9]were slain.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and [10]his eyes [11]were dim, that he could not see.

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he said, What [12]is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

19 ¶ And his daughter in law, Phinehas' wife, was with child, *near* [13]to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains [14]came upon her.

20 And about the time of her death, the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, [15]neither did she regard *it*.

21 And she named the child [16]I-chabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.

22 And she said, The glory is departed from Israel: for the ark of God is taken.

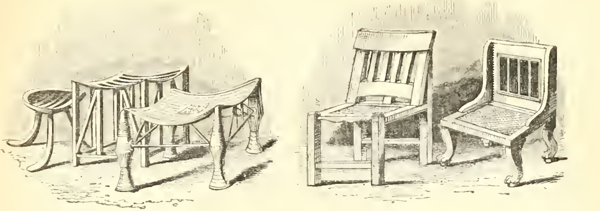
[9] Heb. *died.*
[10] Chap. 3. 2.
[11] Heb. *stood.*
[12] Heb. *is the thing?*
[13] Or, *to cry out.*
[14] Heb. *were turned.*
[15] Heb. *set not her heart.*
[16] That is, *Where* is *the glory?* or, there is *no glory.*

Verse 1. '*Ebenezer . . . Aphek.*'—The name *Ebenezer* is here mentioned proleptically, as it was not given to the spot till the occasion mentioned in chap. vii. 12 (see the note there). The Aphek is probably the same as the Aphekah, enumerated among the towns in the mountains of Judah in Josh. xv. 53. As the two places were obviously at no great distance from each other, and as Ebenezer was on the northern border of Judah, we are obliged to place Aphek also towards the northern frontier, and (if it be the same as Aphekah) among the central mountains of the country—perhaps on their western declivities—because to place Aphek, as it usually is placed, away eastward between the central mountains and the Dead Sea, is incompatible with that proximity to Ebenezer which the present chapter assigns.

3. '*Let us fetch the ark.*'—This very unhappy idea seems to have been borrowed by the Israelites from their neighbours; as we know that some of the ancient idolaters carried their idols or most sacred symbols with them in their wars, under the apparent idea that the efficient power of their gods was more concentrated, or more intense, in association with their images or symbols. In fact, the Israelites seem to have had the same notion of the matter as that which the Philistines themselves manifested when they heard the news.

8. '*Woe unto us!*'—The ancient systems of idolatry had 'gods many and lords many.' The nations did not deny that the gods which others worshipped were gods, or that the worship rendered to them was right. They did not limit the number of the gods; but they thought that among them all there were some who took particular nations under their peculiar care and protection, and who were therefore entitled to pre-eminent worship from the protected nation. This is the origin of national gods. Perhaps no ancient nation denied that the Jehovah of the Jews was *a* god; but He alone claimed to be *the only* God, and this claim they denied. So now, the Philistines fully allow Jehovah to be a god, and a powerful god—but not considering him to be the only god, they were not deterred from fighting against him (as they understood), trusting that their own national god or gods might yet deliver them from the national God of the Hebrews. To correct the notions of the Israelites, which tended to limit and localize his power, the Lord allowed the ark to be taken; but when it had been captured, he neglected not to vindicate his own honour upon the exulting Philistines and their supposed triumphant god.

18. '*He fell from off the seat . . . . and his neck brake.*'—Eli therefore sat on an elevated seat. Seats from which even a man old and heavy could fall and injure himself, are not now employed in the East, and do not appear to have been in use among the Hebrews. Eli's seat would appear to have been a sort of throne-seat, peculiar to him as a mark of his dignity. Indeed the word (כִּסֵּא or כִּסֵּה) is never used but to denote the seat of some dignified person, as of a king, high-priest, judge, or prophet, as may be seen by comparing the following passages in which it occurs—2 Sam. vii. 13; 1 Kings x. 19; 2 Kings iv. 10; 1 Chron. xxii. 10; Job xxvi. 9; Ps. cxxii. 5; Neh. iii. 7. It includes therefore the throne, and all raised seats of authority. From the absence of any mention of other than such seats, as well as from many direct intimations, it appears sufficiently probable that the Israelites sat, as the Orientals now do, on mats, rugs, etc., laid upon the ground, or, indeed, seated themselves on the bare ground. But from the frequent allusion to a *seat* in a *definite* sense, it is clear that the Israelites had the use of chairs or stools, and consequently that they sat less exclusively upon the ground, or on mats, carpets, and cushions placed on the ground, than do the modern Orientals. This indeed is also shewn by the mention of 'sitting on the ground' as a *distinctive* act; for it would not be such if the people always sat on



Ancient Egyptian Seats.

the ground, or if they did not often sit on raised seats. In the present case, Eli manifestly sat on a raised seat, and probably on one that had no back, for it was by falling *backward* that he broke his neck. Upon the whole, on this rather curious subject of domestic antiquities, it seems possible to collect that the practice of the Hebrews, instead of being limited to an identity with the existing usages of Asia, offered something of that variety which certainly existed in Egypt, and which combined the several usages which Europe and Asia now offer. The various postures of sitting on the ground now observed in the East—and which we will on another occasion separately notice—are all exhibited in the Egyptian sculptures and paintings, but appear chiefly to have been assumed by the common people, and in the presence of superiors. But they had also stools, chairs, fauteuils, couches, sofas, ottomans, footstools, in as great a variety as our own or any other modern European country can offer. But, although Solomon probably had most of these, yet before his time, and among the people generally at *any* time, we do not suppose that the Hebrews refined this matter to the same extent as the Egyptians, and therefore we have derived our present illustrations from the ruder forms of the chairs and stools in use among that people. Of these, not merely representations, but actual specimens, have been found, and are among the most curious articles in the Egyptian Room of the British Museum. There are other examples in different collections. With respect to this class of subjects, Sir J. G. Wilkinson states that (speaking first of the *chairs*) they are of an inferior description to those represented in the sculptures, as compared with which they are deficient both in elegance of form and in the general style of their construction. The seat is only from eight to fourteen inches high. In some the seat is of wood, in others of interlaced strings or leathern thongs, in appearance, as well as in rank, not very unlike our own rush-bottomed chairs; and, among the Egyptians, they probably belonged to persons of inferior station, or to those rooms which were set apart for casual visitors.

Some of the chairs in use among the Egyptians were on the principle of our camp-stools, furnished with a cushion, or covered with the skin of a leopard or other animal, which could easily be removed when the chair was folded up, and it was not unusual to make other seats, and wooden head-stools or pillows, in the same manner. They were adorned in various ways, being bound with metal plates, or inlaid with ivory or foreign woods; and, even in some ordinary chairs, sycamore, or other native wood, was painted to imitate that of a more rare and valuable quality. The seat was frequently of leather, painted with flowers or fancy devices; and (as already remarked) the figure of a captive or of a conquered foe was frequently represented at the side or among the ornaments of a chair. Sometimes the seat was formed of interlaced work of string, carefully and neatly arranged, which, like our Indian cane chairs, appears to have been particularly adapted for a hot climate; but over this even they occasionally placed a leathern cushion, painted in the manner already mentioned.

Most of the chairs and stools were about the ordinary height of those now used in Europe, the seat being nearly in a line with the bend of the knee; but others were very low; while chairs of state or thrones were so high as to require the addition of a foot-stool: but the higher class of seats must be reserved for a distinct notice. The skill of the Egyptian cabinet-makers had, even in the early era of Joseph, already done away with the necessity of uniting the legs with bars. Stools, however, and more rarely chairs, were occasionally made with these strengthening members, as is still the case in our own country. The stools used in the saloons were of the same style and elegance as the chairs, and often only differed from them in the absence of a back. Some of a more ordinary kind had solid sides, and were generally very low; and others with three legs, not unlike those among the peasants of England, were used by persons of inferior rank.

Such were some of the commoner forms of the seats which the Egyptians offered to the imitation of the Hebrews. To what precise extent they were imitated, it is impossible to say; although that the Hebrews had to a certain extent seats framed on similar principles seems unquestionable. We shall soon have occasion to point out obvious imitations of the higher class of Egyptian seats by King Solomon.

CHAPTER V.

1 *The Philistines having brought the ark into Ashdod, set it in the house of Dagon.* 3 *Dagon is smitten down and cut in pieces, and they of Ashdod smitten with emerods.* 8 *So God dealeth with them of Gath, when it was brought thither:* 10 *and so with them of Ekron, when it was brought thither.*

And the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon *was* fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again.

4 And when they arose early on the mor-

row morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands *were* cut off upon the threshold; only [1]*the stump of* Dagon was left to him.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

6 ¶ But the hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and smote them with [2]emerods, *even* Ashdod and the coasts thereof.

7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 ¶ They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was *so*, that, after they had carried it about, the hand of the Lord was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

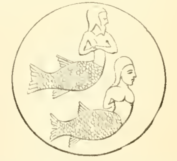
12 And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

[1] Or, *the fishy part.*

[2] Psalm 78. 66.

Verse 1. '*Ashdod.*'—This town, called also *Azotus*, and now *Shdood* or *Ezdoud*, was the capital of one of the five Philistine states; as one of these, it was situated between Ekron on the north and Askelon on the south. It was nearer to the sea than the former, but not so near as the latter, which seems to have been the only one of the five that stood close out to the shore. Ashdod appears to have been famous above all the towns of this country for its strength. It was, however, taken by Uzziah, king of Judah, who dismantled it and built towns in the territory (2 Chron. xxvi. 6). It must, however, have been afterwards again fortified, as we find it sustaining repeated sieges from the Assyrians and Egyptians, who seem to have coveted it greatly as a frontier town. Herodotus mentions that the Egyptian king Psammetichus, besieged it for twenty-nine years (in the time of Manasseh, king of Judah), being the longest siege any city was known to have sustained. The town was ultimately demolished by Jonathan the Jewish prince, whose brother, the famous Judas Maccabæus, had been slain on 'Mount Azotus.' It was rebuilt under the Romans, and in the New Testament is mentioned as the place to which the evangelist Philip went after he had baptised the Ethiopian eunuch (Acts viii. 40). It became the seat of a bishopric in the early ages of Christianity; and continued to be a neat town in the time of Jerome. It is at present an inconsiderable place, surrounded by a wall in which there are two gates; the most conspicuous object being a mosque in the centre of the town, above which rises a very beautiful minaret. There does not appear to be any ruin, properly speaking; but the town contains abundant fragments of marble columns, capitals, cornices, etc. It stands on the summit of a grassy hill, around which the ground is beautifully undulated, and covered with luxuriant pasture. See the *Travels* of Sandys, Captains Irby and Mangles, Dr. Richardson, Pliny Fisk, etc.

2. '*Dagon.*'—This was the tutelary deity of the Philistines, and, as such, is frequently mentioned in the Scriptures. There has been considerable discussion about the form, sex, and identity of this idol. The common opinion is that it was represented half human and half fish—that is, with a human bust and fish-like termination; and the more the subject has been investigated, the more reasonable this conclusion appears. The figures of such beings are represented on medals of Philistine towns; ancient writers speak of such deities as worshipped in the same towns; the essential part of the word Dagon, *dag* (דַג) means a fish, in Hebrew; and the text itself of verses 4, 5, favours the same conclusion, for it is said, that when the image fell before the ark of God, its head and hands were broken off, and only the דָגוֹן *dagon*, or *fish*, remained. We think this evidence outweighs all that has been adduced to show that *dagan* meant 'wheat' in the Phœnician language, and that Dagon was the Phœnician god of agriculture. The Philistines, moreover, were not the same people as the Phœnicians. It might be possible indeed to combine both notions, by supposing that this Dagon was a deified mortal, who had come in a ship to the coast, and had taught the people agriculture and other useful arts; and that, as with the Oannes of the Chaldeans, his maritime arrival was figured by a combination in his images of the human and fishy nature. In Sir William Ouseley's Miscellaneous Plate (xxi.) there is, as copied from a Babylonian cylinder, a representation of what seems to be this Oannes, as a bearded personage, fish from the waist



downward. In fact, there were many of these personages who came from the sea to instruct men in arts, and who were deified as men-fish. One of these was called Odakon (Ὠδάκων), whom Selden regards as this fish-god Dagon.

The Dagon of the Scriptures seems to have been represented of the male sex; whereas the statements of the ancient writers, as well as the medals, represent the idol worshipped by the Philistines as a female in the human part. From this difference we must infer, either that the same being was represented sometimes as a male, and sometimes as a female; or else we may allow that the female was a distinct deity, and must then speak of her merely as affording a kindred illustration, shewing the fishy idolatries of the Philistines, and the probability that Dagon, even if not the same being, was represented under a similar form. In point of fact, the difference of sex does not essentially affect the question of identity: for there was little consistency in the sexes which the ancient idolaters assigned to their gods, many of whom they made of either sex, or of neither, according to their minds. In common history, the Philistine idol is spoken of under the names of Derceto, Athara, and Atargatis, but most usually the first, which is evidently a Syriac name by its termination. Diodorus relates, that near the city of Askelon in Syria, there was a deep lake abounding with fish, not far from which stood a temple dedicated to a famous goddess, called by the Syrians Derceto She had the head and face of a woman, but the rest of the body was that of a fish. He then proceeds to relate her fable, which amounts to this, that Derceto, having given birth to a daughter (who was the famous Semiramis), killed its father, exposed the child, and threw herself into the lake, where she was changed into a fish. The historian adds that on this account the Syrians ate no fish, but rather adored them as gods; and for this reason also Derceto was represented under the form we have described. Ovid alludes obviously to the same fable as believed by the Philistines:—

> 'And knew not whether she should first relate
> The poor Dircetis and her wondrous fate.
> The Palestines believe it to a man,
> And show the lake in which her scales began.
> *Metam.* lib. iv. (EUSDEN.)

It is remarkable, in connection with what we have already said, that the same poet assigns a Babylonian origin to this fable.

Lucian (*De Dea Syria*) also states that he had seen this idol represented in Phœnicia (Philistia) as a woman with the lower half fish; but adds, that at Hierapolis (in Syria), where she was worshipped, her statue was in a female form throughout. He adds, however, that some thought this temple dedicated to Juno; and that it was built by Deucalion, after his escape from the flood, as a memorial of the waters of the Deluge having escaped through a fissure in the earth, over which the temple was built, and into which the worshippers on certain days poured water. This is remarkable for the corroboration it affords to the view entertained by those who think that the mythology of Derceto was founded, partly at least, on traditionary accounts of the deluge.

The consecration of fish and the abstinence from eating them, is attested by many writers besides those we have quoted, and seems referred to in the prohibition of fish-idolatry by Moses. It was not only a Syrian but an Egyptian practice. Lakes or ponds of tame consecrated fish, like that which Diodorus mentions at Askelon, were common in other parts of Syria: and it was firmly believed that whoever ate the fish would be punished, by the goddess to whom they were consecrated, with fatal diseases in the liver and bowels. The custom is, in some degree, still kept up in Western Asia, where lakes full of tame fish are consecrated to the Mohammedan saints and venerable persons. Thus there is connected with the mosque of Abraham, at Urfah (supposed 'Ur of the Chaldees'), a lake stocked with fish consecrated to him, and which no Moslem would on any account molest, much less eat. So also at Shiraz, in the garden containing the tomb of Saadi, there is a fountain abounding with fish, some said to be decorated with gold rings, to molest which is considered an act of sacrilege, which the poet himself would not fail to avenge, and which the local authorities do not neglect to punish severely. Banier's *Mythology and Fables Explained*, B. vii.; Jahn's *Biblische Archaeologie;* Creuzer's *Symbolik;* Ouseley's *Travels*, vol. i. Appendix, No. 13. [On Assyrian Dagon, see APPENDIX, No. 29.]

5. '*Nor any that come into Dagon's house, tread on the threshold.*'—Prostration at the threshold, in the East, implies the highest homage and reverence for the presence that dwells within: hence Dagon was brought into an intelligible posture of humiliation before the ark of God. In the East, particularly in Persia, the attention paid to the threshold of holy places and the palaces of royalty, is very observable, and tends to illustrate strikingly the text before us, as well as that in Ezek. xliii. 8; in which God complains that his holy name had been defiled by 'their setting of their threshold by my thresholds,' by which we understand, that idols being placed within his temple, or their thresholds approximated to or identified with his threshold, the acts of homage there performed by worshippers, were shared or appropriated by them, instead of being given to Him only. In Persia, the mosques consecrated to eminent saints therein entombed, are never entered without previous prostration at the threshold. Thus in front of the highly venerated mausoleum of Fatima at Koom, are inscribed the words: 'Happy and glorious is the believer who shall reverently prostrate himself with his head on the threshold of this gate, in doing which he will imitate the sun and the moon.' So also, at the mausoleum of Sheikh Seffi at Ardebil, Morier (vol. ii. p. 254) observes, 'Here we remarked the veneration of the Persians for the threshold of a holy place; a feeling which they preserve in some degree even for the threshold of their houses. Before they ventured to cross it they knelt down and kissed it, while *they were very careful not to touch it with their feet.* In writing to a prince, or a great personage, it is common for them to say, "Let me make the dust of your threshold into *surmeh* (collyrium) for my eyes."'

6. '*Smote them with emerods.*'—This disease (עֳפָלִים *aphalim*) is the same that is mentioned in Deut. xxviii. 27. Some believe this to mean the dysentery; and Jahn, after Lichtenstein, is of opinion that the disorder arose from the bites of the *venomous solpagus*, which occasion swellings attended with fatal consequences. He supposes that these large vermin (of the spider class) were, by the special providence of God, multiplied in extraordinary numbers, and, being very venomous, were the means of destroying many individuals. But, after all, we incline to prefer the common opinion, that the disease was the hæmorrhoids, or bleeding piles, in a most aggravated form. It was by diseases affecting such parts of the body as the text indicates, that the gods were thought, in ancient times, particularly to punish offences against themselves; and therefore such a disorder would the more readily lead the Philistines to conclude that their calamity was from Him whose indignation had already been testified by the destruction of their idol.

CHAPTER VI.

1 *After seven months the Philistines take counsel how to send back the ark.* 10 *They bring it on a new cart with an offering unto Beth-shemesh.* 19 *The people are smitten for looking into the ark.* 21 *They send to them of Kirjath-jearim to fetch it.*

AND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.

4 Then said they, What *shall be* the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philistines: for one plague *was* on [1]you all, and on your lords.

5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought [2]wonderfully among them, [3]did they not let [4]the people go, and they departed?

7 Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him *for* a trespass offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to Beth-shemesh, *then* [5]he hath done us this great evil: but if not, then we shall know that *it is* not his hand *that* smote us; it *was* a chance *that* happened to us.

10 ¶ And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, *and* went along the highway, lowing as they went, and turned not aside *to* the right hand or *to* the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And *they of* Beth-shemesh *were* reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see *it*.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where *there was* a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD.

16 And when the five lords of the Philistines had seen *it*, they returned to Ekron the same day.

17 And these *are* the golden emerods which the Philistines returned *for* a trespass offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one;

18 And the golden mice, *according to* the number of all the cities of the Philistines *belonging* to the five lords, *both* of fenced cities, and of country villages, even unto the [6]great *stone of* Abel, whereon they set down the ark of the LORD: *which stone remaineth* unto this day in the field of Joshua, the Beth-shemite.

19 ¶ And he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

20 And the men of Beth-shemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us?

21 ¶ And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, *and* fetch it up to you.

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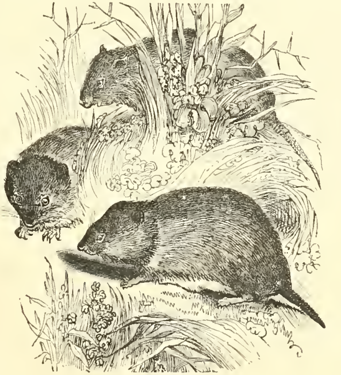
[1] Heb. *them*.
[2] Or, *reproachfully*.
[3] Exod. 12. 31.
[4] Heb. *them*.
[5] Or, *it*.
[6] Or, *great stone*.

Verse 4. '*Five golden emerods, and five golden mice.*'—It was a prevalent custom among the ancient idolatrous nations to offer to the god from whom they expected, or to whom they attributed, the cure of their diseases, a representation, in metal or otherwise, of the parts affected, of the disease itself, or of the means of cure. The temples of Æsculapius and of other gods supposed to have the care of man's health, were crowded with such representations. Some learned men conceive that the idea of this practice was derived from a tradition of the brazen serpent set up by Moses, and which was instrumental in curing those who, being bitten by living serpents, looked upon it. This serpent, it will be remembered, was afterwards preserved in the sanctuary. And, as in the present case, not only were the gods propitiated by such offerings, or thanked for their supposed assistance with respect to diseases: but such representations were offered with reference to every kind of deliverance or prosperity, acknowledged or desired. Thus emancipated slaves offered their chains, and those delivered from shipwreck offered to Neptune tablets bearing a representation of the event. On this principle the Philistines sent not only the images of their emerods, with reference to their disease, but also images of the 'mice' which marred their land. These usages, which are not unknown in Roman Catholic countries, subsist now to the fullest extent in India. Tavernier mentions that whenever a pilgrim comes to a pagoda to be cured of a distemper, he fails not to bring with him as an offering to the god, a representation of the part affected, in gold, silver, or copper, according to his means (*Travels*, ii. 92). But a more interesting account has been given by Mr. Roberts, who also furnishes wood-cut representations of some of these votive offerings. From his account it seems that the temple of Kattaragam (sacred to Scandan) is particularly famous for the cures which have been performed there, and which is therefore crowded with votive offerings of all descriptions, and which is resorted to by persons suffering from all kinds of diseases, some of whom have walked or been carried thither from an immense distance. The offered images are usually of silver, and, judging from the fac-similes given, are of very horrid execution. These are full figures, as of a boy with a large belly, etc.; but representations of separate members are also given, as of eyes, ears, mouths, noses, etc. And not only are images of living objects represented, but those of articles in common use: as the head of a spear or arrow, either to ensure success in the chase, or to commemorate some distinguished act which the original had executed: a model of a hut, given perhaps by a poor man, who sought blessing and protection upon one he was about to build: a still and a pair of bellows, presented probably by a person who was about to commence the distillation of arrack, and wished to ensure success upon his undertaking. Such facts as these enable us clearly to perceive what the Philistines had in view by their trespass-offering of emerods and mice.

— '*Mice.*'—The original word is עַכְבָּר *akbar*, which besides in this chapter is only found in Lev. xi. 29, and Isa. lxvi. 17. Since Bochart it has been usual to identify this animal with the *Jerboa*, or jumping-mouse of Syria and Egypt. The radical meaning of the word denotes a field-ravager, one that devours the produce of agriculture. It might therefore be applicable to several kinds of rodentia, and the probability seems to be that it comprehended such of them as were most destructive to the labours of the husbandman. It may therefore have included the Jerboa, which is perhaps denoted in Isa. lxvi. 17 (see the Note there); but in the present chapter it appears rather to designate the short-tailed field-mouse, which is still the most destructive animal to the harvests in Syria, and is most likely the species noticed in antiquity and during the Crusades; for had it been the jerboa, which in shape and action resembles a miniature kangaroo, we should have expected the writers in the time of the Crusades to have mentioned the peculiar form of the destroyer, which was then unknown in Western Europe; and that this was not done, argues that the ravagers were of a species and appearance familiarly known to the Latin nations. These therefore were probably the 'mice,' not only of the present chapter, but which, in conjunction with the locusts, destroyed in the beginning of the twelfth century *all* the crops for four successive years (*Gesta Dei per Francos*, p. 823). Burckhardt also acquaints us that the province of Hamah (*Hamath*) is the granary of Northern Syria, but never yields more than ten for one, 'chiefly in consequence of the immense numbers of mice, which sometimes wholly destroy the crops.' Afterwards he repeats the same statement with reference to the crops of the Haouran. Unfortunately he did not see the animal, and we incline



Short-tailed Field-mouse.

to think that *different* field-mice may be intended, of which the one under notice is the most abundant and most destructive. However, the predominance in numbers and injuriousness here ascribed to the short-tailed field-mouse is by no means peculiar to Palestine. The notorious devastations in the young plantations of the Dean and New Forests in 1812, 1813, were chiefly by this destructive arvicole, which was found to be fifty to one as compared to its long-tailed congener. In the former of these forests 30,000 (of both species) were caught in the year ending March, 1814, besides that a much larger number were taken from the pitfalls, by various animals and birds. [Appendix, No. 30.]

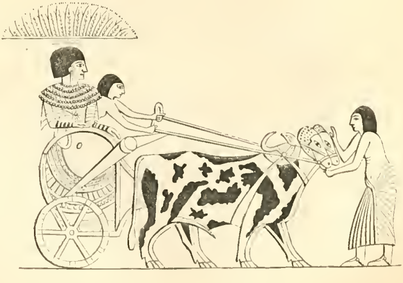
These animals collectively commit dreadful havoc in the cultivated fields in those years when there is little or no frost in winter. For this reason the Bedouins and peasants are encouraged to destroy them by a price upon the head of every one produced dead. It is remarkable that the *Jerboa* is very rarely found among the animals produced for this premium. Some have thought this the mouse (that is, the field-mouse) of the Scriptures. The greater numbers and more extensive ravages of the short-tailed field-mouse may render this doubtful; and that it is not, as others think, the *shaphan* of the sacred books, we have had an opportunity of shewing under Lev. xi. 5.

8. '*Take the ark of God, and lay it upon the cart.*'—Bishop Cumberland makes the following remark upon a passage in Sanchoniatho, respecting the Agrotis, who, it is said, had a much worshipped statue, and a temple, carried about by one or more yoke of oxen, in Phœnicia. 'Methinks I see something like this in the advice of the priests of the Philistines, successors to the old Phœnicians in their religion and abode, to send back the ark of God upon a new cart drawn by two milch-cows. This ark was the epitome of the tabernacle, or moveable temple of God: a like temple was that of Moloch, and of his Star Chiun (Amos v. 26), or Remphan, whereof St. Stephen says (Acts vii. 43), that the Israelites carried them in the wilderness to bow unto or worship.'

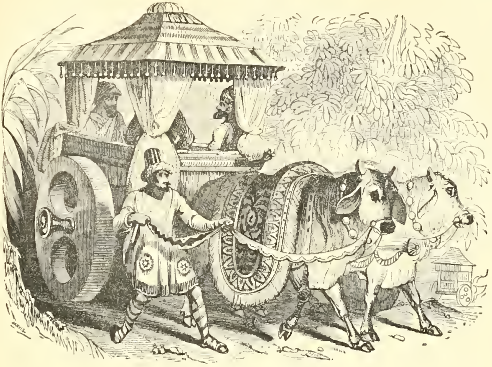
10. '*Took two milch kine, and tied them to the cart.*'—That the Philistines thought of placing the ark on a *car*, to be drawn by oxen, shews that vehicles drawn by such animals were in use among them, at least in their sacred processions. There is nothing of the kind among the Egyptians. *Their* religious processions were walking processions, and by water,—that is to say, as all their towns were along the Nile, their religious progresses from one place to another were by that river, the short distances to and from which they walked, bearing their arks, their idols, and their implements of religious service. The Jews had no religious processions after they became a settled people, unless it were in the removals of the ark; which removals resulted from circumstances, for it was *intended* to be stationary. It was indeed not unlawful to take the ark to the wars; but the only instance in which this is recorded to have been done, was when it was taken by the Philistines. In the Wilderness the ark was carried on the shoulders of the Levites, as were the other more sacred utensils of the tabernacle; but the fabric itself, and its heavier furniture, were placed on cars or waggons *drawn by oxen.* The ark itself was never thus conveyed, except on the various stages of its return from the Philistines. For the Israelites, observing that those people had in this manner transported it safely, continued its removal in the same manner, until the consequences that ultimately ensued reminded them of the more proper method.

Among the Egyptians, horses appear to have been invariably employed for draught, whether in chariots of war or peace. But, although they had not themselves the custom, their sculptures coincide with the Scriptures in manifesting the use of oxen or kine for draught by other nations. An instance, from this source, has been given in this work, under Gen. xlv., and another from the same source is now introduced. Indeed, all the examples adduced in the former instance to illustrate the subject of *carts*, apply to the present, since all the carts there represented from ancient and modern sources, are *drawn by oxen* equally with the more elegant class of vehicles represented in the present instance; and, taken together, they demonstrate the extensive use of oxen for draught in both the ancient and modern East. After Solomon, the Hebrews learned from the Egyptians and their nearer neighbours to have chariots of war drawn by horses; and kings and high military commanders appear to have had their private chariots also drawn by horses. To these and agricultural purposes, wheel-carriages seem to have been very much confined; but, as far as they were used, they appear, except in the cases specified, to have been drawn by oxen. The use of war-chariots has now nearly disappeared in the East, and with it the employment of horses for draught. Oxen are employed everywhere, from the Yellow Sea to the Mediterranean. And in our present engravings, the elegance of the vehicles, and the cost and finish of the equipments, shew that to ride in a car drawn by oxen is not, nor was, considered a mode of conveyance by any means so rude or ignoble as the illustrations given under Gen. xlv. may have suggested.

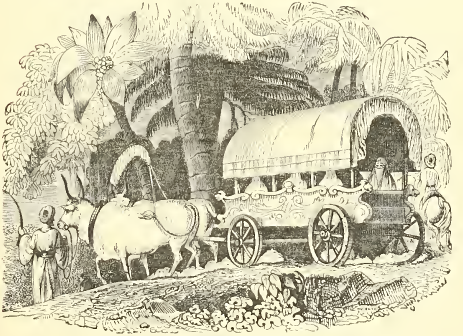
15. '*Beth-shemesh.*'—This name means 'house of the sun,' or 'Sun-town.' It was a sacerdotal city in the tribe of Judah, on the south-eastern border of Dan (Josh. xv. 10; xxi. 16); and as appears from the present chapter, in the neighbourhood of the Philistines. The text 2 Kings xiv. 11, seems to indicate its position in a lowland plain. It is placed by Eusebius at ten Roman miles from Eleu-



Ethiopian Car drawn by Oxen.



INDIAN CAR DRAWN BY OXEN.



TURKISH ARABAH DRAWN BY OXEN.

theropolis, on the road to Nicopolis. Although at this time in the hands of the Israelites, it appears to have been eventually recovered by the Philistines, to whom it had previously belonged. At the distance and in the vicinity indicated by Eusebius and Jerome, a place called Ain Shems (Fountain of the Sun) was found by Dr. Robinson, and which he, with great probability, identifies with Beth-Shemesh. The name is applied to the ruins of an Arab village, constructed with ancient materials. To the west of the village, upon the plateau of a low swell or mound, are the vestiges of a former extensive town, consisting of many foundations, and the remains of ancient walls of hewn stone.

17. '*Ekron.*'—This place was the capital of the most northern of the Philistine states, and seems to have been the prime seat of the worship of Baal-zebub (2 Kings i. 2). It was called Accaron by the Greeks. Its site was disputed even in the time of Jerome. He notices the opinion (which is that of the Talmudists) that Ekron was the same with Strato's tower, afterwards called Cæsarea, which is altogether improbable. The Accaron which Jerome mentions as existing in his time as a large village

between Azotus and Jamnia to the east, that is, more inland, is most probably the Ekron of Scripture. The only historical fact of any interest in connection with Ekron, besides those mentioned in the canonical books, is, that the town and territory were given by Alexander Balas to Jonathan Maccabæus, as an acknowledgment of a great victory gained in this neighbourhood by that prince over Apollonius. The history of this affair, in connection with the gift, confirms the position which Jerome assigns to Accaron; but as this is generally admitted, we need not recapitulate the evidence. The place had, in the time of Breidenbach (whose travels in Palestine were first published in 1486), declined from a village to a solitary cottage or hut, which still bore the ancient name. We are not aware that any trace of the name or the site can now be discovered.

18. '*Great stone of Abel.*'—There is little doubt that, instead of reading Abel as a proper name, we should read aben, 'a stone,' as in the Septuagint, the Chaldee, and some Hebrew manuscripts. This makes the reading simply *the great stone*, which our version, having adopted Abel as a proper name, inserts in italics, in order to complete the sense. The authorized change of the final letter (ן for ל) preserves the sense without any such addition.

19. '*Fifty thousand and threescore and ten.*'—This number is undoubtedly too large, and all critics agree that there is here some error, owing probably to an erroneous solution by copyists of the arithmetical sign which was originally employed. Josephus and some of the ancient Jews understood that only 70 were destroyed, not 50,070. The Syriac and Arabic versions have 5070 (ע״ה for ע״נ), and this statement agrees with 1 Cod. Kennicott (comp. Gesenius, *Gesch. der Hebr. Sprach*, p. 174). There is certainly something wrong; for this is the only text in which numbers are expressed where the lesser number is mentioned before the greater. It reads thus: 'Of the people seventy men, fifty thousand men,' not 'fifty thousand and seventy men,' as in the customary form. We may therefore infer, either that the 'fifty thousand' is an interpolation, or may conjecture with Bochart that the particle כִּי *ki*, 'out of,' has been dropped, and that we should insert it, and read 'Seventy men *out of* fifty thousand men.' Bethshemesh, indeed, seems to have been a small place; but it is not improbable, if we prefer this alternative, that the people flocked thither in great numbers from the neighbouring places, as soon as they heard that the ark had arrived; and thus there may have been 50,000 persons present. [Appendix, No. 30.]

21. '*Kirjath-jearim.*'—See the note on Josh. ix. 17; to which we only add, that this place is called Kirjath-Baal in Josh xv. 60, whence it was probably dedicated to the worship of that god under the Canaanites, and perhaps its name was changed by the Hebrews to Kirjath-jearim, 'the city of the woods.' Verse 13, which shews that Bethshemesh was in a valley, and chap. vii. 1, which describes Kirjath-jearim as being on a hill, explains the expression, 'Come ye *down* and fetch it *up*.'

CHAPTER VII.

1 *They of Kirjath-jearim bring the ark into the house of Abinadab, and sanctify Eleazar his son to keep it.* 2 *After twenty years,* 3 *the Israelites, by Samuel's means, solemnly repent at Mizpeh.* 9 *While Samuel prayeth and sacrificeth, the Lord discomfiteth the Philistines by thunder at Eben-ezer.* 13 *The Philistines are subdued.* 15 *Samuel peaceably and religiously judgeth Israel.*

And the men of Kirjath-jearim came, and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the Lord.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the Lord.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, *then* [1]put away the strange gods and [2]Ashtaroth from among you, and prepare your hearts unto the Lord, and [3]serve him only: and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away [4]Baalim and Ashtaroth, and served the Lord only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord.

6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh.

7 ¶ And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it*, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, [5]Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines.

9 ¶ And Samuel took a sucking lamb, and offered *it for* a burnt offering wholly unto the Lord: and Samuel cried unto the Lord for Israel; and the Lord [6]heard him.

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car.

12 Then Samuel took a stone, and set *it*

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[1] Josh. 24. 14, 23.
[2] Judges 2. 13.
[3] Deut. 6. 13. Matth. 4. 10. Luke 4. 8.
[4] Judges 2. 11.
[5] Heb. *Be not silent from us from crying.*
[6] Or, *answered.*

between Mizpeh and Shen, and called the name of it [7]Eben-ezer, saying, Hitherto hath the Lord helped us.

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the Lord was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

15 ¶ And Samuel judged Israel all the days of his life.

16 And he went from year to year [8]in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And his return *was* to Ramah; for there *was* his house; and there he judged Israel; and there he built an altar unto the Lord.

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[7] That is, *The stone of help.*

[8] Heb. *and he circuited.*

Verse 1. '*The men of Kirjath-jearim . . . fetched up the ark.*'—Why the ark was not returned to Shiloh does not very clearly appear. Probably no command on the subject was given; and from the experience which the Israelites now had of the jealousy with which its sanctity was guarded, they were afraid to remove it without express orders. Besides, at this time the people were again far gone into idolatrous practices, which made them comparatively indifferent about the ark, and it is not unlikely that the reaction of the sentiment of astonishment and grief with which its loss had been regarded, did much to impair that veneration of which it had been the object. Add to this that they had been without the ark for seven months, in the course of which they had accustomed their minds to the want of it, and had learned to regard it as less essential to them than it had before seemed. The tabernacle still remained at Shiloh, which continued to be the seat of the appointed ministrations, until it was removed in the reign of Saul to Nob, probably in consequence of the destruction of Shiloh in the Philistine war (1 Sam. xiv. 3; Jer. vii. 12–14; xxvi. 6–9).

2. '*Twenty years.*'—Our version seems to say that twenty years was the whole time of the ark's sojourn at Kirjath-jearim. But it was certainly much longer; for the ark remained there all the reign of Saul and part of David's reign (see 2 Sam. vi.; 1 Chron. xiii.). What is really affirmed here is, that from the first placing of the ark at Kirjath-jearim, twenty years passed in anxious expectation of Jehovah's interposition for the deliverance of his people before Samuel gave them any hope; that at the expiration of that time he promised them deliverance upon the complete renunciation of their idols. This sense is clearly expressed in the original, and is preserved in the Septuagint and Vulgate translations.

6. '*Drew water, and poured it out before the Lord.*'—It is confessedly difficult to ascertain the precise meaning of this act, since there is no mention of it among the ceremonies directed by the law. In ancient times, indeed, almost every solemn act was accompanied by libations, or the outpouring of some fluid, generally wine; and we know that water was employed in the earlier times for this purpose: but in the Law nothing but wine and blood are directed to be poured out before the Lord. We think that there may be some reference to the compact into which the people now entered, and in which Samuel acted on their behalf; and the idea may be, that their words had gone forth not to be recalled, and may be illustrated under this view by reference to the beautiful text, 2 Sam. xiv. 14: 'We are as water spilt on the ground which cannot be gathered up again.' Oaths were certainly, under some such idea, confirmed anciently by libations. Thus Ulysses says of Phidon:

> 'To me the monarch swore, in his own hall
> Pouring libation;'

and it appears that pouring water on the ground is a very ancient and still subsisting way of confirming an oath in India. As, however, there is not in the text any mention of an oath or compact, and the sentiments prominently produced are those of grief and humiliation, we do not feel assured that the outpouring of water may not have been symbolical of the abundance of tears that the occasion required—pouring them out before the Lord.

— '*And Samuel judged the children of Israel in Mizpeh.*'—It is usually stated that Samuel succeeded Eli. He was then little more than twenty years of age, and although, as his years advanced, he doubtless acquired much authority among the people from the influence of his character and position, there is no evidence that it was any other than that which prophets usually exercised. It rather appears from the text that it was *after* the twenty years of further servitude to the Philistines that Samuel was publicly called to assume the civil government. At the end of these twenty years the people 'lamented after the Lord,' or repented of the sins by which they had alienated themselves from him, and were disposed to return to their allegiance. Samuel then came forward in his prophetic character, and promised them deliverance from the Philistines if they would put away the strange gods, the Baals and Ashtaroths (representing the sun and moon), and devote themselves to the exclusive service of Jehovah. His directions were followed; and he then convened an assembly of all Israel at Mizpeh, where they held a solemn fast and humiliation for their sins, and poured out water before Jehovah, as expressive of their despondency or grief: and to testify their good intentions for the future, the prophet himself was there invested by them with the authority of a 'judge.'

7. '*And when the Philistines heard,*' etc.—The Philistines took umbrage at this great assembly in Mizpeh, which, they rightly judged, boded no good to the continuance of their domination. They assembled their forces and marched to that place to disperse the congregation. The people, not being prepared for war, were filled with alarm on the approach of their enemies, and besought Samuel to cry to Jehovah for them, that he might save them from the hand of the Philistines. Samuel did so with great earnestness; and he was in the act of offering up a lamb as a burnt-offering, when the Philistines drew near to battle. The prayers of the prophet were then answered by a terrible storm of thunder and lightning, by which the enemy were alarmed and confounded, while the Israelites, recognising the sign, were inspired with sudden and indomitable courage. They fell impetuously upon the force they had so lately dreaded, and slew vast numbers of them, chasing the remainder as far as Beth-car. In memory of this great victory, Samuel set up a memorial-stone, and gave it the name of Ebenezer (*the help-stone*), saying, 'Hitherto Jehovah hath *helped* us.' This very brilliant victory broke the spirit of the Philistines for many years. They were obliged to restore all their conquests from the Israelites; and, for a long time to come, they kept carefully within their own territories, and abstained from any hostile acts against the Hebrews.

Their example was followed by the other neighbours of Israel, which hence enjoyed the felicity of a profound peace during the entire period of Samuel's sole administration. [The war was renewed under Saul. See xiii. 3, &c.]

16. '*He went from year to year in circuit to Bethel, and Gilgal, and Mizpeh.*'—Some think that the practice of having judges going in circuit every year, or oftener, to administer justice, as among ourselves, was derived from this practice of Samuel. There is, however, not much resemblance; since Samuel did not itinerate through the country, but only within a very limited district. All the towns named were within a short distance from each other, and all within the limits of one tribe, that of Benjamin. [On Gilgal, see Note 14 in APPENDIX, Vol. I.]

CHAPTER VIII.

1 *By occasion of the ill government of Samuel's sons, the Israelites ask a king.* 6 *Samuel praying in grief, is comforted by God:* 10 *He telleth the manner of a king.* 19 *God willeth Samuel to yield unto the importunity of the people.*

AND it came to pass, when Samuel was old, that he made his sons judges over Israel.

2 Now the name of his firstborn was Joel; and the name of his second, Abiah: *they were* judges in Beer-sheba.

3 And his sons walked not in his ways, but turned aside after lucre, and [1]took bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now [2]make us a king to judge us like all the nations.

6 ¶ But the thing [3]displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore [4]hearken unto their voice: [5]howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And he will take your fields, and your vineyards, and your oliveyards, *even* the best *of them*, and give *them* to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his [6]officers, and to his servants.

16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

19 ¶ Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

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[1] Deut. 16. 19.

[2] Hosea 13. 10. Acts 13. 21.

[3] Heb. *was evil in the eyes of Samuel.*

[4] Or, *obey.*

[5] Or, *notwithstanding when thou hast solemnly protested against them, then thou shalt shew, &c.*

[6] Heb. *eunuchs.*

Verse 5. '*Make us a king to judge us like all the nations.*'—This demand, and the general subject involved, has been already somewhat fully illustrated in the notes to Deut. xvii., to which the reader is referred.

The sole administration of Samuel lasted twelve years, dating it, as we do, from the end of the Philistine servitude, and not from the death of Eli. Near the close of this period, when the prophet was 'growing old and grayheaded,' being sixty-four years of age, he appointed his sons, Joel and Abiah, to act for him at Bethel and Beersheba. But they walked not in the steps of their father. 'They turned aside after lucre, and took bribes, and perverted judgment.'

The misconduct of Samuel's sons, with his own advancing age, and the seemingly unsettled state in which the government would be left at his death, were among the causes which at this time induced the elders of Israel to resort to Samuel at Ramah and to demand of him that a king should be appointed to reign over them, as in other nations. The causes which we have just stated, together with the regular administration of justice to which Samuel had accustomed them, occasioned the demand, it would seem, *at this particular time;* but there were deeper causes which would unquestionably have brought them to this point ere long, if it had not now. These causes have been well discriminated by Jahn.

This able writer justly refers the frequent interruptions to the welfare of the Hebrew state under the judges to—'1. The effeminacy and cowardice of the people; and, 2. To the disunion and jealousy of the tribes, who never assisted each other with the requisite zeal and alacrity. But as this effeminacy arose from the vices of idolatry, and their cowardice from a want of confidence in Jehovah; so the disunion and jealousy of the tribes, though selfishness was the immediate cause, arose from a disposition to neglect their Divine King, and not to consider themselves as the united and only people of Jehovah. This disposition, if it did not originate from, was at least very much heightened by the multiplication of deities. Thus both these causes of their misfortunes owed their origin to idolatry, that great cause of all their calamities, so often mentioned in the sanctions of the law. Thus the people, by increasing their gods, enervated themselves, and prepared for themselves those sufferings and chastisements by which they were again to be brought back to their King, JEHOVAH.' He proceeds to say that 'These causes of national misfortune were all in operation at the time of Samuel, and threatened to produce after his death still greater calamities. The tribes beyond the Jordan had formidable enemies in the Ammonites and the southern tribes in the Philistines, while the northern tribes stood aloof from the dangers of their more exposed countrymen. The latter seems to have been the principal reason why the rulers in general assembly requested a king. The tribes in southern Palestine and beyond the Jordan were the most earnest for this change in the government; they feared that the death of Samuel would leave them without a supreme magistrate, and that the nation being again disunited, they should be left to their fate. The degeneracy of Samuel's sons, who had been appointed subordinate judges, or deputies, increased their apprehensions. They therefore strenuously insisted on their demand, "Nay, but we will have a king over us, that we also may be like all the nations." They had reason to hope that a king invested with supreme authority might be able to unite the power of the whole nation and protect each tribe with the collected strength of all; that under him the affairs of government would be more promptly administered and necessary aid more readily afforded; that if he were a man devoted to Jehovah, he could more effectually repress or prevent idolatry, and thus place the welfare of the state on a more solid foundation. They might imagine themselves justified in this request as Moses had taken it for granted that the nation would eventually have a king, and the same thing had been promised to their great progenitor Abraham. It conduces greatly to the honour of the Hebrews that they attempted this change in their constitution, not by their own power, but in accordance with the principles of the theocracy; they requested it of their King, Jehovah, by the intervention of a prophet, and they effected it without bloodshed,—a manifest proof that the time of the judges was neither what is usually understood by a "barbarous" nor a "heroic age."' [See in connection with the above, xii. 12.]

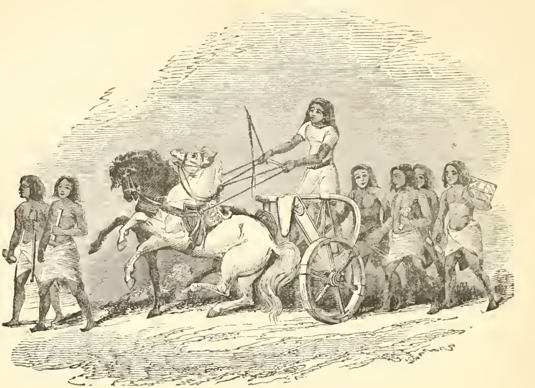
But as all the objects which they desired to realize were attainable under the theocracy, were they but faithful to its principles and engagements; and as the unseen King, Jehovah, would necessarily be obscured by a subordinate, visible monarch, He, by means of Samuel, gave the rulers to understand his disapprobation of their request; and at the same time represented to them the burdens they would have to bear under a king, especially how easily he might be led to imitate other Oriental monarchs, and to disregard the law of Jehovah.

11. '*This will be the manner of the king that shall reign over you.*'—The description which Samuel gives is doubtless a picture of such kingly governments as were at that time established in the neighbouring nations, and such as that of the Hebrews ultimately became. It is therefore very instructive, and presents some striking analogies to the present condition of kingly power in the East. Some of these will hereafter come under our notice historically with more advantage than in this place, which will therefore limit our remarks on the present chapter.

— '*He will take your sons, and appoint them for himself.*'—This, and other passages of a similar import, which follow, we understand to refer to such a right as that which is still claimed by some Oriental monarchs, of appropriating the services of any of their subjects according to their pleasure: that is to say, the king is considered so far entitled to the services of his people, that they cannot refuse to serve him, when called upon to do so. The remuneration depends on circumstances; but more will not often be obtained than the wages of a slave—food and clothing. In Persia, for instance, the king exercises the right of calling, to work for him, any artisan distinguished for his skill; in consequence of which, reputation for skill in any branch of art is deprecated as the worst of evils. The ultimate operation of this feeling is to prevent all improvement in the useful arts; for even a man who has completed an improvement, is afraid to give it effect, in the knowledge that, by so doing, his prospects in life will not be bettered, but wholly ruined.

— '*Some shall run before his chariots.*'—Chariots are not now used; but in Persia it is, to this day, a piece of state for the king and other great personages to have several men run on foot before and beside them, as they ride on horseback. This they do even when the rider puts his horse to a gallop. The men are trained to their business from boyhood; and the feats they are able to perform would scarcely be considered credible in this country. They are called *shatirs.* Chardin mentions a candidate for the place of shatir to the king, who accomplished about 120 miles by fourteen hours' unremitted running; and who was rather censured for not having done it in twelve hours. Chardin himself followed him on horseback in his seventh course, when the heat of the day had obliged him somewhat to relax his pace, and the traveller could only follow him by keeping his horse on the gallop. No instance equal to this came to our own knowledge in the same country; but what we did see and learn, rendered the statement of Chardin far from incredible. It is astonishing to observe the extreme ease with which the men appear to attend their master's horse in all its paces, even the most rapid; and, as a general rule, it is understood that an accomplished footman ought to remain untired as long, or longer, than the horse ridden by his master. The same custom existed in ancient Egypt, and the illustration derivable from this source is the more interesting, as Egypt was probably one of the contemporary nations which the prophet had in view, and the more exact, as chariots were there actually employed.

12. '*He will appoint him captains.*'—Does this refer to a power, exercised by the king, of obliging persons whom he thought proper to nominate, to accept offices of honour whether they desired it or not? It is very possible. In the East, a man must accept any office to which the king nominates him, however disagreeable or ruinous to himself. Nor has this been confined to the East; for no very long period has elapsed since our own sovereigns exercised the same power, and possessed also that claim upon



Runners attending a Chariot. Ancient Egypt.

the services of artisans and others, to which we have adverted in a preceding note.

13. '*He will take your daughters to be confectionaries ... cooks ... and bakers.*'—We have, on several occasions, mentioned that these are the offices of females in Oriental households; and how great a number must have been employed in providing for the vast royal establishments of the East, may easily be imagined. It is not too much to say, that thousands derive their daily food from the royal kitchens. Perhaps the picture drawn by Samuel was most completely realized in the time of Solomon, the daily provision of whose household amounted to 'thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, besides harts, and roebucks, and fallow-deer, and fatted fowl' (1 Kings iv. 22, 23). To prepare all this for the table must have occupied no small number of 'confectionaries, cooks, and bakers.' The Rev. W. Jowett calculates that not fewer than two thousand persons were employed about the palace of that petty prince, the emir of the Druses. He says, 'We saw many professions and trades going on in it—soldiers, horse-breakers, carpenters, blacksmiths, scribes, cooks, tobacconists, etc. There was, in the air of this mingled assemblage, something which forcibly brought to my mind the description of an eastern royal household, as given to the Israelites by Samuel.' *Christian Researches in Syria*, p. 84.

The other topics of this remarkable chapter admit of being reserved for consideration in connection with future historical circumstances.

CHAPTER IX.

1 *Saul despairing to find his father's asses,* 6 *by the counsel of his servant,* 11 *and direction of young maidens,* 15 *according to God's revelation,* 18 *cometh to Samuel.* 19 *Samuel entertaineth Saul at the feast.* 25 *Samuel, after secret communication, bringeth Saul on his way.*

Now there was a man of Benjamin, whose name *was* [1]Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, [2]a Benjamite, a mighty man of [3]power.

2 And he had a son, whose name *was* Saul, a choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: from his shoulders and upward *he was* higher than any of the people.

3 And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not.

5 *And* when they were come to the land of Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and take thought for us.

6 And he said unto him, Behold now, *there is* in this city a man of God, and *he is* an honourable man; all that he saith cometh

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[1] Chap. 14. 51. 1 Chron. 8. 33.

[2] Or, *the son of a man of Jemini.*

[3] Or, *substance.*

surely to pass: now let us go thither; peradventure he can shew us our way that we should go.

7 Then said Saul to his servant, But, behold, *if* we go, what shall we bring the man? for the bread [4]is spent in our vessels, and *there is* not a present to bring to the man of God: what [5]have we?

8 And the servant answered Saul again, and said, Behold, [6]I have here at hand the fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way.

9 (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now *called* a Prophet was beforetime called a Seer.)

10 Then said Saul to his servant, [7]Well said; come, let us go. So they went unto the city where the man of God *was*.

11 ¶ *And* as they went up [8]the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to day to the city; for *there is* a [9]sacrifice of the people to day in the high place:

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; *and* afterwards they eat that be bidden. Now therefore get you up; for about [10]this time ye shall find him.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ¶ [11]Now the Lord had [12]told Samuel in his ear a day before Saul came, saying,

16 To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall [13]reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house *is*.

19 And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that *is* in thine heart.

20 And as for thine asses that were lost [14]three days ago, set not thy mind on them; for they are found. And on whom *is* all the desire of Israel? *Is it* not on thee, and on all thy father's house?

21 And Saul answered and said, *Am* not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou [15]so to me?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which *were* about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the shoulder, and *that* which *was* upon it, and set *it* before Saul. And *Samuel* said, Behold that which is [16]left! set *it* before thee, *and* eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the house.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still [17]a while, that I may shew thee the word of God.

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[4] Heb. *is gone out of*, &c.
[5] Heb. is *with us?*
[6] Heb. *there is found in my hand.*
[7] Heb. *Thy word* is *good.*
[8] Heb. *in the ascent of the city.*
[9] Or, *feast.*
[10] Heb. *to day.*
[11] Chap. 15. 1. Acts 13. 21.
[12] Heb. *revealed the ear of Samuel.*
[13] Heb. *restrain in.*
[14] Heb. *to day three days.*
[15] Heb. *according to this word.*
[16] Or, *reserved.*
[17] Heb. *to day.*

Verse 4. '*Mount Ephraim.*'—Ephraim adjoined Benjamin on the north, which indicates the direction of Saul's journey. 'Mount Ephraim' is rather extensively used in Scripture, and does not denote any particular mountain, but appears to be applied to all that part of the central range which passes through this tribe, including its ramifications and inferior heights

— '*Land of Shalisha.*'—This is usually supposed to be the same with the Baal-Shalisha of 2 Kings iv. 42. But this, under the name of Beth-Shalisha, is placed by Eusebius and Jerome in the Thamnitic canton, about fifteen miles to the north of Diospolis—a position which cannot be well made to agree with any probable estimate of the route taken by Saul. See the note on *v.* 14.

— '*Land of Shalim.*'—Some make this Jerusalem, which is sometimes called Shalem or Salem; and others think it the same mentioned in Gen. xxxiii. 18, as 'Shalem, a city of Shechem.' But, in fact, the names have very considerable difference. Jerusalem and the 'city of Shechem' are called שָׁלֵם *Shalem;* whereas the present is שַׁעֲלִים *Shaalim.* In its present form, the name does not elsewhere occur; but it is supposed to be the same as the Shaalbim (שַׁעַלְבִים) of Judges i. 35, and 1 Kings iv. 9; and the Shaalabbin of Josh. xix. 42, which lay in the tribe of Dan, and which usually occur in connection with Aijalon and Beth-shemesh. Jerome also speaks of the existence of a village called Shalim, in his time about seven miles west of Eleutheropolis, and which was therefore in the tribe of Dan, and not far from the places which the Scripture associates with Shaalbim. Although this may not be so much as the former beyond the probable range of Saul's excursion, it is difficult to connect these positions with those subsequently indicated; but it is useless to speculate from probabilities of route in a random journey in search of strayed asses.

5. '*Land of Zuph.*'—Compare ch. i. 1, from which, and from what follows, it seems clear that this land of Zuph was a canton or district of Mount Ephraim, in which was situated Ramah, the native place and usual residence of Samuel. It derived its name from Zuph, the great-great-grandfather of Elkanah, the father of Samuel. This Zuph was the head of the Levitical family of Zuphim; and it is interesting to discover, from 1 Chron. vi., that he, and consequently Samuel, was descended from Korah, the ambitious Levite, whose awful doom is recorded in Num. xvi.

7. '*There is not a present to bring to the man of God.*'—In this passage the points that claim attention are:—that Saul and his servant thought it necessary to offer Samuel a present; that they would have given some victuals if any had been left; but that, having none, they determined to offer him about sevenpence in money. All this would be unintelligible if merely compared with any usages current among ourselves. We should, by this standard, either regard Saul and his servant as very silly, or else infer that Samuel was very rapacious. This one text alone would, therefore, render manifest the importance of illustrating many of the usages described in Scripture, by a reference to analogous usages still prevalent in the East. Such a reference shews that the proceeding of Saul, in offering, and of Samuel, in receiving, a present, is perfectly regular and common. The usages concerning presents which here, and elsewhere, come under our notice, are among the most diffused customs of the East. It is everywhere the common practice for an inferior to offer a present of some kind or other to a superior with whom he desires an interview, or of whom he seeks a favour. Maundrell has well discriminated the character of this usage. After mentioning that, before visiting the pasha of Tripoli, he sent his present to procure a propitious reception, he says: 'It is counted uncivil to visit in this country without an offering in hand. All great men expect it *as a kind of tribute due to their character and authority,* and look upon themselves as affronted, and even defrauded, when this compliment is omitted. Even in familiar visits among inferior people, you shall seldom have them come without bringing a flower, an orange, or some other such *token of their respect* to the person visited.' Being therefore received and offered as a token of respect, the humblest present which the poorest labourer can bring is never refused by the most exalted personages; on the contrary, they account such presents highly honourable to themselves, and therefore like them to be offered before company. To refuse the humblest offering is no less an incivility and insult to the person by whom it is offered, than it is to approach the presence of a superior without any offering.

Neither is there any thing extraordinary in Saul's first intention to present Samuel with a piece of bread. Articles of provision are the most usual presents which the rural population offer to their patrons and superiors; as such are the things which they can the most readily furnish from the produce of their field or orchard, or from their stock of poultry, or their goats or sheep. A fruit, a flower, a fowl, a kid, or a lamb, suffices to testify his respect, and to introduce him to the person whose favour he desires. On the same principle a merchant offers something from that in which he deals, and an artisan from the products of his skill. Nothing more is expected from him, under the fair operation of this usage, than that which his circumstances or temporary emergencies enable him to furnish. Plutarch relates an anecdote, which is in exact conformity with Oriental ideas. He says, that when Artaxerxes Longimanus was on a journey, he fell in with a peasant, who, being at a distance from his cottage, and therefore unprovided with anything which he could offer to his sovereign, in testimony of his homage and respect, ran to the river and filled both his hands with water, which he presented to the king, who received it with the most gracious complacency. This handful of water offered to 'the great king' matches very well with a piece of bread which Saul wished to offer to Samuel. Bread was among the presents of eatables which Jesse sent, by the hand of his son David, to Saul, when the latter reigned as king (ch. xvi. 20).

As to *money,* there is not in all the East any of that peculiar feeling about money which prevails among ourselves. To receive money is there considered quite as good and graceful as to receive money's worth. Indeed, money is rather preferred; and it is usually offered by those who have no particular profession or pursuit from which a suitable offering might be derived: and a poor person who finds it more convenient to offer sixpence in money, finds it quite as acceptable as the basket of fruit which sixpence would purchase. European travellers in the East, unprovided with what they consider a suitable present to a great man, are often led, by their home ideas, to hesitate about offering money, lest the offer should be regarded as an insult. But they are soon instructed in the difference between the customs of the East and West, by receiving very intelligible hints that money is expected or will be accepted; and they are often astonished to find how small a sum a very great man is satisfied to receive.

9. '*Beforetime in Israel.*'—This parenthetical verse interrupts the narrative here, and has no connection with what precedes it. Houbigant puts it after the 11th verse, which is obviously its proper place.

11. '*They found young maidens going out to draw water.*'—The subject which this indicates has been largely illustrated in the note to Gen. xxiv. 11. We shall here add the following appropriate passage from Mariti's *Travels,* iii. 141:—'When I was here' (at Ain in Palestine), 'a young Arab woman, at whose wedding I had been present on the first day of our arrival at the village, came hither to draw water. She was accompanied by some other women, who were singing a song allusive to her marriage. When she arrived at the well she filled her vessel, after which the rest of the women did the same. It is customary for women to do this not only in the villages of Palestine, but likewise in those of Galilee and other parts of Syria. That simplicity of life which prevailed amongst the patriarchs is a good deal preserved among the country people in these provinces.'

14. '*The city.*'—It is not said what the city was called; but as it was in 'the land of Zuph,' it has been assumed to be the same with the Ramah, or Ramathaim *Zophim,* which

was the native place and ordinary residence of Samuel (ch. i. 1). There is confessedly great difficulty in working out the site of this place, as well as in tracing the course of Saul's journey. In dismissing Saul from the place subsequently, Samuel predicts an adventure which would befal him near Rachel's sepulchre, on his way home. Now Saul's home was in Benjamin, the *southern* border of which tribe is several miles north of that sepulchre; and it is therefore manifest that if Saul in going home were to pass by this sepulchre, the place from which he started must have been to the south thereof. Gesenius contends that if we allow weight to this mention of Rachel's sepulchre, we can only look for Samuel's Ramah in the neighbourhood of Bethlehem; where also Eusebius speaks of a Ramah. Not far south-east of Bethlehem is the Jebel Fureidis, or Frank Mount, which Robinson has identified as the site of the ancient city and fortress of Herod, called Herodium; and Gesenius contends that if we fix here the site of Ramah, all the circumstances mentioned in 1 Sam. ix. 10, are sufficiently explained. But then the Ramathaim Zophim of 1 Sam. i. must have been a different place (*Thesaurus*, p. 1276). To this Dr. Robinson himself, in his edition of Gesenius, objects that the difference assumed in the last sentence is inadmissible. 'Besides, no one who had seen the Frank Mountain would suppose for a moment that a city ever lay upon it. It was indeed occupied by Herod's fortress; but the city Herodium lay at its foot.' He adds that Eusebius, in the passage referred to, obviously places Ramah *of Benjamin* near Bethlehem, for the purpose of helping out a wrong interpretation of Matt. ii. 18. Another, and the most recent hypothesis in this vexed question, would place this Ramah at a site of ruins now called er-Rameh, two miles north of Hebron (*Biblioth. Sacra*, No. I., pp. 46-51). But this also assumes that the Ramathaim Zophim, the place of the prophet's birth, was different from the place of his residence and burial, contrary to the testimony of Josephus (*Antiq.*, vi. 4, 6; vi. 13, 5), and to the conclusion deducible from a comparison of 1 Sam. i. 1, with verses 3, 19. In the midst of all this uncertainty, Dr. Robinson thinks that interpreters may yet be driven to the conclusion that the city where Saul found Samuel (1 Sam. ix. 10) was *not* Ramah, his home.

24. '*The cook took up the shoulder, and . . . . set it before Saul.*'—It was an ancient, and is a still existing, eastern custom to distinguish at table the person whom the host intends to honour, by the quantity or choice of the victuals set before him. As to the quantity, see the note on Gen. xliii. 34. From the present text it seems that the shoulder was considered the choice and distinguishing portion. Josephus calls it the royal portion; and some symbolical association with the idea of royalty does indeed seem to be indicated in Isaiah ix. 6: 'The government shall be upon his shoulder.' Harmer, in his valuable *Observations*, quotes from Ockley's *History of the Saracens* an anecdote, which shews the high estimation in which the shoulder of a lamb was (and we may add, still is) regarded in the East. 'Abdalmelick, the Caliph, upon his entering into Cufah, made a splendid entertainment. When he was set down, Amrou, the son of Hareth, an ancient Mechmuzian, came in; he called him to him, and, placing him by him upon his sofa, asked him what meat he liked best of all that he had ever eaten. The old Mechmuzian answered, an ass's neck, well seasoned and well roasted. You do nothing, said Abdalmelick; what do you say to a leg or *shoulder* of a sucking lamb, well roasted, and covered over with butter and milk?' The history adds, that while he was at supper he said, 'How sweetly we live, if a shadow would last!' Perhaps 'that which was upon the shoulder,' in the text, may have been the butter and milk with which the caliph recommended a shoulder of lamb to be covered.

It seems to have been an ancient practice to consider some portion of meat as particularly appropriated to do honour to a distinguished guest. The chine is made to serve this purpose in Homer. Thus, at an entertainment given by Agamemnon,—

> 'They feasted, and no want
> Of his due portion any guest sustain'd.
> But Ajax most was favour'd, whom the king,
> The son of Atreus, with the whole huge chine
> Distinguish'd, as the hero of the day.'—COWPER.

Here we see that, as among the Hebrews, the host assigned to the guests their several portions. [APPENDIX, No. 31.]

CHAPTER X.

1 *Samuel anointeth Saul.* 2 *He confirmeth him by prediction of three signs.* 9 *Saul's heart is changed, and he prophesieth.* 14 *He concealeth the matter of the kingdom from his uncle.* 17 *Saul is chosen at Mizpeh by lot.* 26 *The different affections of his subjects.*

THEN Samuel took a vial of oil, and poured *it* upon his head, and kissed him, and said, *Is it* not because the LORD hath anointed thee *to be* captain over his inheritance?

2 When thou art departed from me to day, then thou shalt find two men by [1]Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left [2]the care of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will [3]salute thee, and give thee two *loaves* of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the hill of God, where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy:

6 And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

7 And [4]let it be, when these signs are come unto thee, [5]*that* thou do as occasion serve thee; for God *is* with thee.

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[1] Gen. 35. 20.

[2] Heb. *the business.*

[3] Heb. *ask thee of peace.*

[4] Heb. *it shall come to pass, that when these signs,* &c.

[5] Heb. *do for thee as thine hand shall find.*

8 And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, *and* to sacrifice sacrifices of peace offerings: [6]seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

9 ¶ And it was *so*, that when he had turned his [7]back to go from Samuel, God [8]gave him another heart: and all those signs came to pass that day.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said [9]one to another, What *is* this *that* is come unto the son of Kish? [10]*Is* Saul also among the prophets?

12 And one [11]of the same place answered and said, But who *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 ¶ And Samuel called the people together unto the LORD to Mizpeh;

18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you:

19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, [12]God save the king.

25 Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.

27 But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But [13]he held his peace.

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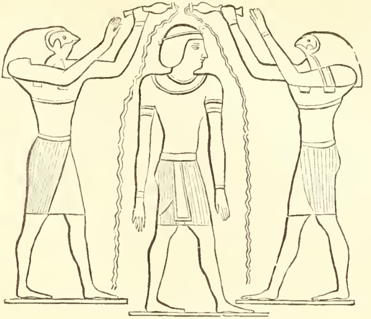
[6] Chap. 13. 8.
[7] Heb. *shoulder*.
[8] Heb. *turned*.
[9] Heb. *a man to his neighbour*.
[10] Chap. 19. 24.
[11] Heb. *from thence*.
[12] Heb. *Let the king live*.
[13] Or, *he was as though he had been deaf*.

Verse 1. '*Samuel took a vial of oil and poured it upon his head.*'—See the notes on Exod. xxx. 25, and Levit. viii. 12. The act of anointing was a sign of investiture with royal authority, among the Hebrews, and some other Oriental nations, from whom it has descended to ourselves—the act being part of the coronation ceremonies in our own and other European kingdoms. Among the Hebrews, however, it was the principal, not a subordinate, act of inauguration. We must distinguish two sorts of unction; one was private, by some prophet, and does not appear to have conveyed any distinct right to the throne. 'They were,' says Jahn, 'only prophetic symbols or intimations that the persons who were thus anointed should eventually govern the kingdom.' Thus Saul himself did not become king until some time after this anointing, when the kingdom was renewed at Gilgal: and thus David, though anointed in Saul's lifetime, did not at all pretend to the kingly dignity, on any occasion, while Saul lived, nor afterwards until, first the men of Judah, and, seven years after, the other tribes, called him to the throne. In fact, no king, at any period, alleges a right to the throne as proceeding from the previous anointing by a prophet; nor did the people consider themselves bound to nominate him in consequence of such anointing; though the knowledge of the fact that he *had* been anointed had the effect of a prophecy in directing the attention of the people towards him, as one who would, at some time or other, be a king. The other anointing, which took place after the new king had been solemnly recognized by the people, formed the actual inauguration ceremony; and that it was repeated, even when the person



KING ANOINTED. ANCIENT EGYPTIAN.

had been already anointed by a prophet, shews that this previous anointing was only regarded as a prophetic intimation. David, who had been prophetically anointed by Samuel, was twice afterwards anointed when successively called to reign over Judah and Israel. The more formal inaugural anointing was performed by the high-priest, and probably with the holy anointing oil. This solemn anointing does not however appear to have been bestowed on every succeeding king. The first king of a dynasty seems to have been anointed for himself and his successors, and the proper heir succeeded to the rights of his father, without a renewal of the unction. The only exception appears to have been in cases of disputed succession, when the anointing was deemed to give the preference to the person who obtained it. Thus David, as the founder of a new dynasty, was anointed; but none of his successors were, except when the order of succession had been contested or disturbed. Thus, Solomon was anointed, his right being contested by his elder brother Adonijah; Joash was anointed, when his claim was asserted, after the throne of Judah had been usurped and occupied for six years by Athaliah. The case of Jehoahaz, the son of Josiah, the only other king in the hereditary kingdom who is said to have been anointed (2 Kings xxiii. 30), seems at first view to be an exception to this rule, but, on further examination, the act is so described as to convey an idea of irregularity: 'The people of the land took Jehoahaz, the son of Josiah, and anointed him, and made him king:' and the irregularity itself is found by comparing his age with that of Jehoiakim (*vv.* 31 and 36), by which we find that he superseded his elder brother; and this sufficiently accounts for his having been anointed. This is the view which the Hebrew writers entertain of the practice; and it appears to be correct, unless we suppose that other anointings took place in the kingdom of Judah than those which are registered in the sacred books. [APPENDIX, No. 32.]

— '*Kissed him.*'—This is thought to have been a kiss of homage and respect, and intended as an example of obedience to the new king. We do not feel assured that Samuel's kiss was more than one of common regard: but it may be as well to speak of it as a kiss of respectful homage, as it is certain such was in use among the Jews. Thus, in Ps. ii. 12, the kings and judges of the earth are instructed to 'kiss the son, lest he be angry;' doubtless meaning that they should offer the kiss of homage. The kisses of homage and respect, so mentioned or alluded to in the Bible as to enable us to discover the forms in which they were exhibited, are kissing the hands of the superior person, or his feet, or the ground before him, or some part of his dress. No one will suppose that Samuel's kiss was of this description, since such acts imply the humblest deference that can be shewn. If his kiss were really the kiss of respect, it was probably of that kind which is indicated by kissing the forehead, and which implies respectful consideration mingled with esteem. Such was Antar's salutation of Prince Malik: 'Antar kissed the prince's head, and prayed for a continuance of his glory' (ii. 119). This act has still the same meaning among the modern Bedouins; but the state of the great Oriental sovereigns does not admit of any but the mere abject indications of respect. The shades of meaning, as denoting affection and respect, are so diversified, as connected with the act of kissing, that it is not easy to understand what is intended when the act is simply mentioned without specification. We shall, however, endeavour to discriminate the different significations as they occur.

2. '*Zelzah.*'—It is stated in the *Narrative* of the Scottish Deputation, that on the face of a hill to the west of Rachel's tomb stands a large and pleasant-looking village called Bet-Jalah, inhabited entirely by Christians. 'May not this,' it is asked, be the ancient Zelzah, 'by Rachel's sepulchre in the border of Benjamin,' where Saul was told that his father's asses had been found? In other passages of Scripture the place is called Zelah, from which the modern name might easily be formed by prefixing the common syllable 'Bet' (that is, 'home'), and softening the sibilant letter. If so, then, this is the spot where they buried the bones of Saul and Jonathan—'in Zelzah, in the sepulchre of Kish his father.' 2 Sam. xxi. 14.

3. '*Tabor.*'—This is not in any way to be confounded with Mount Tabor in its neighbourhood, which lay quite in another direction. The site is not known.

5. '*Hill of God.*'—Some infer from ch. xiii. 3, that this was Geba, where there certainly was a garrison of the Philistines. Wherever it was, we may conclude that this name, 'hill of God,' was applied to it on account of a school of the prophets being established there, where young men received instruction in the Divine Law. The students in this school (such as are elsewhere called 'sons of the prophets') were doubtless the 'company of prophets' mentioned in the sequel. This is the first intimation we have concerning the existence of such establishments, and we may, with probability, attribute their origin to Samuel, in his combined character of a prophet and civil ruler of the country. These sons, or pupils, of the prophets, are often afterwards mentioned, and they appear at times to have been numerous. The establishments to which they belonged seem to have been generally presided over by some

inspired prophet, whom the students called their father (2 Kings ii. 12). Samuel was one, and perhaps the first, of these fathers (ch. xix. 20); Elijah was another (2 Kings ii. 2), and was succeeded in his office by Elisha (2 Kings vi. 1). Besides the knowledge of the law, the pupils acquired the art of sacred psalmody, or (as it is called here and in 1 Chron. xxv. 1, 7) of 'prophesying,' that is, of singing sacred hymns to instrumental music. Saul's 'prophesying' seems to have consisted in his being enabled, in spirit and fact, to join them in their musical acts of praise, without that previous instruction which they had received. The students were employed by the prophets occasionally in prophetical missions, even for the anointing of future kings, and the reproving of those that reigned (2 Kings ix. 1; 1 Kings xx. 35). It seems that God generally selected his inspired prophets from those schools, as Amos (vii. 14, 15) mentions it as extraordinary that, in his case, a herdsman, rather than one of the sons of the prophets, had been called to the prophetic office. The students lived in a society or community, in houses built by themselves, and were accustomed to eat together with the presiding prophet; and their food seems to have been chiefly pottage of herbs; but the people sometimes sent them bread, parched corn, honey, dried fruits, &c. (2 Kings iv. 38-42; vi. 2). This is the substance of what the Scriptures say about the schools of the prophets. [APPENDIX, No. 33.]

23. '*He was higher than any of the people from his shoulders and upward.*'—This circumstance has already been pointed out in *v.* 2 of the preceding chapter; and, no doubt, the stature of Saul had no small effect in procuring for him the ready acclamations of the people. It is evident that the Hebrews partook fully in the notion, which we find everywhere in the early history of nations, that height of stature and accomplishments of person formed one of the principal recommendations to honour. This was not only the feeling of the people, but of Samuel himself, for, when he was sent to anoint Jesse's sons, the tall figure and fine appearance of Eliab made him hastily conclude that *he* must be the destined king of Israel; which mistake occasioned the impressive rebuke from the Lord: 'Look not on his countenance, or on *the height of his stature:* for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart' (ch. xvi. 7). Antiquity is replete with exhibitions of the same kind of feeling. In the sculptures of Egypt and Persia, the king is usually distinguished by his size and stature from the persons with whom he is associated—not, of course, that the kings were always, or even generally, thus actually distinguished from their subjects; but they were so represented, in conformity with the ideas of dignity as associated with colossal proportions. There is an interesting passage in Homer, where the old king of Troy, viewing the battle-field from the walls, asks Helen the names of the several Grecian chiefs who attract his attention. It is remarkable that Priam's attention is exclusively drawn towards the tall colossal men, and these, according to Homer, happen to be the most distinguished chiefs of the Grecian host.

Herodotus (iii. 20) speaks of an Ethiopian nation which always elected to the sovereign power the person most distinguished for size and proportionate strength, under the idea (as Diodorus seems to explain it—iii. 1) that monarchy and a fine person, being the two first gifts of Heaven, ought to be associated. The same author (Herodotus), speaking of the vast army mustered by Xerxes for the invasion of Greece, takes notice that, in an assemblage of so many myriads of men, there was not one who, in point of height and beauty of form, might seem more fit than Xerxes to be the master of such a host. It would be tedious to trace the development of the same feeling among the Greeks, Romans, and other nations, who, however widely they differed in other respects, agreed very well in the desire to give the place of authority to persons of superior personal appearance, when no stronger interest intervened. This kind of feeling is not yet wholly extinct, even in Europe, where, although distinguished stature is not expected in persons of authority, state requires its exhibition in the guards and attendants of royalty. This too was very ancient; for, if we may believe Josephus, when king Solomon rode abroad in his chariot, he was escorted by the tallest young men that could be found in the nation, mounted on horseback, and in complete armour. This 'modern' practice is therefore as old as the time of Josephus, if not so old as that of Solomon.

25. '*The manner of the kingdom.*'—See the note on 2 Sam. v. 3.

26. '*Saul went home to Gibeah.*'—This was the same place in which the atrocious transaction occurred as related in Judg. xx., which led almost to the utter ruin of the tribe of Benjamin. It was the residence of Saul before he became king, and remained such afterwards; and it was probably on account of his connection with the place that the Gibeonites hanged up here ten of his descendants (2 Sam. xxi. 6). Jerome speaks of Gibeah as being at his time level with the ground; and since then the locality does not seem to have been, until recently, much explored by travellers. Dr. Robinson, who made some valuable observations in this neighbourhood, detected Gibeah in a small and half-ruined village called Jeba, which lies upon a low, conical, or rather round eminence, in the 'broad ridge which shelves down toward the valley of the Jordan, and spreads out below the village into a fine sloping plain.' The views of the Dead Sea and the Jordan, and of the eastern mountains, are here very extensive. Among the ruins some large hewn stones indicative of antiquity are occasionally seen. The spot is about five miles to the north of Jerusalem.

27. '*Brought him no presents.*'—See the notes on Judg. iii. 15; and ch. ix. 7.

CHAPTER XI.

1 *Nahash offereth them of Jabesh-gilead a reproachful condition.* 4 *They send messengers, and are delivered by Saul.* 12 *Saul thereby is confirmed, and his kingdom renewed.*

THEN Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this *condition* will I make *a covenant* with you, that I may thrust out all your right eyes, and lay it *for* a reproach upon all Israel.

3 And the elders of Jabesh said unto him, [1]Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

5 And, behold, Saul came after the herd out of the field; and Saul said, What *aileth*

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[1] Heb. *Forbear us.*

the people that they weep? And they told him the tidings of the men of Jabesh.

6 And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out [2]with one consent.

8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow, by *that time* the sun be hot, ye shall have [3]help. And the messengers came and shewed *it* to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was *so* on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day; and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 ¶ And the people said unto Samuel, Who *is* he that said, Shall Saul reign over us? bring the men, that we may put them to death.

13 And Saul said, There shall not a man be put to death this day: for to day the Lord hath wrought salvation in Israel.

14 ¶ Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly.

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[2] Heb. *as one man.*

[3] Or, *deliverance.*

Verse 2. '*That I may thrust out all your right eyes.*'—The earliest instance of this barbarous infliction is afforded in the treatment of Samson, at Gaza. It probably originated in the desire to disable or incapacitate an enemy or rival without putting him to death. Persia is the country which, more than any other, has in all ages been distinguished for the frequency of this most horrid punishment, and where, in consequence, like other customary evils, it is regarded rather as one of the common calamities of life, to which high station, in particular, is incident, than as the subject of that intense horror and compassion with which it is regarded by ourselves. The punishment is entirely extra-judicial in that country. It is not recognised by the law, and is always inflicted by absolute power on the objects of its fear or anger. These are usually such persons as have aspired, or are supposed likely to aspire, to the throne (see the note on Judg. ix. 5); or else the chiefs of tribes and other distinguished persons, whom it is considered desirable to deprive of power without putting them to death; and sometimes the adult male inhabitants of rebellious towns, in order to strike terror by a dreadful example. The last wholesale form of this barbarity affords the nearest analogy to the case in the text. Sir John Malcolm, in his *History of Persia*, mentions an instance of this sort which took place in the year 1795. At that time the throne was contested by two persons, Lootf Ali Khan, who had reigned and maintained his right, and Aga Mohammed Khan, who claimed to reign, and by victories established his claim. The former was shut up by the latter in the city of Kerman: but he effected his escape; and then Aga Mohammed 'wreaked his vengeance upon the unfortunate inhabitants of the city of Kerman: nearly twenty thousand women and children were granted as slaves to his soldiers; and all the males who had reached maturity were commanded to be put to death, or to be deprived of their eyesight. Those who escaped his cruelty owed their safety neither to mercy nor to flight, but to the fatigue of their executioners, who only ceased to be the instruments of glutting the revengeful spirit of their enraged monarch, when they were themselves exhausted with the work of blood. The numbers that were slain on this memorable occasion were great, and exceeded even those who were deprived of sight, though the latter are said to have amounted to seven thousand. Many of these miserable wretches are still alive. Some, who subsist on charity, wander over Persia, and recount, to all who will listen to the tale, the horrors of that day of calamity.' We have the rather copied this, as it affords a modern exhibition of such horrors as those which but too often distinguished the warfare of ancient times. Sir John adds, in a note, 'It has been stated that Aga Mohammed directed that a number of pounds weight of eyes should be brought to him: nor is the tale incredible.'

Nahash was comparatively merciful in requiring only one eye from the men of Jabesh. In Persia, the object being to create blindness, one eye alone is almost never taken. The only instance we know is that mentioned by Sir R. K. Porter, who states that the late king's brother (Hossein Ali Khan), having seized a troop of thirty robbers, ordered them all to be punished by the loss of their left eyes and right hands. Josephus says that the intention of Nahash, in proposing to put out the right eyes of the men of Jabesh, was to disable them from acting as warriors. According to him, this disability resulted from the fact that a person who exposed his shield to the enemy necessarily held it so as to conceal his left eye, leaving only the right for vision; and consequently, that to lose the right eye was, for warlike purposes, as bad as being quite blind. We should also suppose that such a loss must deprive archers and slingers of the power of taking an accurate aim. Nahash, however, does himself assign a very distinct reason for his proceeding.

7. '*And he took a yoke of oxen, and hewed them in pieces.*'—This is analogous to the incident recorded in Judges xix., where the Levite sends about the remains of his dismembered concubine for the same purpose. He

needed no other sacrifice, *she* having herself been the victim to the sin of the 'sons of Belial' in Gibeah, the very place from whence Saul sends his present message. The principle of the custom is not difficult to understand. It was a conventional summon to war, to which usage had attached such peculiar solemnity as would alone perhaps have sufficed to give it effect, even without the denunciation of vengeance against those who failed to obey the call. Nevertheless, 'So shall it be done to his cattle' must have been felt as a peculiarly awful threat, to a people who were almost entirely devoted to agricultural and pastoral pursuits. The analogy enables us to perceive that the Levite's transmission of his concubine's remains amounted to the denunciation, 'So let it be done to his wife and daughters who fails to become an avenger.' Probably the Levite's conduct was a new, but striking, application of the recognized principle: *here* we have apparently the more regular practice.

Among many analogous customs which might be produced, we may refer to that mentioned by Lucian as practised among the Pythians. When any one had received an injury, and had not the means of avenging himself, he sacrificed an ox, and cut it in pieces, which he caused to be dressed and publicly exposed; then he spread out the skin of the victim and sat upon it with his hands tied behind him. All who chose to take part in the injury which had been done took up a piece of the ox and swore to supply and maintain for him, one, five horses; another, ten; others still more: some infantry, each according to his strength and ability: they who had only their person engaged to march themselves; and an army composed of such soldiers, far from retreating or disbanding, was invincible, as it was engaged by an oath—that their blood should be likewise poured out if they did not observe its conditions.

A still more striking illustration may be derived from a passage in the third canto of Sir Walter Scott's *Lady of the Lake*, and the note thereon. In the latter he says, that 'When a (Highland) chieftain designed to summon his clan, upon any sudden or important emergency, he slew a goat, and, making a cross of any light wood, seared its extremities in the fire, and extinguished them in the blood of the animal. This was called the *Fiery Cross*, also *Crean Tarígh*, or the Cross of Shame, because disobedience to what the symbol implied inferred infamy. It was delivered to a swift and trusty messenger, who ran full speed with it to the next hamlet, where he presented it to the principal person, with a single word, implying the place of rendezvous. He who received the symbol was bound to send it forward, with equal despatch, to the next village; and thus it passed with incredible celerity through all the district which owed allegiance to the chief, and also among the allies and neighbours, if the danger was common to them. At sight of the Fiery Cross every man, from sixteen years old to sixty, capable of bearing arms, was obliged instantly to repair to the place of rendezvous. He who failed to appear suffered the extremities of fire and sword, which were emblematically denounced to the disobedient by the bloody and burnt marks upon this warlike signal.' Sir Walter further states that the Fiery Cross was exhibited with effect so late as the civil war of 1745-6; and then quotes a passage from Olaus Magnus, shewing that a practice almost precisely analogous existed among the ancient Scandinavians. The command and denunciation with the latter were to the effect that, on an appointed day, a certain number of men, or else every man from fifteen years old and upward, should come with his arms, and with means for ten or twenty days, under pain that his or their houses should be burnt, as intimated by the burnt symbol.

The effect of the message was no doubt much the same in Palestine as in Scandinavia or in the Highlands, and is thus stated by Sir Walter in the poem itself:—

> 'Fast as the fated symbol flies,
> In arms the huts and hamlets rise;
> From winding glen, from upland brown,
> Then pour'd each hardy tenant down,
> Nor slack'd the messenger his pace;
> He show'd the sign, he named the place,
> And pressing forward, like the wind,
> Left clamour and surprise behind.
> The fisherman forsook the strand,
> The swarthy smith took dirk and brand:
> With changed cheer, the mower blithe
> Left in the half-cut swath the scythe;
> The herds without a keeper stray'd,
> The plough was in mid-furrow stay'd,
> The falc'ner toss'd his hawk away,
> The hunter left the stag at bay;
> Prompt at the signal of alarms,
> Each son of Alpine rush'd to arms.'

8. '*Bezek.*'—Jerome says that there were two villages near each other, seven miles from Neapolis (Shechem) on the road to Scythopolis (Bethshan). This doubtless answers to the site of the present transaction, being in the great muster-field and battle-field of Esdraelon, and nearly opposite to Jabesh-Gilead, on the other side of the river. A place called Bezek is noted in Judges i. for the defeat, by the tribes of Judah and Simeon, of the powerful king whose capital it was, and who took his name (Adoni-Bezek, or Lord of Bezek) from it. Whether this was the same as the present Bezek, it is not easy to say. The tribes asked of the Lord (at Shiloh doubtless) who should go up against the Canaanites. The answer was 'Judah.' Accordingly, Judah, calling for the aid of Simeon, went and defeated the king of Bezek. As all the tribes were ready for this service, and Judah was merely honoured with the preference, and as the answer was given at Shiloh, it is not improbable that the Bezek of that narrative is the same as this, and it seems by no means necessary that, as some think, it should be in the tribe of Judah. Sandys, however, mentions a Bezek in that tribe. 'We departed (from Bethlehem), bending our course to the mountains of Judea, lying west from Bethlehem: near to which, on the side of the opposite hill, we passed by a little village, called (*as I take it*) Bezec; inhabited only by Christians, mortal (as they say) to the Mahometans that attempted to dwell therein.' If the first chapter of Judges require a Bezek in Judah, this might well be taken for its position; but as no one mentions it besides Sandys, and he speaks so doubtfully, we fear there is no sufficient authority for giving it in the map the place which he indicates.

12. '*And the people said,*' etc.—In the late transaction against the Ammonites Saul displayed a large measure of those heroic qualities which the ancient nations most desired their monarchs to possess. Considering all the circumstances, the promptitude and energy of his decision, the speed with which he collected an immense army and brought it into action, and the skill and good military conduct of the whole transaction, there are probably few operations of the Hebrew history which more recommend themselves to the respect and admiration of the modern soldier. Its effect was not lost upon the people, who joyfully recognized in their king the qualities which have generally been held most worthy of rule; and so much was their enthusiasm excited, that they began to talk of putting to death the small minority who had refused to recognize his sovereignty. But Samuel interposed to prevent an act unbecoming a day in which 'God had wrought salvation in Israel.' So harsh a proceeding would also have been rather likely to provoke than allay the disaffection of the leading tribes. Samuel took advantage of this feeling to invite the army, which comprehended in fact the effective body of the Hebrew people, to proceed to Gilgal, there solemnly to confirm the kingdom to Saul, seeing that now his claims were undisputed by any portion of the people. This was done with great solemnity and with abundant sacrifices of peace and joy.

CHAPTER XII.

1 *Samuel testifieth his integrity.* 6 *He reproveth the people of ingratitude.* 16 *He terrifieth them with thunder in harvest time.* 20 *He comforteth them in God's mercy.*

And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

2 And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, [1]here I *am*: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* [2]bribe [3]to blind mine eyes therewith? and I will restore it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, The Lord *is* witness against you, and his anointed *is* witness this day, that ye have not found ought in my hand. And they answered, *He is* witness.

6 ¶ And Samuel said unto the people, *It is* the Lord that [4]advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the Lord of all the [5]righteous acts of the Lord, which he did [6]to you and to your fathers.

8 [7]When Jacob was come into Egypt, and your fathers cried unto the Lord, then the Lord [8]sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgat the Lord their God, [9]he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

10 And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the Lord sent Jerubbaal, and Bedan, and [10]Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the Lord your God *was* your king.

13 Now therefore behold the king whom ye have chosen, *and* whom ye have desired! and, behold, the Lord hath set a king over you.

14 If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the [11]commandment of the Lord, then shall both ye and also the king that reigneth over you [12]continue following the Lord your God:

15 But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as *it was* against your fathers.

16 Now therefore stand and see this great thing, which the Lord will do before your eyes.

17 *Is it* not wheat harvest to day? I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that your wickedness *is* great, which ye have done in the sight of the Lord, in asking you a king.

18 ¶ So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel.

19 And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

20 ¶ And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart;

21 And turn ye not aside: for *then should ye go* after vain *things*, which cannot profit nor deliver; for they *are* vain.

22 For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people.

23 Moreover as for me, God forbid that I should sin against the Lord [13]in ceasing to pray for you: but I will teach you the good and the right way:

24 Only fear the Lord, and serve him in truth with all your heart: for consider [14]how great *things* he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

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[1] Ecclus. 46. 19.
[2] Heb. *ransom.*
[3] Or, *that I should hide mine eyes at him.*
[4] Or, *made.*
[5] Heb. *righteousnesses,* or, *benefits.*
[6] Heb. *with.*
[7] Gen. 46. 5, 6.
[8] Exod. 4. 16.
[9] Judges 4. 2.
[10] Judges 11. 1.
[11] Heb. *mouth.*
[12] Heb. *be after.*
[13] Heb. *from ceasing.*
[14] Or, *what a great* thing, &c.

Verse 2. '*And now behold the king walketh before you.*'—The preceding solemnity had been obviously designed to keep the people in remembrance of their continued dependence upon Jehovah. But lest it should be construed into an approbation and sanction of all their proceedings, the prophet took this public occasion of reminding them that their proceeding had been most unpleasing to their divine King; although, if they maintained their fidelity to him and to the principles of the theocracy, some of the evil consequences might be averted. He also neglected not the opportunity of justifying his own conduct and the purity of his administration. He challenged assembled Israel to produce one instance of oppression, fraud, or corruption on his part, while he had been their sole judge; and in that vast multitude not one voice was raised to impugn his integrity and uprightness. He then proceeded to remind them of their past transgressions, in forgetting or turning astray from their God, with the punishments which had invariably followed, and the deliverances which their repentance had procured; shewing them, by these instances, the sufficiency of their divine Sovereign to rule them, and to save them from their enemies, without the intervention of an earthly king, whom they had persisted in demanding. And he assured them that, under their regal government, public sins would not cease to be visited with public calamities. To add the greater weight to his words, and to evince the divine displeasure, the commissioned prophet called down thunder and rain from heaven, then at the usual season of wheat-harvest, when the air is naturally, in that country, serene and cloudless. On this the people were greatly alarmed at the possible consequences of the displeasure they had provoked, and besought Samuel to intercede for them. The prophet kindly encouraged them to hope that if they continued to trust faithfully in God, all would yet be well.

11. '*Jerubbaal, and Bedan, and Jephthah, and Samuel.*'—No judge named Bedan occurs in the history. There are various explanations; of which that perhaps is the best which follows the Septuagint, Syriac, and Arabic versions in reading 'Barak' instead of 'Bedan.' The Syriac and Arabic also have 'Samson' instead of 'Samuel:' and it indeed seems as unlikely that the prophet should omit Samson, as that he should place his own name in a list of military deliverers. These alterations, sanctioned by the best ancient versions, are in accordance with the list given by the Apostle in Heb. xi. 32.

17. '*He shall send thunder and rain.*'—It is evident that rain and thunder must have been of extraordinary occurrence at this season, or else its exhibition might not have been so distinctly recognized as the Lord's answer to the call of Samuel. The wheat-harvest is usually over towards the end of May or early in June, and its commencement depends upon the cessation of the latter rains, after which the corn soon arrives at maturity. Consequently, that it was the time of wheat-harvest, is, in itself, an evidence that the season for rain had passed. Rain sometimes falls so late as the early part of May; but in the remainder of that month, and throughout the months of June, July, and the early part of August, rain scarcely ever falls, and continues to be rare even till the commencement of the season of rain in October or November. Indeed we see, from Prov. xxvi. 1, that 'rain in harvest' was as incomprehensible to an ancient Hebrew as 'snow in summer.'

CHAPTER XIII.

1 *Saul's selected band.* 3 *He calleth the Hebrews to Gilgal against the Philistines, whose garrison Jonathan had smitten.* 5 *The Philistines' great host.* 6 *The distress of the Israelites.* 8 *Saul, weary of staying for Samuel, sacrificeth.* 11 *Samuel reproveth him.* 17 *The three spoiling bands of the Philistines.* 19 *The policy of the Philistines, to suffer no smith in Israel.*

SAUL [1]reigned one year; and when he had reigned two years over Israel,

2 Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 ¶ And Jonathan smote the garrison of the Philistines that *was* in [2]Geba, and the Philistines heard *of it*. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

4 And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also [3]was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the seashore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

6 ¶ When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *some of* the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people [4]followed him trembling.

8 ¶ [5]And he tarried seven days, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might [6]salute him.

11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed,

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[1] Heb *the son of one year in his reigning.*
[2] Or, *the hill.*
[3] Heb. *did stink.*
[4] Heb. *trembled after him.*
[5] Chap. 10. 8.
[6] Heb. *bless him.*

and *that* the Philistines gathered themselves together at Michmash;

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not [7]made supplication unto the Lord: I forced myself therefore, and offered a burnt offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever.

14 But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him *to be* captain over his people, because thou hast not kept *that* which the Lord commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* [8]present with him, about six hundred men.

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual:

18 And another company turned the way *to* Beth-horon: and another company turned *to* the way of the border that looketh to the valley of Zeboim toward the wilderness.

19 ¶ Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make *them* swords or spears:

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock.

21 Yet they had [9]a file for the mattocks, and for the coulters, and for the forks, and for the axes, and [10]to sharpen the goads.

22 So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

23 And the [11]garrison of the Philistines went out to the passage of Michmash.

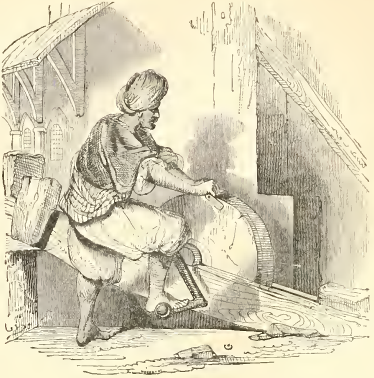
[7] Heb. *intreated the face.*
[8] Heb. *found.*
[9] Heb. *a file with mouths.*
[10] Heb. *to set.*
[11] Or, *standing camp.*

Verse 1. '*Saul reigned one year; and when he had reigned two years.*'—There is nothing about 'reigning' in the first clause of the original. It is, literally, 'Saul was the son of a year,' which being the Hebrew idiom for expressing the age of a person, it seems that the first clause describes his age, and the second states how long he had reigned; but that the word expressing the number of years he had lived has in some way or other been lost. Origen, in his *Hexapla*, inserts 'thirty,' and is followed by Houbigant and others. Vignoles, however, in his *Chronology*, thinks that Saul was forty years of age at the time of his election; and Dr. Hales observes that he could not well have been much younger, since, in the second year of his reign, his eldest son, Jonathan, held a separate military command, and smote the Philistine garrison in Geba, as recorded in this chapter.

3. '*Jonathan smote the garrison of the Philistines.*'—How it came to pass that there were Philistine garrisons in the land is not very clear. It would seem, however, that in resigning their conquests after their last defeat, they had retained some hill fortresses, from which they knew the Hebrews would find it difficult to dislodge them; and that, when they recovered from the blow which was then inflicted upon their power, they contrived, by the help of this hold which they had in the country, to bring the southern tribes (at least those of Judah and Benjamin) under a sort of subjection. Thus, when Saul was returning home after having been privately anointed by Samuel at Ramah, and met the sons of the prophets at Gibeah, we learn that at that place was 'a garrison of the Philistines.' And now we further learn that the Hebrews had in fact been disarmed by that people. According to that jealous policy of which other examples will ultimately be offered (2 Kings xxiv. 14; Jer. xxix. 2), they had even removed all the smiths of Israel, lest they should make weapons of war; in consequence of which the Hebrews were obliged to resort to the Philistine garrisons whenever their agricultural implements needed any other sharpening than that which a grindstone could give; and as this was an unpleasant alternative, even these important instruments had been suffered to become blunt at the time to which we are now come; and so strict had been the deprivation of arms that, in the military operations which soon after followed, no one of the Israelites, save Saul and his eldest son, was possessed of a spear or sword. [Appendix, No. 34.]

— '*Geba.*'—This is very generally supposed to be the same place as Gibeah, noticed under ch. x. 26. Both names mean a hill, and Gibeah is in the original essentially the same name as Geba, distinguished only by a feminine termination. If they were not the same, they must have been very near to each other—much nearer in fact than we can well expect to find towns so similarly designated; nor are there any ruins or named site near Gibeah which might be supposed to represent Geba. Nevertheless there are some reasons against regarding the two names as indicating the same place; and for the present the point must be regarded as unsettled.

5. '*Thirty thousand chariots.*'—If we allow two horses and two men to each chariot, there must have been sixty thousand of each for the chariots alone. The horsemen also are only six thousand, whereas, usually, the proportion of cavalry in the ancient armies was far greater than the chariots. Such a number of chariots, or anything approaching to such a number, never appears even in those vast armies which ancient history describes as having been occasionally raised by the great monarchs of the East. The proportion of chariots in an army was in fact exceedingly small. Pharaoh pursued the Israelites to the Red Sea with only six hundred chariots. Jabin, the powerful king of Canaan, possessed nine hundred (Judg. iv. 3). David took one thousand from Hadadezer (2 Sam. viii. 3). Zerah, the Ethiopian, had but three hundred in his army of a million



EASTERN GRINDSTONE.

of men (2 Chron. xiv. 9); there does not appear to have been more than two hundred in the immense army which Darius raised for the contest with Alexander (Q. Curtius, iv. 8); Antiochus Eupator had but three hundred in his large army (2 Mac. xiii. 2); and the great army which Mithridates brought against the Romans contained but one hundred. It may therefore be safely doubted whether the Philistines, with all the assistance which their neighbours might afford, could bring into the field a number of chariots such as perhaps all Asia could not supply. That the text conveys an erroneous impression is generally admitted; but there are different opinions as to the correct understanding. Some think, with Bishop Patrick, that the number is right, but that it does not refer exclusively to war-chariots, but includes carriages of all kinds, for conveying the baggage of the infantry, for taking back the plunder from the Israelites, and other uses. Others apprehend that 'thirty thousand' means not so many chariots, but men fighting in them, in which sense the word 'chariots' is sometimes used. (2 Sam. x. 18; 1 Kings xx. 21; 1 Chron. xix. 18.) Some, however, prefer to take the reading as 'three thousand,' as we find it in the Syriac and Arabic versions, concluding that some transcriber made the alteration by writing שְׁלֹשִׁים *sheloshim, thirty,* for שָׁלֹשׁ *shalosh, three;* and, after this correction, some commentators, thinking three thousand still too large a proportion, incorporate the previous conclusions, and suppose that the number either included baggage-chariots, or that we are to understand three thousand *men* fighting in a much smaller number of chariots. Whatever explanation we take, it seems impossible to understand that thirty thousand war-chariots are intended.

9. '*He offered the burnt-offering.*'—Saul had manifested his inability of comprehending his true place, and his disposition to regard himself as an independent sovereign, by entering upon or provoking this war without consulting, through Samuel or the priest, the Divine will. Although not formally so declared, it was the well-understood practice of the Hebrew constitution, that no war *against any other than the doomed nations of Canaan* should be undertaken without the previous consent and promised assistance of the Great King. Yet Saul, without any such authority, had taken measures which were certain to produce a war with the Philistines. He probably thought that the aggressions of the Philistines, and their existing position as the oppressors of Israel, with their intrusion into the Hebrew territory, made his undertaking so obviously just and patriotic as to render a direct authorization superfluous, as its refusal could not be imagined; Samuel was not, however, willing that such a precedent of independent action should be established; and therefore he had appointed to meet Saul on a particular day at Gilgal, 'to offer burnt-offerings and peace-offerings,' and to shew him what he should do, that is, both to propitiate the Lord, as on other occasions, and to advise Saul how to act in carrying on the war. On the appointed day Samuel did not arrive as soon as the king expected. The prophet probably delayed his coming on purpose to test his fidelity and obedience. Saul failed in this test. Seeing his force hourly diminishing by desertions, and, in the pride of his fancied independence, considering that he had as much right as the Egyptian and other kings to perform the priestly function, he ordered the victims to be brought, and offered them himself upon the altar. This usurpation of the priestly office by one who had no natural authority as an Aaronite, nor any special authorization as a prophet, was decisive of the character and the fate of Saul. If the principles of the theocracy were to be preserved, and if the political supremacy of Jehovah was at all to be maintained, it was indispensably necessary that the first manifestation by the kings of autocratic dispositions and self-willed assumption of superiority to the law, should be visited by severe examples of punishment; for if not checked in the beginnings, the growth would have been fatal to the constitution. It will hence appear that the punishments which Saul incurred for this and other acts, manifesting the same class of dispositions, were not so disproportioned to his offences, or so uncalled-for by the occasions of the state, as some persons have been led to imagine.

10. '*Saul went out to meet him.*'—The custom of going forth to meet and greet a visitor is frequently mentioned in the Scriptures. It is still usual, in Western Asia, to *send* forth relatives or confidential persons of suitable rank to meet and escort an approaching traveller, whose advance has been previously notified; but we cannot recollect that it is customary anywhere for the host himself to do so. In Eastern Asia the custom however still exists; serving with

other instances to confirm a suspicion we have long entertained, that China and Japan would furnish to a diligent student a larger number of striking illustrations of Scripture manners and ideas than has been supposed. In the latter country Thunberg and Kæmpfer both noticed the custom. The former says,—'At Japanie, where we dined, we were received by the host in a more polite and obsequious manner than I ever experienced since in any other part of the world. It is the custom in this country for the landlord to go to meet the travellers part of the way, and, with every token of the utmost submission and respect, bid them welcome; he then hurries home in order to receive his guests at his house in the same humble and respectful manner, after which some trifling present is produced on a small low square table.'

14. '*Thy kingdom shall not continue.*'—The apology which Saul made to the prophet for what he had done—that his force was diminishing, and that he was afraid that if he delayed any longer the Philistines would fall upon him before sacrifices had been offered to Jehovah—shewed little of that reliance upon the Divine King which every Hebrew general was expected to manifest, and but little anxiety to receive those prophetic counsels which Samuel had promised to deliver. Under nearly similar circumstances, how different was the conduct of Gideon, who gained immortal honour by those theocratic sentiments which enabled him to leave to his successors a memorable example of confidence in God! Samuel saw through the hollowness of Saul's apologies, and warned him that by such sentiments as he entertained, and such conduct as he manifested, he was rendering himself unworthy to be the founder of a royal house, inasmuch as he could not become a pattern to his successors; and that by persevering in such a course he would compel the appointment of one more worthy than himself to reign over Israel, and to be the father of a kingly race.

15. '*Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin.*'—The Septuagint, supported by the Vulgate, preserves a clause which has here dropped from the Hebrew text, but which the context indispensably requires. 'And Samuel arose and departed from Gilgal. *And the remnant of the people went up after Saul to meet the enemy, going from Gilgal* to Gibeah of Benjamin.' Samuel went away, probably home to Ramah, and Saul also went home to defend his native town, the Philistines being in strong force in that neighbourhood. Every copyist knows how easy it is to drop a clause, when that which precedes or follows ends in the same form of words, as in the present instance: and this has been the occasion of several omissions in the Hebrew text; but the lost clause is usually found in some of the ancient versions.

CHAPTER XIV.

1 *Jonathan, unwitting to his father, the priest, or the people, goeth and miraculously smiteth the Philistines' garrison.* 15 *A divine terror maketh them beat themselves.* 17 *Saul, not staying the priest's answer, setteth on them.* 21 *The captivated Hebrews, and the hidden Israelites, join against them.* 24 *Saul's unadvised adjuration hindereth the victory.* 32 *He restraineth the people from eating blood.* 35 *He buildeth an altar.* 36 *Jonathan, taken by lot, is saved by the people.* 47 *Saul's strength and family.*

Now [1]it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that *is* on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which *is* in Migron: and the people that *were* with him *were* about six hundred men;

3 And Ahiah, the son of Ahitub, [2]I-chabod's brother, the son of Phinehas, the son of Eli, the Lord's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

4 And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The [3]forefront of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for *there is* no restraint to the Lord [4]to save by many or by few.

7 And his armourbearer said unto him, Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them.

9 If they say thus unto us, [5]Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for [6]the Lord hath delivered them into our hand: and this *shall be* a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the Lord hath delivered them into the hand of Israel.

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[1] Or, *there was a day.*
[2] Chap. 4. 21.
[3] Heb. *tooth.*
[4] 2 Chron. 14. 11.
[5] Heb. *Be still.*
[6] 1 Mac. 4. 30.

13 And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him.

14 And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were [7]an half acre of land, *which* a yoke *of oxen might plow*.

15 ¶ And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was [8]a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down *one another*.

17 ¶ Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armourbearer *were* not *there*.

18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

19 And it came to pass, while Saul talked unto the priest, that the [9]noise that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand.

20 And Saul and all the people that *were* with him [10]assembled themselves, and they came to the battle: and, behold, [11]every man's sword was against his fellow, *and there was* a very great discomfiture.

21 Moreover the Hebrews *that* were with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So the LORD saved Israel that day: and the battle passed over unto Beth-aven.

24 ¶ And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food.

25 And all *they of* the land came to a wood; and there was honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were [12]faint.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

30 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 ¶ And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* [13]with the blood.

33 Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have [14]transgressed: roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox [15]with him that night, and slew *them* there.

35 ¶ And Saul built an altar unto the LORD: [16]the same was the first altar that he built unto the LORD.

36 And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

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[7] Or, *half a furrow of an acre of land.*

[8] Heb. *a trembling of God.*

[9] Or, *tumult.*

[10] Heb. *were cried together.*

[11] Judges 7. 22. 2 Chron. 20. 23.

[12] Or, *weary.*

[13] Levit. 7. 26, and 19. 26. Deut. 12. 16.

[14] Or, *dealt treacherously.*

[15] Heb. *in his hand*

[16] Heb. *that altar he began to build unto the LORD.*

37 ¶ And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day.

38 ¶ And Saul said, Draw ye near hither all the [17]chief of the people: and know and see wherein this sin hath been this day.

39 For, *as* the Lord liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the Lord God of Israel, [18]Give a perfect *lot*. And Saul and Jonathan were taken: but the people [19]escaped.

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die.

44 And Saul answered, God do so and more also: for thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: *as* the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*.

48 And he [20]gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 ¶ Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were these;* the name of the firstborn Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* Abner, the son of Ner, Saul's uncle.

51 And Kish *was* the father of Saul; and Ner the father of Abner *was* the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

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[17] Heb. *corners*. Judges 20. 2.

[18] Or, *Shew the innocent*.

[19] Heb. *went forth*.

[20] Or, *wrought mightily*.

Verse 2. '*Migron.*'—This, from the context, was obviously the name of some marked local site in the land around Gibeah.

4. '*Bozez . . . . Seneh.*'—Names, as the context expresses, of two rocks near Gibeah. Every object in the least degree marked seems to have had its distinctive name among the Hebrews. So it is now with the Arabs. Every marked hollow or projection (other than of sand) upon the plain, every well, every clump of trees, has its proper name. So has every defile, recess, promontory, or peak of the mountains, however inconsiderable: and on a river, such as the Tigris or Euphrates, there is not a single bend, angle, projection, creek, cliff, rock, mound, or group of trees to which a proper name is not assigned. Thus a map of a country, over which one may travel for a hundred miles without finding a single town, might, nevertheless, be crowded with hundreds of names of this description.

4, 5. '*Between the passages . . . . there was a sharp rock on the one side, and a sharp rock on the other side . . . . The forefront of the one was situate northward, over against Michmash, and the other southward, over against Gibeah.*'—'We left Jeba' (Gibeah) 'for Mŭkhmâs. The descent into the valley was steeper and longer than any of the preceding. The path led down obliquely, and we reached the bottom in half an hour. It is called Wady es-Suweinît. It begins in the neighbourhood of Beitin and el-Bireh; and as it breaks through the ridge below these places, its sides form precipitous walls. On the right, about a quarter of an acre below where we crossed, it again breaks off, and passes between high perpendicular precipices, which (our guide said) continue a great way down and increase in grandeur . . . . This steep precipitous valley is probably "the passage of Michmash," mentioned in Scripture (1 Sam. xiii. 23; comp. Isa. x. 28). In the valley, just at the left of where we crossed, were two hills, of a conical, or rather spherical form, having steep rocky sides, with small Wadys running up between each, so as almost to isolate them. One of them is on the side towards Jeba, and the other towards Mŭkhmâs. These would seem to be the two rocks mentioned in connection with Jonathan's adventure. They are not indeed so "sharp" as the language of Scripture would seem to imply; but they are the only rocks of the kind in this vicinity. The northern one is connected towards the west with an eminence still more distinctly isolated. This valley appears to have been, at a later time, the dividing line between the tribes of Benjamin and Ephraim.' Robinson's *Biblical Researches in Palestine*, ii. 116.

14. '*Half-acre of land, which a yoke of oxen might plow.*'—The Hebrew is, literally, 'As in the half of a furrow of a yoke of a field,' which some regard as unintelligible, and therefore prefer the Septuagint version, which has nothing about the space, but, instead, says that Jonathan and his armourbearer effected the slaughter 'with spears, pebbles, and flints of the field.' We are willing to adhere to the Hebrew text. It is certainly obscure; but, as rendered in

our version, or even as read literally, refers to a mode of measurement which was very ancient, and which still subsists in the East. Some think that a single furrow is intended, that is, half the space comprehended in the single furrow (drawn circularly, of course) which a yoke of oxen might trace in one day: but others suppose it to mean half the space which a yoke of oxen might plough in one day. Both alternatives are compatible with ancient usage; the former may be illustrated by the historical circumstance, that so much land as could be ploughed around in one day was granted by the Romans to Horatius Cocles, in recompense of his valorous stand, on the Sublician bridge, against the arms of Porsenna. Intimations are frequent in ancient writings of the prevalence of the custom of estimating the extent of ground according to what might be ploughed in a day; and then it was usual to add, by what kind of animals the plough was drawn, to render the estimate more exact. In this manner Homer measures the degree of proximity to which Diomedes and Ulysses allowed the Trojan spy to approach, before they rushed upon him from their concealment. He says they were as distant from each other as the furrows of two teams of mules. This is about as obscure as the Hebrew text of the passage before us, and is open to the same interpretations, the expression being very similar. That it was the space which two teams of mules could plough in a day is the common explanation, which is thus given in Dacier's note:—'The Grecians did not plough in the manner now in use. They first broke up the ground with oxen, and then ploughed it more lightly with mules. When they employed two ploughs in a field, they measured the space they could plough in a day, and set their ploughs at the two ends of this space, and those ploughs proceeded towards each other. This intermediate space was constantly fixed, but less in proportion for two of oxen than for two of mules, because oxen are slower and toil more in a field that has not yet been turned up, whereas mules are naturally swifter, and make greater speed in a ground that has already had the first ploughing.'

The idea kept in view by our translators, in rendering 'half a furrow' by 'half an acre,' is that it applied to half the space of ground which a yoke of oxen might plough in a day; and is derived from one of the Roman land-measures. This measure was called *actus*, of which there were three sorts; the first was a piece of ground 120 feet long by only four broad; the second (*actus quadratus*) was a square of 120 feet; and the third was a double square, being 240 feet long by 120 feet broad, which made an acre of ground, or as much, according to Pliny, as a yoke of oxen might plough in a day. Something of the same idea and standard of measure is exhibited in Domesday-Book, which shews the results of a survey made by order of William the Conqueror, and in which the domains are estimated by the *carucate* (from *caruca*, in French *charrue*, a plough), or plough-land; that is, so much land as would support a plough, or that one plough would work. At this day, in the East, an idea is popularly intimated of the extent of a man's possessions by stating the number of yoke of oxen which would be required to keep his grounds in order.

26. '*The honey dropped.*'—First we are told that the honey was on the ground, then that the honey dropped, and lastly that Jonathan put his rod into the honeycomb. From all this it is clear that the honey was bee-honey, and that honeycombs were above in the trees, from which honey dropped upon the ground; but it is not clear whether Jonathan put his rod into a honeycomb that was in the trees or shrubs, or into one that had fallen to the ground, or that had been formed there.

Where wild bees are abundant, they form their combs in any convenient place that offers, particularly in the cavities, or even on the branches, of trees; nor are they so nice as is commonly supposed in the choice of situations. In India, particularly, and in the Indian islands, the forests often swarm with bees. 'The forests,' says Mr. Roberts, 'literally flow with honey; large combs may be seen hanging on the trees, as you pass along, full of honey.' We have good reason to conclude, from many allusions in Scripture, that this was also, to a considerable extent, the case formerly in Palestine. Rabbi Ben Gershom and others indeed fancy that there were bee-hives placed 'all of a row' by the wayside. If we must needs have bee-hives, why not suppose they were placed in the trees, or suspended from the boughs? This is a practice in different parts where bees abound, and the people pay much attention to realize the advantages which their wax and honey offer. The woods on the western coast of Africa, between Cape Blanco and Sierra Leone, and particularly near the Gambia, are full of bees; to which the negroes formerly, if they do not now, paid considerable attention, for the sake of the wax. They had bee-hives, made like baskets, of reeds and sedge, and hung on the out-boughs of the trees, which the bees eagerly appropriated for the purpose of forming their combs in them. In some parts these hives were so thickly placed that at a distance they looked like fruit. There was also much wild honey in the cavities of the trees. (Jobson's *Golden Trade*, p. 30; in Astley's *Collection*.) Moore confirms this account; and adds, that when he was there, the Mandingos suspended, in this way, straw bee-hives not unlike our own, and boarded at the bottom, with a hole for the bees to go in and out. *Travels into the Inland Parts of Africa*, in Drake's *Collection*.

As to the other supposition, that the honeycomb had been formed on the ground, we think the context rather bears against it; but the circumstance is not in itself unlikely, or incompatible with the habits of wild bees. For want of a better resource, they sometimes form their combs and deposit their honey in any tolerably convenient spot they can find in the ground, such as small hollows, or even holes formed by animals. Mr. Burchell, in his *Travels in South Africa*, mentions an instance in which his party (Hottentots) obtained about three pounds of good honey from a hole which had formerly belonged to some animal of the weasel kind. The natives treated this as a usual circumstance; and indeed their experience in such affairs was demonstrated by the facility with which they managed to obtain the honey without being injured by the bees.

CHAPTER XV.

1 *Samuel sendeth Saul to destroy Amalek.* 6 *Saul favoureth the Kenites.* 8 *He spareth Agag and the best of the spoil.* 10 *Samuel denounceth unto Saul, commending and excusing himself, God's rejection of him for his disobedience.* 24 *Saul's humiliation.* 33 *Samuel killeth Agag.* 34 *Samuel and Saul part.*

Samuel also said unto Saul, [1]The Lord sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord.

2 Thus saith the Lord of hosts, I remember *that* which Amalek did to Israel, [2]how he laid *wait* for him in the way, when he came up from Egypt.

3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

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[1] Chap. 9. 16.

[2] Exod. 17. 8. Num. 24. 20.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and [3]laid wait in the valley.

6 ¶ And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 ¶ And Saul smote the Amalekites from Havilah *until* thou comest to Shur, that *is* over against Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and [4]of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

10 ¶ Then came the word of the Lord unto Samuel, saying,

11 It repenteth me that I have set up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night.

12 ¶ And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, Blessed *be* thou of the Lord: I have performed the commandment of the Lord.

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the Lord anointed thee king over Israel?

18 And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until [5]they be consumed.

19 Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, [6]to obey *is* better than sacrifice, *and* to hearken than the fat of rams.

23 For rebellion *is as* the sin of [7]witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from *being* king.

24 ¶ And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord.

26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

29 And also the [8]Strength of Israel will not lie nor repent: for he *is* not a man, that he should repent.

30 Then he said, I have sinned: *yet* honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God.

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[3] Or, *fought.*

[4] Or, *of the second sort.*

[5] Heb. *they consume.*

[6] Ecclus. 5. 1. Hos. 6. 6. Matth. 9. 13, and 12, 7.

[7] Heb. *divination.*

[8] Or, *eternity*, or, *victory.*

31 So Samuel turned again after Saul; and Saul worshipped the Lord.

32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, [9]As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 ¶ Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel.

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[9] Exod. 17. 11. Num. 14. 45.

Verse 2. '*Amalek.*'—This is the name of a grandson of Esau, from whom the Amalekites are supposed to have descended. This supposition is entirely founded on the fact that Esau's grandson was so named; for there is nothing in Scripture which points to, or even hints at, this commonly assigned origin of these bitter enemies of the Hebrew nation. Indeed, there are some rather strong considerations which seem to bear against it. These are: that Moses, in Gen. xiv., relates that in the time of Abraham, long before Amalek was born, Chedorlaomer and his confederates 'smote all the country of the Amalekites' about Kadesh: and that Balaam calls Amalek 'the first of the nations,' which, if understood of priority, could be by no means correct of a nation descended from the grandson of Esau. To these considerations, however, it may be answered, that Moses speaks, in the first instance, proleptically, of the country which the Amalekites *afterwards* occupied; and that, in the other, 'first' does not refer to priority of time, but to rank. But besides this, it is to be observed that Moses never reproaches the Amalekites with attacking the Israelites, *their brethren;* though it is not likely that he would have omitted to notice this aggravation of their offence, if it had existed. In the Pentateuch there is continual reference to the fraternal relation of the Hebrews and Edomites. But no term implying consanguinity is ever applied to the Amalekites; and instead of their name being connected with that of the Edomites, they seem always associated in name and action with the Canaanites and Philistines. It is also difficult to understand how the Amalekites could become so powerful a people as they were when the Israelites left Egypt, if their origin ascended no higher than the grandson of Esau. On these grounds Calmet concludes that they were descended from Canaan, and were, in fact, among the devoted nations—that devotement being the more strongly marked in their instance, on account of their early and persevering enmity to the Hebrews. This view does not materially differ from that of the Arabians, who make Amalek to be a son or descendant of Ham, who, according to them, became the founder of one of the original *pure* Arabian tribes, but which afterwards became mixed, by blending with the posterity of Joktan and Adnan. This Amalek had a famous son called Ad, who reigned in the south-east of Arabia (Hadramaut) in the time of Heber, the ancestor of Abraham, and whose age is the remote point of Arabian chronology and fable, so that, 'as old as king Ad' is a proverbial expression of extreme and obscure antiquity. This Adite branch of Amalekites, after having sustained a fearful destruction from the anger of Heaven at its impiety, was so weakened that the kings of Yemen were able to prevail over it, and, after great losses, obliged it to withdraw and disperse. These, and other Amalekite families, then spread in Arabia Petræa, in the peninsula of Sinai, and in the southern parts of Palestine. The Arabs believe these to have been the enemies of the Israelites, and entertain an opinion that some of them, being defeated by Joshua, went into Northern Africa and settled there. The tribes of Amalek and Ad they number with those that have, from very remote ages, been completely lost, unless so far as they may have been incorporated with other tribes. There is nothing in this account adverse to the Scriptural intimations. Indeed, it would be easy to shew that the Amalekites, whether accounted as Arabians or not, were a people who, although they had some towns and hamlets, were of essentially Bedouin habits. In fact, we may, perhaps, best estimate the position they bore with respect to the Israelites, by regarding them as an unsettled, predatory people, who, from their situation on the immediate borders of the Hebrews, exhibited and experienced the full effect of that opposition of social principle which never fails to operate in similar circumstances. In the same countries, at this day, a settled or settling people, on the one hand, and the wild, aggressive, plundering Bedouins, on the other, exhibit the same feelings towards each other which the Hebrews and Amalekites respectively entertained. Independently of the first deep cause of offence, and the high command under which the Hebrews acted, there was an obvious social necessity that such dangerous neighbours as the Amalekites should be extirpated or driven from the frontiers. The transaction of this chapter was a fatal blow to the Amalekites. We indeed find that they still subsisted as a people, for David undertook an expedition against them while he was living in the country of the Philistines (chap. xxvii. 8; 2 Sam. i. 1). After that they cease to be historically noticed; but in the book of Esther we find Haman, an individual of that nation, high in the favour of the Persian king. See further on this subject in—Iperen, *Hist. Crit. Edumæorum et Amalekitarum*, 1768; Calmet, art. 'Amalek;' D'Herbelot, *Bibliothèque Orientale*, arts. 'Ad,' 'Amlak;' and Michaelis's *Commentaries*, art. xxii.

4. '*Telaim.*'—This is supposed to be the same as Telem, mentioned in Josh. xv. 24, among the 'uttermost cities of the tribe of the children of Judah towards the coast of Edom southward.'

—'*Two hundred thousand footmen, and ten thousand men of Judah.*'—This is a very small proportion for so important and populous a tribe as that of Judah to supply: and the deficiency in its contributions is probably recorded on this as on a former occasion, in order to intimate that, since the sceptre had been of old promised to this tribe, it was not generally content to see a Benjamite upon the throne, and was less hearty than the other tribes in its obedience.

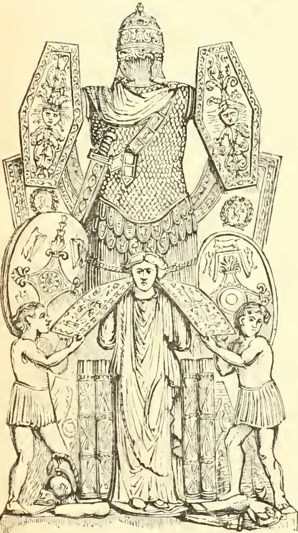
7. '*Havilah.*'—This certainly was not the district mentioned in the description of the garden of Eden as 'the land of Havilah.' Some indeed suppose it so: and believing, with us, that the Havilah near Eden was about the head of the Persian Gulf, they think that Saul traversed all the wide distance between, in pursuit of the Amalekites. This is absolutely incredible, and is contrary to the text, which makes the pursuit be towards Egypt, whereas this would be exactly away from Egypt. The text evidently places this Havilah near the south of Judah. There are two explanations: one is, that the whole breadth of country forming the north of Arabia, from the Persian Gulf to the south frontiers of Palestine, was called Havilah, and that the statement in Gen. ii. refers to the

eastern part of this land, and the present account to the western: or else, that there was more than one Havilah,—and this is exceedingly probable, when we recollect that the name is taken from Havilah the son of Cush, and who may, like his father, have left his name to different regions in which his descendants successively settled. Josephus very properly describes the Amalekites of this history as occupying the country between Pelusium in Egypt and the Red Sea.

9. '*Saul and the people spared Agag.*'—Josephus says that they were won upon to spare him by the beauty and tallness of his person. It is remarkable, by the by, that the Arabians make the Amalekites to have been giants; and they believe that Goliath himself was an Amalekite.

12. '*Carmel.*'—This must not be confounded with Mount Carmel. It is mentioned in Josh. xv. 55, among the southern cities of Judah, and its name occurs between those of Maon and Ziph. Nabal, who resided at Maon, had his possessions in Carmel (1 Sam. xxv. 2). The place is probably the same as the 'Carmelia,' which Jerome describes as being in his time a village, ten miles east of Hebron, where there was then a Roman garrison.

— '*He set him up a place.*'—This undoubtedly means that he set up a trophy or monument of his victory over the Amalekites. This we learn from 2 Sam. xviii. 18, where we read that Absalom set up a *pillar* and called it the monument (יָד, the same word here rendered 'place') of Absalom. It was usual in ancient times to erect some monument or other, in commemoration of a victory, generally on the spot where it had been obtained. This was probably the design of Saul's monument. It is difficult to say what it was. Perhaps it was a pillar or obelisk: Jerome makes it a triumphal arch; and he says it was usual to make an arch of myrtle, palm, and olive branches on such occasions. The trophies, however, with which ancient authors make us best acquainted, were originally a heap of the arms and spoils taken from the enemy. Such spoils were in later times hung in an orderly manner upon a column or decayed tree; and, in the end, representations of such trophies, in brass or marble, were substituted. They were consecrated to some divinity, with a suitable inscription; and the sanctity with which they were invested prevented people from disturbing or throwing them down; but when they fell down, or were destroyed by accident or time, they were never restored, under the impression that ancient enmities ought not to be perpetuated.


MONUMENTAL TROPHY.

In the eleventh book of the Æneid Virgil has fully described the process of forming the most usual trophy, that of arms fixed on a denuded or decayed tree.

The word יָד *yad*, applied to this monument and to Absalom's pillar, literally means *a hand*, and is so translated in the Septuagint; whence it has been supposed by some that the trophy in question was surmounted by the figure of a hand, which is, in Scripture, the general emblem of strength and power. In the note to Num. ii. 2, we have mentioned instances of standards surmounted by the figure of a hand: and the cut of Roman standards exhibits two of this description. To which we may add that, in the mosques of Persia, generally, the domes (for they have seldom minarets like the Turks) are surmounted by the figure of an outspread hand, in the place where the Turks would put a crescent, and we a cross or a vane.

26. '*The Lord hath rejected thee from being king.*'—It would be wrong to consider Saul's transgression in the matter of the Amalekites as the sole act or occasion for which this rejection was incurred. It was but one of many acts by which he indicated an utter incapability of apprehending his true position, and in consequence manifested dispositions and conduct utterly at variance with the principles of government which the welfare of the state, and indeed the very objects of its foundation, made it most essential to maintain. Unless the attempts at absolute independence made by Saul were checked, or visited with some signal mark of the Divine displeasure, the precedents established by the first king were likely to become the rule to future sovereigns. And hence the necessity, now at the beginning, of peculiar strictness, or even of severity, for preventing the establishment of bad rules and precedents for future kings.

29. '*The Strength of Israel will not lie.*'—The original is more emphatic—'He who gives victory to Israel;' an expression probably designed to convey a further rebuke to the perverse king for the triumphal monument which he had set up in Carmel, and whereby he had secured to himself that honour for the recent victory which, under the principles of the theocracy, was due to God alone.

32. '*Agag came unto him delicately.*'—'Cheerfully' would be a more intelligible rendering of the original (מַעֲרַנֹּת *maadannoth*) than 'delicately.' It seems that Agag thought he had nothing further to apprehend, now that he had obtained the protection of the king.

33. '*Samuel hewed Agag in pieces.*'—It is not clear whether Samuel did this himself or commanded others to do it. The latter is certainly rendered possible by the frequent practice of describing a great personage as doing that which he commanded to be done. But, on the other hand, there is nothing in the act incompatible with Oriental usage, or with the position which Samuel occupied. Samuel was not a priest, but only a Levite; and the Levites seem to have held themselves bound to act for the Lord with their swords when required; as in the instance of the slaughter with which they punished their brethren for their sin in worshipping the golden calf: and, on a later occasion, even a priest—Phinehas, afterwards high-priest,—in the fervour of his zeal, took a javelin and slew therewith Zimri and Cosbi, as recorded in Num. xxv. It

is not, and never was, in the East, unusual for persons in power to slay offenders with their own hands. In the preceding book, we have seen Gideon himself destroying the two captive kings of Midian; and in illustration of more modern usage there is an anecdote in Chardin, which illustrates not only this point, but the hewing in pieces, and also the idea concerning the connecting bond formed by the eating of another's salt, to which we have had previous occasions to refer. The circumstance occurred in Persia when Chardin was there. The king, 'rising in wrath against an officer who had attempted to deceive him, drew his sabre, fell upon him, and hewed him to pieces, at the feet of the grand vizier, who was standing; and looking fixedly upon him, and the other great lords who stood on each side of him, he said, with a tone of indignation, "I have then such ungrateful servants and traitors as these to eat my salt. Look on this sword, it shall cut off all these perfidious heads."' Hewing in pieces is still sometimes resorted to as an arbitrary punishment in different eastern countries; but we believe it is nowhere sanctioned by law, which indeed seldom directs the mode by which death shall be inflicted. Bruce notices instances of this form of death in Abyssinia; and it is mentioned among the atrocities of Djezzar, the notorious pacha of Acre, that he caused fifty or sixty officers of his seraglio, whom he *suspected* of fraud, to be hewed in pieces, each by the sword of two janissaries. It was not a Hebrew form of punishment, but appears to have been resorted to in the present instance in order to inflict on Agag the same kind of death which he had been accustomed to inflict on others: for the 'as,' with which Samuel's answer commences, implies analogy of action—that is, that his (Agag's) mother should be made childless, *in the same manner as* he had made women childless.

35. '*Samuel mourned for Saul.*'—The prophet had much personal regard for a man who, with all his faults, had many fine natural qualities which would well have fitted him to rule with credit under a merely human monarchy; and who, moreover, was faithful, and even jealous of Jehovah as his God, however deficient in obedience to him as his king. He therefore continued to mourn greatly for him, and to bewail the doom which it had been his painful duty to declare.

CHAPTER XVI.

1 *Samuel, sent by God under pretence of a sacrifice, cometh to Beth-lehem.* 6 *His human judgment is reproved.* 13 *He anointeth David.* 19 *Saul sendeth for David to quiet his evil spirit.*

AND the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take an heifer [1]with thee, and say, I am come to sacrifice to the LORD.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his [2]coming, and said, Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed *is* before him.

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the [3]outward appearance, but the LORD looketh on the [4]heart.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 ¶ And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, [5]Send and fetch him: for we will not sit [6]down till he come hither.

12 And he sent, and brought him in. Now he *was* ruddy, *and* withal [7]of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this *is* he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

14 ¶ But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD [8]troubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, *which are* before thee, to seek out a man, *who is* a cunning player on an harp: and it shall

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[1] Heb. *in thine hand.*
[2] Heb. *meeting.*
[3] Heb. *eyes.*
[4] 1 Chron. 28. 9. Psal. 7. 9. Jer. 11. 20, and 17. 10, and 20. 12.
[5] 2 Sam. 7. 8. Psal. 78. 70.
[6] Heb. *round.*
[7] Heb. *fair of eyes.*
[8] Or, *terrified.*

come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in [9]matters, and a comely person, and the Lord *is* with him.

19 Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep.

20 And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

21 And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

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[9] Or, *speech.*

Verse 12. '*He was ruddy, and withal of a beautiful countenance, and goodly to look to.*'—Rather, 'He was ruddy, with beautiful eyes, and a goodly appearance.' Calmet, with whom Dr. Hales concurs, makes David to have been fifteen years of age at this time. Josephus, indeed, says that he was but ten; but this is perhaps too young for him to have charge of the sheep; and twenty-five, the age given by Lightfoot, is too old for the context.

14. '*An evil spirit from the Lord troubled him.*'—The doom of exclusion had been pronounced upon Saul at a time when he was daily strengthening himself on the throne, and increasing in power, popularity, and fame; and when his eldest son, Jonathan, stood, and deserved to stand, so high in the favour of all the people, that no man could, according to human probabilities, look upon any one else as likely to succeed him in the throne. But when the excitement of war and victory had subsided, and the king had leisure to consider and brood over the solemn and declaredly irrevocable sentence which the prophet had pronounced, a very serious effect was gradually produced upon his mind and character; for he was no longer prospered and directed by God, but left a prey to his own gloomy mind. The consciousness that he had not met the requirements of the high vocation to which, 'when he was little in his own sight,' he had been called, together with the threatened loss of his dominion and the possible destruction of his house, made him jealous, sanguinary, and irritable, and occasionally threw him into fits of the most profound and morbid melancholy. This is what, in the language of Scripture, is called 'the evil spirit that troubled him.' That it was not a case of demoniacal possession, as some have been led by this form of expression to suppose, is obvious from the effects to which we shall presently advert. Nor was it needful; for, as acting upon the character of man, earth contains not a more evil spirit than the guilty or troubled mind, abandoned to its own impulses.

21. '*David came to Saul.*'—Thus, in the providence of God, an opening was made for David, whereby he might become acquainted with the manners of the court, the business of government, and the affairs and interests of the several tribes, and was put in the way of securing the equally important advantage of becoming extensively known to the people. These were training circumstances for the high destinies which awaited him. Saul himself, ignorant that in him he beheld the 'man worthier than himself' on whom the inheritance of his throne was to devolve, contributed to these preparations. He received the youthful minstrel with favour; and, won by his engaging dispositions, and by the beauties of his mind and person, not less than by the melody of his harp, became much attached to him. The personal bravery of David, also, did not long remain unnoticed by the veteran hero, who soon elevated him to the honourable and confidential station of his armour-bearer—having obtained Jesse's consent to allow his son to remain in attendance upon him. His presence was a great solace and relief to Saul: for whenever he fell into fits of melancholy, David played on his harp before him; and its soft soothing strains soon calmed his troubled spirit, and brought peace to his soul.

23. '*Saul was refreshed and was well.*'—That the proposal of employing a skilful musician emanated from the courtiers of Saul, evinces that the Jews were of opinion that music had much power in soothing mental disorders; and from the instance of Elisha's preparing his mind by the notes of a minstrel for the prophetic inspiration (2 Kings iii. 15), we gather the opinion that was entertained of its influence over even sane minds. Every nation bears witness to the power of its ancient music; and if the accounts left to us are to be credited, the ruder art of ancient times had some mysterious access to the heart and mind, which the more artistical combinations of modern musical art do not in the same degree possess. It may be, however, that the power of the music lay more in the susceptibilities of the auditors than in the skill of the musicians. Dryden's fine Ode of Alexander's Feast is founded upon the notions of the power of music which the ancients entertained, and is scarcely an exaggerated representation of the effects they ascribed to it. They even assigned to it marked effects not only upon the mind, but, by sympathetic influences, upon the body. Thus Aulus Gellius (*Noctes Atticæ*, ii. 13) says, 'It has been credited by many, and has been handed down to memory, that when the pains of sciatica are most severe, they will be assuaged by the soft notes of a flute-player. I have very lately read in a book of Theophrastus, that the melody of the flute, skilfully and delicately managed, has power to heal the bites of vipers. The same is related in a book of Democritus, which is entitled, "Of Plagues and Pestilential Disorders:" in this he says that the melody of flutes is a remedy for many human complaints. So great is the sympathy betwixt the bodies and the minds of men, and betwixt the maladies and remedies of mind and body.' Even the Chinese writers of every age, according to Grosier, affirm that their ancient music could call down superior spirits from the etherial regions, raise up the manes of departed beings, inspire men with a love of virtue, and lead them to the practice of their duty.

CHAPTER XVII.

1 *The armies of the Israelites and Philistines being ready to battle,* 4 *Goliath cometh proudly forth to challenge a combat.* 12 *David, sent by his father to visit his brethren, taketh the challenge.* 28 *Eliab chideth him.* 30 *He is brought to Saul.* 32 *He sheweth the reason of his confidence.* 38 *Without armour, armed by faith, he slayeth the giant.* 55 *Saul taketh notice of David.*

Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in [1]Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and [2]set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span.

5 And *he had* an helmet of brass upon his head, and he *was* [3]armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass.

6 And *he had* greaves of brass upon his legs, and a [4]target of brass between his shoulders.

7 And the staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David *was* [5]the son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had eight sons: and the man went among them *for* an old man in the days of Saul.

13 And the three eldest sons of Jesse went *and* followed Saul to the battle: and the names of his three sons that went to the battle *were* Eliab the firstborn, and next unto him Abinadab, and the third Shammah.

14 And David *was* the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten [6]cheeses unto the [7]captain of *their* thousand, and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the [8]trench, as the host was going forth to the [9]fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left [10]his carriage in the hand of the keeper of the carriage, and ran into the army, and came and [11]saluted his brethren.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard *them*.

24 And all the men of Israel, when they saw the man, fled [12]from him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and [13]will give him his daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is*

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[1] Or, *the coast of Dammim.*
[2] Heb. *ranged the battle.*
[3] Heb. *clothed.*
[4] Or, *gorget.*
[5] Chap. 16. 1.
[6] Heb. *cheeses of milk.*
[7] Heb. *captain of a thousand.*
[8] Or, *place of the carriage.*
[9] Or, *battle-array, or, place of fight.*
[10] Heb. *the vessels from upon him.*
[11] Heb. *asked his brethren of peace.*
[12] Heb. *from his face.*
[13] Josh. 15. 16.

this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? *Is there* not a cause?

30 ¶ And he turned from him toward another, and spake after the same [14]manner: and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he [15]sent for him.

32 ¶ And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a [16]lamb out of the flock:

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

38 ¶ And Saul [17]armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the [18]brook, and put them in a shepherd's [19]bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

46 This day will the LORD [20]deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle *is* the LORD's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So [21]David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

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[14] Heb. *word*.
[15] Heb. *took him*.
[16] Or, *kid*.
[17] Heb. *clothed David with his clothes*.
[18] Or, *valley*.
[19] Heb. *vessel*.
[20] Heb. *shut thee up*.
[21] Ecclus. 47. 4. 1 Mac. 4. 30.

52 ¶ And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 ¶ And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son *is* this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell.

56 And the king said, Enquire thou whose son the stripling *is*.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, *I am* the son of thy servant Jesse the Bethlehemite.

Verse 1. '*The Philistines gathered together their armies.*'—Twenty-seven years had now passed since the defeat which, at the beginning of Saul's reign, this warlike people had sustained at Michmash. During this long period they seem to have gradually recovered their strength, and now deem themselves in a condition to wipe out the disgrace their arms had then incurred, and to regain their previous superiority over the Israelites.

— '*Shochoh .... Azekah .... Ephes-dammim.*'—These three places were evidently at no great distance from each other, the Philistines being encamped at the last of them and between the first two. Shochoh is mentioned, in Josh. xv. 35, among the towns of the tribe of Judah 'in the valley;' that is, in the western plains of that tribe. Jerome says that in his time there were two small villages of this name, one on a mountain and the other on the plain, nine miles from Jerusalem, on the road to Eleutheropolis. Dr. Robinson thinks he has discovered this site under the name of Shuweikeh; but there is nothing beside the resemblance of name to rest upon, and that is scarcely sufficient to establish the identity of a site which is nearly twice as far from Jerusalem as the distance assigned by Jerome. Azekah, in his days, was also a village on the same road. Ephes-dammim is evidently between these two. In 1 Chron. xi. 13, it is mentioned under the name of Pas-dammim.

2. '*Valley of Elah.*'—*Elah* means an oak or terebinth-tree: wherefore Jerome renders it 'the valley of the oak;' and the Vulgate, 'the valley of the terebinth,' or turpentine-tree. In the Targum, the valley is called Butma, which in the Arabic signifies a terebinth. Tradition identifies it with the Wady Beit Hanina, a fine valley which commences in the neighbourhood of Ramah and takes a south-westerly course till it comes nearly parallel to Jerusalem, where it bends off westward and eventually opens into the great Wady Ismail. The point which tradition fixes upon as the scene of the combat is that where the valley comes nearest to Jerusalem, and is about six miles from it on the west. The scene is appropriate and picturesque. 'We entered,' says Dr. E. D. Clarke, 'the famous terebinthine vale, renowned for centuries as the field of the victory gained by David over the uncircumcised Philistines. Nothing has occurred to alter the face of the country. The very brook out of which David chose the five smooth stones has been noticed by many a thirsty pilgrim journeying from Jaffa to Jerusalem, all of whom must pass it on their way. The remains of goodly edifices, indeed, attest the religious veneration entertained in later periods for this hallowed spot; but even these have now become so insignificant that they are scarcely discernible, and nothing can be said to interrupt the native dignity of this memorable scene.' Dr. Robinson has endeavoured to assign the transaction to another valley, much more to the south. But the grounds on which this conclusion is founded are peculiarly weak and unsatisfactory. It amounts to this:—having, as we apprehend, placed Shochoh too far south, he then finds that the traditional valley of Elah has become too far distant north from *his* Shochoh (see the last note), and therefore fixes upon a valley more to the south and nearer to that Shochoh, in order to bring about the necessary approximation.

4. '*Whose height was six cubits and a span.*'—See the note on Deut. iii. 11.

5. '*He had an helmet of brass upon his head,*' etc.—Here we have the first account of what we may call a complete suit of defensive armour, which naturally gives occasion to some remarks on the subject generally, and on the several parts of armour which we find here specified.

Sir Samuel Meyrick says that body-armour had its origin in Asia. The warlike tribes of Europe at first contemned all protection but their innate courage, and considered any other defence but the shield as a mark of effeminacy. He adds that all the European armour, except the *plate*, which was not introduced till the fourteenth century, was borrowed from the Asiatics. This is of importance, because it enlarges our range of illustration; since, the ancient armour being borrowed from the East, its condition there is more distinctly illustrated by the information we possess concerning the derived armour of the ancient European nations. The notice of a suit of armour in the present text is the earliest on record, and, to those who feel interest in the matter, affords an important indication of the period when armour had arrived at a state of some completeness, though it does not enable us to ascertain the period when its several parts were invented. It is evident that armour had at this time become not uncommon. Saul himself had armour composed of nearly the same articles as that of Goliath, the use of which he offered to David, who, being, from his youth and manner of life, unaccustomed to such warlike harness, preferred to act without the defence it offered. This fact helps us to the conclusion that, as Saul was himself a giant, taller by the head and shoulders than any other Israelite, while David was but a stripling, his intention to make David wear his armour proves that the armour then in use was not so nicely adapted to the size or form of the person destined to wear it as we find it to have been in later times.

Helmets.—Of all kinds of armour a strong defence for the head was unquestionably the most common, and perhaps the most early. The shield and helmet have indeed formed the only defensive armour of some nations.

When men began to feel the need of a defence for the head in war, they seemed in the first instance merely to have given a stronger make to the caps which they usually wore. Such caps were at first quilted or padded with wool, then they were formed of hard leather, and ultimately of metal, in which state they gradually acquired various additions and ornaments, such as embossed figures, ridges, crests of animal figures, horsehair, feathers, etc.; and also flaps to protect the neck and cheeks, and even visors to guard the face. Visors do not, however, appear to have been used by the ancient Orientals.

Of the Hebrew helmets (called כוֹבָע *koba*, or קוֹבָע *qoba*) we only know that they were generally of brass; and that the helmet of the king was distinguished by its crown. It is, however, interesting to learn that metallic helmets were, so far as appears, exclusively in use among them. Homer's heroes have also, generally, helmets of brass. Whether the Hebrews had crests to their helmets or not, it is impossible to say distinctly. We do not think that the crest was a characteristic of Oriental helmets; but as the royal helmet in Egypt had a crest—as the helmets of Asia Minor were sometimes crested—and as in the Trojan war a crested helmet was worn by the Trojans, and also, it would seem, by the Greeks—it is not unlikely that the crest was known to the Jews. Plumes we are not to expect; they were not used in the most ancient periods, and but sparingly in later antiquity. Homer never mentions plumes, but often horsehair. So of Paris it is said:—

> 'He set his helmet on his graceful brows,
> Whose crest of horsehair nodded to his step
> In awful state.'

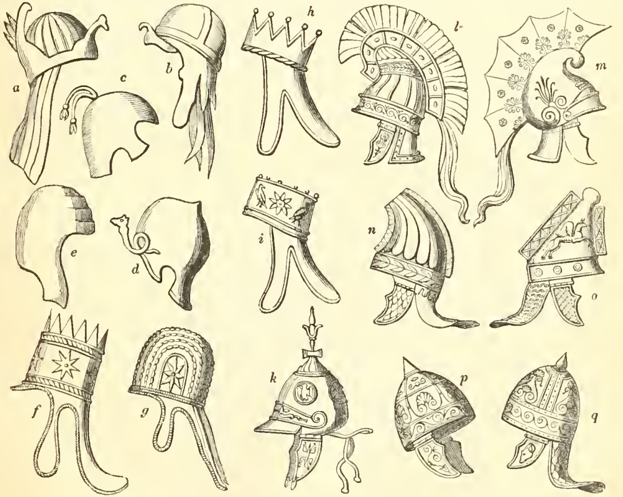
In the combat which followed, Menelaus was dragging him along by this horsehair crest, when—

> 'The broider'd band,
> That under braced his helmet at the chin,
> Strain'd to his smooth neck with a ceaseless force,
> Choked him.'

But, fortunately for him, this band, 'though stubborn, by a slaughter'd ox supplied,' snapped, leaving the said helmet only in the victor's hand. It seems that in these crests the ridge was covered with hair from the mane of the horse, while other and longer hair hung dependent from the extremity behind; but the ridge often terminated in a horse-tail when its surface had other ornaments. Meyrick seems to think that the horsehair was sometimes gilt, and he also supposes this ornament was occasionally composed of wires of gold.

As we do not know the exact form of the Hebrew helmet, we shall add a few remarks concerning those of the nations who either were their neighbours, or with whom they were connected, or to whom they were subject at the different periods of their history; and whose helmets at such times they probably wore, or at least allowed the forms they exhibited to modify their own. They must certainly have been well acquainted with them.

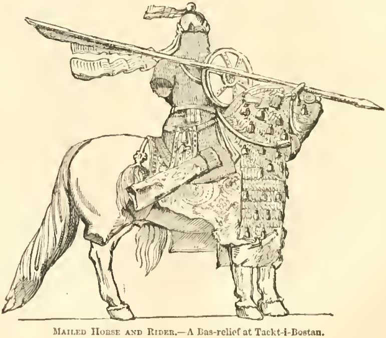
Egyptians.—The historians tell us that, among this people, only the kings and nobles wore helmets of metal; the common soldiers wore caps of woollen or of linen strongly quilted. The decisive authority of the sculptures and paintings, however, intimates a much more general use of the caps than this information would suggest. They were probably preferred because, being thick and well padded, they afforded an excellent protection to the head, without the inconvenience attending the use of metal in so warm a climate. Our cut contains specimens of the Egyptian helmets: figs. *c* and *e* exhibit the more usual forms. The padded helmets are usually represented as of a red, green, or black colour. *Phrygians.*—The Phrygian bonnet in peace, and the helmet in war, formed the prevalent head-dress of the inhabitants of Asia Minor, and in Meyrick's opinion the helmet is one of the most ancient, and the same which was worn by the Trojan heroes in Homer. Its general form will be seen in our wood-cut; and the



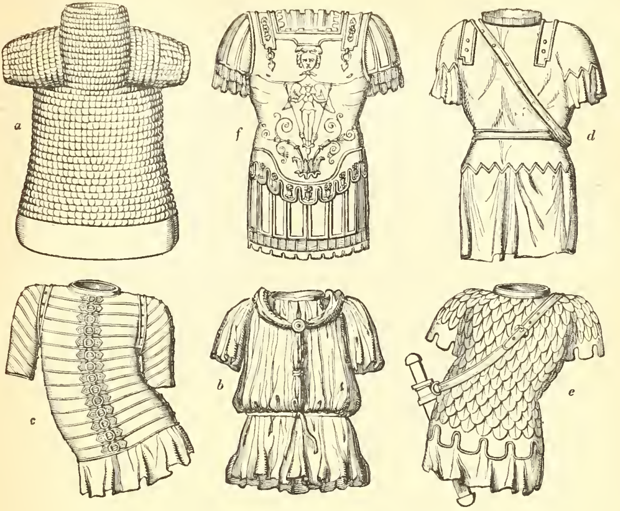
a, b, c, d, e, Egyptian Helmets; *f, g,* Persian; *h, i, k,* Syrian; *l, m, n, o,* Phrygian; *p, q,* Dacian.

following particulars deserve attention, as they illustrate our preceding observations concerning the transmutation of a cap into a helmet. Its principal characteristics were those of a cap with the point bent forward, and with long flaps descending to the shoulders. It sometimes appears as a mere cap of the most soft and pliable stuff, unable to support itself, and hanging down in large wrinkles; at others it appears to have formed a helmet of the most hard and inflexible substance—of leather, or even metal, standing quite stiff and smooth, and enriched with embossed ornaments. To many of these there are four flaps, which would appear to have been made from the leg-skins of the animals of whose hide the cap was originally formed; but in the lighter caps there are only a single pair of flaps, which are often tucked up, and confined by a string around the crown. A flap of mail frequently descended from under the helmet to protect the neck and shoulders. The *Syrians* seem to have adopted, with some modification, the cylindrical helmet or cap of the Persians; but there is one, represented in our wood-cut, which is considered more peculiarly Syrian, and the resemblance of which to that of the modern Chinese is very great. They have alike a high ornamental spike at the top: that which terminates the Syrian one is a lily, which, according to Herodotus, was the ornament which the Assyrians bore on the tops of their walking-sticks.—The *Assyrians* had helmets of brass. The *Medes* and *Persians*.—As we are not stating minute distinctions, we may mention generally that the helmets, or 'impenetrable caps' as Xenophon rather calls them, of the Medes and Persians, exhibit four principal forms in the accounts of ancient writers and in the sculptures of Persepolis: these are cylindrical, hemispherical, semi-oval, or conical. To these also applies the remark concerning the origin of the form of national helmets in that of national caps. The cylindrical cap and helmet must, however, be particularly regarded as a national characteristic of the ancient Persians, the other forms being too general to be assigned as a national distinction. It is exhibited in the form of a cylinder of various height, with a somewhat wider diameter at top than at bottom, and resembling a hat without a brim—particularly such hats with broad crowns as were in use a few years since. It is either plain, or fluted, or otherwise ornamented; and we see it exhibited either simply, or in various combinations—sometimes as a diadem, often radiated at top, and variously embossed and ornamented, and encircling one of the round, semi-oval, or conical caps. This cylindrical cap or helmet became greatly diffused by the conquests of the Persians, and must have been well known to the Jews during the captivity, and while Palestine was a Persian province. Xenophon speaks of brazen helmets with white crests; but no crests appear in the sculptures of the country. We need not particularly dwell on the helmets of the *Greeks* and *Romans*. These were, indeed, well known to the Jews in the later period of their history; but much that might be said concerning them has been anticipated in our first observations. The Roman helmet was borrowed from the Greeks with slight modifications. Of the more elaborate Greek helmet our cut of a Greek warrior furnishes a very fine specimen, which will be better understood by the eye than by technical description. It has three crests of horsehair from the mane, cut short and square, with a dependent tail. Some helmets had as many as five crests of this sort. The more common helmet of both the Greeks and Romans was merely a scull-cap without ridge or crest, but having at top a knob or button, and differing in no material respect from that of the mounted Dacian below, except that the latter has a spike instead of a knob. The helmets and caps of the figures in the cuts to Judges v. will very materially assist in the illustration of the present note.

— '*Coat of mail.*'—When men had realized the means of protecting their heads by strong caps and helmets, they naturally began soon to think of extending the same protection to other parts of the body. It would be absurd to suppose that every nation adhered to the same rule of progression; but it may perhaps be stated as a general rule, with large variations, that the progressive kinds of armour were—1. The skins of various animals, and even, in some countries, of birds and fishes. 2. Hides, mats, wood; linen or woollen padded or folded; strong twisted linen. 3. Leather bordered with metal. 4. Entire plates of metal; but, as these were heavy and inflexible, various contrivances were resorted to in order to obtain the security which metal gives, without its rigidity, and without all its weight. For this purpose, the leather was covered with square pieces of metal, riveted on; or else, embossed pieces of metal were fastened on so as to protect the more vital parts of the body, and to serve at once for ornament and use. Sometimes also, the defence was formed of bands or hoops of metal, sliding over each other, and therefore yielding to the motions of the body. 5. We then come to what is properly mailed armour, by which a higher degree of flexibility was obtained than a metallic covering might be supposed capable of affording. This armour was of several kinds. Leather, linen, or woollen, was covered with rings or with scales.



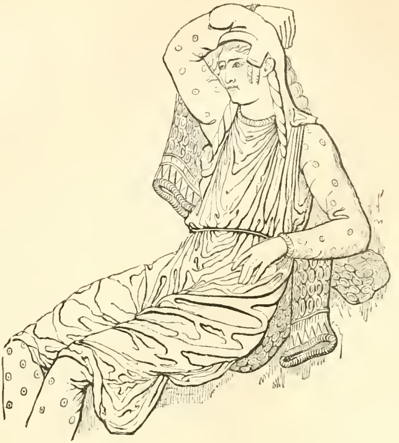
Mailed Horse and Rider.—A Bas-relief at Tackt-i-Bostan.



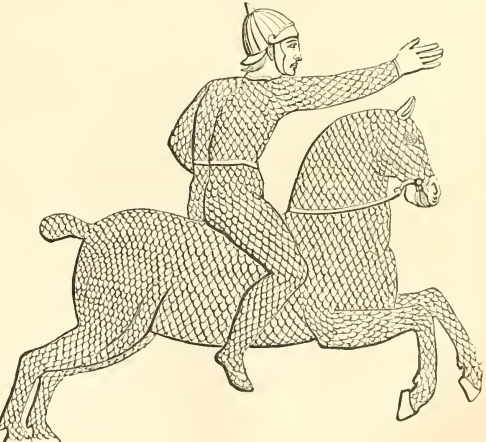
CUIRASSES.
a, Egyptian; *b*, Phrygian; *c*, Dacian; *d*, Roman, Common Soldier; *e*, Do. Officer; *f*, Do. Imperial.

The rings were of various kinds and sizes, and variously disposed. Sometimes they were fixed independently of each other, as in the very fine specimen of Phrygian mail which our wood-cut exhibits: in other instances, the rings were twisted into each other, like the links of a chain; and, in some cases, the rings were set edgewise, as shewn in the Egyptian hauberks (fig. *a* of the above cut), which Denon copied from the walls of Carnac, and which affords the earliest known specimen of this kind of armour. A similar suit, most elaborately wrought, occurs among the Sassanian sculptures at Takht-i-Bostan in the figure of a mounted king, which is also remarkable for the curious mailed dress by which the front of the horse is protected. The ordinary coat of armour among the Egyptians, although the same general form, was less thick and cumbersome than this. Its external surface presented about eleven rows of horizontal metal plates; and, when this cuirass had a collar, with another narrower row at the bottom of the throat, and above this two more completed the collar. The breadth of each plate or scale was about an inch, twelve of them sufficing to cover the front of the body: they were well secured by bronze pins. They are often without collars. Some of them have sleeves reaching nearly to the elbow, while others are without any. Many soldiers wore a quilted vest of the same form as the coat of armour, and intended as a substitute for it; and some had corslets, reaching only from the waist to the upper part of the breast, and supported by straps over the shoulder.

Scale armour was that which obtained the desired results, by arranging small pieces of metal, cut into the shape of leaves, scales, etc., in such a manner that they fell over each other like the feathers of a bird, or the scales of a fish. This kind of armour had grown into extensive use long before it was adopted by the Romans, who regarded it as a characteristic of barbarians—that is, of all nations except themselves and the Greeks. In the time of the emperors, they were, however, led to adopt it from the Dacians and the Sarmatians. This scaled armour was not, however, always of metal: for the last-named people had none such. They were without suitable metals, and therefore they collected the hoofs of horses, and, after purifying them, cut them into slices, and polished the pieces so as to resemble the scales of a dragon, or a pine-cone when green. These scales they sewed together with the sinews of horses and oxen; and the body armour thus manufactured was, according to Pausanias, not inferior to that of the Greeks either in elegance or strength. The Emperor Domitian had, after this model, a cuirass of boars' hoofs stitched together; and this, indeed, would seem better adapted to such armour than the hoofs of horses. With such armour as this of scales, or indeed that of rings, any part of the body might be covered; and, accordingly, we see figures covered with a dress of scale, ring, or chain armour, from head to foot, and even mounted on horses which have the whole body, to the very hoofs, clad in the same manner. Of this, our cut of a Dacian warrior on horseback is a curious specimen. The construction of such mailed armour had been brought to a state of astonishing perfection. In some instances, particularly in scale-armour, we see figures covered completely in suits fitted to the body with consummate accuracy, and displaying not only the shape of the wearer but even the muscular parts of the person; that is to say, the armour was so flexible that it yielded readily to the pressure of the muscles and to the various motions of the body. Now



Coat of Ringed Mail.—Phrygian.



Scale Armour.—Mounted Dacian.

Goliath's 'coat of mail' was of scales; and affords the most ancient specimen of scaled armour on record. That it was such, does not appear in our translation, which omits the descriptive epithet קַשְׂקַשִּׂים *kaskassim*, which is found in the text, and which is the same that, in the feminine plural, is employed in Lev. xi. 9, and Ezek. xxix. 4, to express the scales of a fish. Whether this kind of scaled armour was adopted by the Jews does not appear. We should think it very probable; though it is certainly true that this is the only instance in which the word קַשְׂקַשִּׂים is used in application to armour.

Having thus indicated the various methods in which ancient armour was made it is desirable to notice the parts of which it consisted.

The thorax or breastplate.—There is no question that this was the most ancient piece of armour for the protection of the upper portion of the body. When men began to extend to that the protection which the helmet had given to the head, a defence for the breast was naturally the first desired and attempted. This was the principal use of the *thorax*, which for a long time continued to be, under various modifications of form, the sole body-armour of ancient nations; and which, under further modifications, was used in addition to other pieces of armour, subsequently introduced. It probably originated with the Egyptians, among whom, according to Meyrick, it was the only body-armour; a statement which is now known to be incorrect. It hung over the breast and shoulders, in the manner of a tippet; and was made of linen, several times folded and quilted in such a manner as to resist the point of a weapon. These linen pectorals came into extensive use among the neighbouring nations; and those of Egyptian manufacture were particularly valued. A linen thorax of this kind seems to have been worn in the Trojan war by the Lesser Ajax, who—

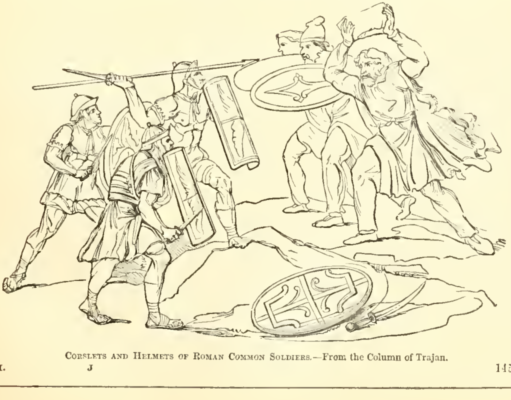
> 'With a guard
> Of linen texture light his breast secured.'

Sir S. Meyrick thinks that the Persians were the first who gave a metallic character to the thorax; and it is also his opinion that it was the principal piece of body-armour among the Hebrews.

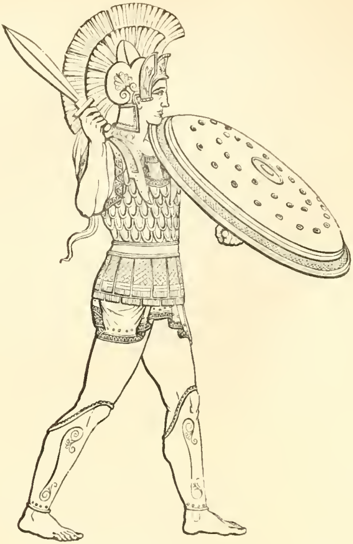
The Corslet, called by the Greeks *mithree*, was of various forms; and composed, progressively, of the sundry materials we have described. It was a sort of waistcoat, sometimes consisting of two compact pieces, one covering the front and the other the back, and commonly fastened to each other at the sides. It was at first, whether compact or mailed, cut short round at the loins; as in the cut of the Greek warrior, which illustrates many of the details we are now giving. This is also seen in the figure of the outermost Roman soldier in the annexed cut for these short corslets continued to be worn by certain descriptions of warriors long after that more complete cuirass had been introduced, which followed the line of the abdomen; and which, whether of leather or metal, was, as we see in the Roman cuirasses, hammered so as to fit exactly to the natural convexities and concavities of the body; with the natural marks of which, as of the navel, etc., it was often impressed. Such cuirasses were sometimes plain, but were often highly enriched with embossed figures, of common or precious metals, in wreathings, borders, animal heads, and other figures. The Romans, in particular, affected the Gorgon's head on the breast, as an amulet.

The girdle.—This was of more importance with the thorax only, or with the short corslet, than with the cuirass which covered the abdomen. Its use is seen in the cut of the Greek warrior; but it was often broader than it there appears. It was a part of their armour on which the ancient warriors set high value. It was often richly ornamented; and the gift of a warrior's girdle to another was a testimony of the highest consideration. Thus it is not forgotten to state that Jonathan gave his girdle to David; and we read in the Iliad (vii. 305), that when Hector and Ajax exchanged gifts, in testimony of friendship, after a hard combat together, the latter presented the former with his girdle; it is often mentioned in Scripture; and from its use in keeping the armour and clothes together, and in bearing the sword, as well as from its own defensive character, 'to gird' and 'to arm' are employed as synonymous terms.

The Skirt or Kilt fell below the girdle, and with the short cuirass covered only the hips and top of the thighs, but with the long cuirass covered great part of the thighs. It was sometimes a simple skirt, but often formed a piece of armour, and frequently consisted of one or more rows of leathern straps, sometimes plated with metal and richly bordered or fringed. In many of the Roman cuirasses, par-



Corslets and Helmets of Roman Common Soldiers.—From the Column of Trajan.



Grecian Warrior in Armour.

ticularly those of superior officers, the shoulders were protected in a similar manner.

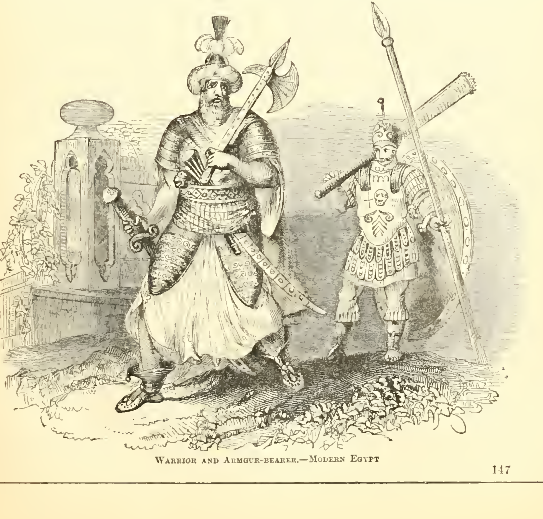
The long cuirass which covered the person from the throat to the abdomen, and, by means of the skirt, to the thighs, may be said to combine the several parts we have described, except the girdle, as may be seen particularly in fig. *f* of the miscellaneous cut. They were in fact defensive tunics; and having mentioned them above, we have only to repeat that they were, in different times and countries, composed of all the materials specified at the outset of this note. These several parts of armour when put on separately, or when united in such long cuirasses as this, together with helmet and greaves, left only the arms, the lower part of the thighs, and the face, unprotected—and not always the face, as some of the ancient helmets had visors. But some parts being exposed, a step further was made by investing the body from throat to heel in a complete dress of mail: this step, however, was never taken by the classical nations of antiquity, it being in their view the attribute of such 'barbarians' as the Sarmatians, Dacians, and Parthians.

We trust that this cursory statement will assist the general ideas of the reader when armour is spoken of in Scripture; which is the more necessary, as, in the absence of any distinct intimations concerning the Hebrew armour, we can only form our notions on the subject by considering the kinds of armour which were generally worn by ancient nations. It will be observed that the various words which occur in our version, as, 'coat of mail, brigandine, habergeon, harness, breastplate' (except that of the high-priest, which has a different word) are expressed by what is essentially the same word, in Hebrew, with such variations of orthography as occur in other instances. The most usual form of this word is שִׁרְיוֹן *shirion.* Sir S. Meyrick is of opinion that this always or generally means the *thorax* of which we have spoken, and which the Hebrews probably derived from Egypt. He thinks that, in remote times, it was attached to a short tunic, in the same way that the sacred breastplate was fastened upon the ephod. 'Beneath the pectoral were belts plated with brass or other metal, and the uppermost of them was bound upon the bottom of the tunic which connected the pectoral with the belts, and all of them together formed a tolerably perfect armour for the front of the whole body. These belts,' called in Hebrew חֲגוֹר *chagor*, 'were generally two, one above the other, and appear similar to those that are represented in ancient Greek sculpture, though in some degree higher up. This mode of arming properly explains the passage in Scripture where Ahab is said to have been smitten with an arrow בֵּין הַדְּבָקִים "between the openings" or "joints," that is, of the belts, וּבֵין הַשִּׁרְיָן "and between the thorax" or "pectoral." The pectorals of the Egyptians were made of linen and perhaps anciently those of the Jews were the same. In after times they seem to have been covered with plates of metal, and in the New Testament we meet with the words *θώρακας σιδηροῦς*, or pectorals of iron (Rev. ix. 9). The military *sagum* or cloak is called in our translation a "habergeon," but the original (תַּחְרָא) is of doubtful signification, and occurs only twice (Exod. xxviii. 32; xxxix. 23). But of whatever kind the garment may have been, it had an aperture at the upper part through which the head was passed when it was put on the body. Strutt conjectures that it was the tunic upon which the thorax was put, and bore the same relation to the thorax that the ephod did to the sacred pectoral.' Meyrick is so high an authority on these subjects, that it is difficult to dissent from him; but we think his statement too restrictive. So far from supposing that the Hebrew *shirion* means only the thorax, we are satisfied that it has a more extended signification, and implies, perhaps, as understood by our translators, almost any kind of body armour, being rather a general than a specific term. Indeed, he himself states, incidentally, that the same word means a *cuirass* in the description of Goliath's armour. Doubtless the Hebrews did wear such armour as he describes; but surely not such exclusively. We rather imagine that they were at different periods acquainted with most of the forms of defensive armour which we have noticed.

Most of the same kinds of armour and arms assigned in the sacred text to Goliath still exist in the modern East. The annexed engraving, copied unaltered from Cassas, might seem as if intended to represent Goliath and his armour-bearer, though it really represents a man-at-arms and his attendant (or armour-bearer) in Egypt at the end of the last century.

6. '*Greaves of brass upon his legs.*'—These were a kind of boots, without feet, for the defence of the legs made either of bull's hide or of metal, generally brass or copper. The ancient greave usually terminated at the ancle, and rose in front nearly to the top of the knee. It was open behind, but the opposite edges at the open part, nearly met when the greave was buckled, buttoned, or tied to the leg. There were some kinds that did not reach so high as the knee. This piece of armour was useful not only in combat, but for the purpose of guarding the leg against the impediments, such as iron spikes, etc., which the enemy strewed in the way, as well as to enable the warrior to make his way more easily among thorns and briers. It appears from ancient sculptures that greaves with the open part in front, and defending the calf rather than the shin, were sometimes in use. Sometimes a greave was worn on one leg only, and that was the left; that leg, and indeed the left side generally, being advanced in action on account of the buckler, which was borne on the left arm. Homer's heroes usually wore brass greaves: indeed the Greeks are continually called 'brazen-greaved Achaians;' whence some suppose that this defence was first, and for a time exclusively, used by that people. The instance before us shews the contrary; and besides, greaves were worn by the Trojans as well as the Greeks.

10. '*Give me a man, that we may fight together.*'—Single combats at the head of armies are of continual recurrence in the history and poems of ancient times; and in many of these instances it was a condition, as in the one before us, that the result of such a combat should determine the national quarrel. A remarkable example of this is the combat between Paris and Menelaus, as described by Homer; to which, and other similar instances, we refrain from particularly adverting, in order to make room for the following striking illustration, drawn from the existing practices of the Bedouin Arabs, as described by Burckhardt (*Notes on the Bedouins*, p. 174):—'When two hostile parties of Bedouin cavalry meet, and perceive from afar that they are equal in point of numbers, they halt opposite to each other, out of the reach of musket-shot; and the battle begins by skirmishes between two men. A horseman leaves his party, and gallops off towards the enemy, exclaiming, "O horsemen, O horsemen, let such a one meet me!" If the adversary for whom he calls be present, and not afraid to meet him in combat, he gallops forward; if absent, his friends reply that he is not amongst them. The challenged horseman, in his turn, exclaims, "And you, upon the grey mare, who are you?" The other answers, "I am * * * the son of * * *." Having thus become acquainted with each other, they begin to fight; none of the bystanders join in the combat, to do so would be reckoned



WARRIOR AND ARMOUR-BEARER.—MODERN EGYPT

a treacherous action; but if one of the combatants should turn back and fly towards his friends, the latter hasten to his assistance and drive back the pursuer, who is in turn protected by his friends. After several of these partial combats between the best men of both parties, the whole corps join in promiscuous combat. . . . Should a horseman not be inclined to accept the challenge of an adversary, but choose to remain among the ranks of his friends, the challenger laughs at him with taunts and reproaches, and makes it known as a boast during the rest of his life, that such a one * * * would not venture to meet such a one * * * in battle.'

This process is precisely the same as prevailed in the ancient times of Arabia, and which is continually exhibited in the old heroic story of Antar. From thence it seems, however, that the challenger did not always call out the particular person whom he wished to combat; but, like the Philistine, defied any one that would come against him. If the champion's reputation or appearance made any warrior unwilling to come forward from the adverse party, he paraded before them, boasting in a loud voice of his own exploits, recapitulating the wrongs they had committed, heaping insults and abuse upon them, and perhaps declaring that he was the author of some particular act of revenge or cruelty, against their tribe or some of its most esteemed members. In the accounts of the numberless combats in which Antar and others were engaged, we generally find this last declaration the most effective in calling forth an adversary. When they stand before each other, they generally each make a speech, or rather recite extemporary verses, before they begin, full of vauntings, threatenings, and abusiveness, as before. A few short extracts from these speeches will shew the analogy between them and those of Goliath. Thus, in one of Antar's battles with the tribe of Fazarah, Hassein comes forward, and in his challenge of Antar says,—'O my mother, sleep and be satisfied, and rejoice; this day will I relieve my thirst with Antar. When thou seest the birds mangle his carcass under the dust, then extol and thank me. The slave! This day I will leave him on the face of the earth, where he shall lie dead on the barren waste. I will make him taste thrusts from my spear-head, and I will smite him with my bright and unfailing scimitar. I will leave the beasts to run at him, and prowl around him on the wings of the turbid night. I will wipe out my shame with the sword and spear; and I will wreak my vengeance on the swarthy slave.' On a subsequent day of the same engagement, Antar himself, in responding to the challenge of Mocri-ul-wahsh, says, among other things, 'Hey! O Mocri-ul-wahsh, return thee home before thou remainest embowelled: I will soon relieve the Arabs from thee; and truly Maseeka (the beloved of the other) shall be my wife. I will plunder her property, and slay her father, and I will leave her abode a desert with my sword.' The other retorts with interest: 'Soon will I slay Antar with the sword of conquest, and I will leave him dead on the sand. I will seize Ibla (Antar's beloved), and return home, and she shall serve my wife as her mistress. I will take numerous camels, and will return rejoicing towards Maseeka. I am ever the warrior of warriors, and this day will I consummate my glory.' The terms of abuse and insult in these passages are quite gentle compared with others that might be cited.

12, 13.—'*Now David was the son of that Ephrathite,*' etc.—We cannot refuse to avail ourselves of Horsley's excellent note on this much-disputed passage:—'These twenty verses are omitted in the Vatican copy of the version of the LXX. From this circumstance, corroborated in some degree by others in themselves of less weight, Dr. Kennicott condemns this whole passage of the history as an interpolation, and makes himself so sure of the conclusion, as to suggest that, in the next revisal of our public translation, these twenty verses should be omitted. But I hope that whenever a revisal of our public translation shall be undertaken, the advice of this learned critic in this instance will not be followed. It appears, indeed, from many circumstances of the story, that David's combat with Goliath was many years prior in order of time to Saul's madness, and to David's introduction to him as a musician. First, David was quite a youth when he engaged Goliath (*v.* 33-42); when he was introduced to Saul as a musician he was of full age (xvi. 13). Secondly, his combat with Goliath was his first appearance in public life (*v.* 56); when he was introduced as a musician he was a man of established character (xvi. 18). Thirdly, his combat with Goliath was his first military exploit (*v.* 38, 39). He was a man of war when he was introduced as a musician (xvi. 18). He was unknown both to Saul and Abner at the time when he fought Goliath. He had not, therefore, yet been in the office of Saul's armour-bearer, or resident in any capacity at the court. Now the just conclusion from these circumstances is, not that these twenty verses are an interpolation, but that the last ten verses of the preceding chapter, which relate to Saul's madness and David's introduction to the court upon that occasion, are misplaced. The true place for these ten verses seems to be between the ninth and tenth of the eighteenth chapter. Let these ten verses be removed to that place, and this seventeenth chapter be connected immediately with the thirteenth verse of the sixteenth chapter, and the whole disorder and inconsistency that appears in the narrative in its present arrangement will be removed.'

These reasons, and the arrangement founded on them, although adopted by recent commentators, are pronounced to be unsatisfactory by Dr. Davidson in his *Sacred Hermeneutics;* and he seems inclined to think that the true point of difficulty has been touched by Calmet, who supposes that either David's face, voice, and air, must have been changed since the time that he had played before Saul on the harp, or that during his gloomy insanity the king had acquired false ideas of David's person, or after his recovery had forgotten him. There is certainly much in this: and it is satisfactory to find that this, like most of the other alleged difficulties of Scripture, disappears before careful inquiry and consideration, and by no means requires the desperate course, so often resorted to by some commentators, of cutting out the passages they are unable to understand.

25. '*Make his father's house free in Israel.*'—This is understood to mean that the family should be exempted from all the taxes, impositions, and services which were incumbent on the great body of the Israelites.

34. '*A lion and a bear came.*'—Not both at once, but at different times. The context shews this; and besides, the lion and the bear never seek prey together. Concerning lions, and the character of such an exploit as that of destroying one, see the notes on Judg. xiv. David applies the same narrative to each respectively. When he speaks of seizing by the beard, the expression can only apply —and that rather in a popular than literal sense—to the lion, not to the bear; the word however rendered 'beard' sometimes denotes the chin, that is, the part on which the beard grows; so that the meaning is that David seized the lion by the beard, and the bear by the chin or lower jaw. There are several references to the bear in the Scriptures, which shew that it was rather common and dangerous in that country, and was particularly injurious to the flocks. This animal still occurs in different parts of Western Asia, but is nowhere common. It even continues to be found in the mountains of Lebanon and in the wilderness bordering on Palestine; but instances have now become exceedingly rare of a bear having been met with in the country itself. Concerning the species, see the note and cut under 2 Sam. xvii. 8.

The account which David gives clearly illustrates the danger attending pastoral occupations in times and countries where the beasts of prey have not altogether given place to man. The dangers of such occupations, and the courage and presence of mind which they required, account for the honourable character which they bore in the early history of nations. The proprietors of flocks and herds could not always feel safe, in intrusting so hazardous a charge to the zeal of hired servants, or even of slaves; and hence it came to pass, that they frequently committed them to the care of their sons; and the sons even of the most considerable persons were not thought above the performance of this duty. But when beasts of prey were extirpated in the progress of civilization, this employment, in ceasing to be dangerous, lost its honourable distinctions, and gradually sank to the level of other rural occupations.

The manner in which David records his exploits shews, as we may readily suppose, that it is no common circumstance for a shepherd to deliver his flock from a lion or a bear. Indeed, for even an armed man to slay a lion, was considered a memorable circumstance in the history of the most famous ancient heroes. We have often been reminded of this first exploit of David by the first feat of the Arabian hero Antar, which occurred while he also was tending his father's flocks. But there is this serious difference, that David ascribes the glory to God, while Antar exults in the prowess of his own arm. The story runs: 'He used to employ himself in tending the flocks, and as he conducted them, he wandered about the deserts and plains, and loved solitude and retirement. . . . . One day he was thus wandering over the deserts with the flocks, and when the sun was burning hot he left his people, and climbed up a tree and took shelter from the heat, whilst the flocks grazed and he watched them; when lo! a wolf started from behind the trees, and dispersed them. But Antar seeing how the animal had dispersed the herds, he descended, and ran after him till he overtook him, and struck him with his staff; he made the oil of his brains fly out from between his ears, and slew him; he then cut off his head and his legs, and returned growling like an angry lion. . . . . He put the head and legs into his scrip; and leaving the carcass, he returned to the flocks.' David's exploits were more heroic; but Antar is said at this time to have been only ten years of age. It is observable that this Arabian shepherd, like David, had a scrip with him, and also a staff, such, perhaps, as that which offended the giant, when he said, 'Am I a dog, that thou comest to me with a staff?'

CHAPTER XVIII.

1 *Jonathan loveth David.* 5 *Saul envieth his praise,* 10 *seeketh to kill him in his fury,* 12 *feareth him for his good success,* 17 *offereth him his daughter for a snare.* 22 *David persuaded to be the king's son in law, giveth two hundred foreskins of the Philistines for Michal's dowry.* 28 *Saul's hatred, and David's glory increaseth.*

And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, *and* [1]behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 ¶ And it came to pass as they came, when David was returned from the slaughter of the [2]Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with [3]instruments of music.

7 And the women answered *one another* as they played, and said, [4]Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth, and the saying [5]displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the kingdom?

9 And Saul eyed David from that day and forward.

10 ¶ And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and *there was* a javelin in Saul's hand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall *with it.* And David avoided out of his presence twice.

12 ¶ And Saul was afraid of David, because the Lord was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14 And David [6]behaved himself wisely in all his ways; and the Lord *was* with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

17 ¶ And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou [7]valiant for me, and fight the Lord's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, Who *am* I? and what *is* my life, *or* my father's family in Israel, that I should be son in law to the king?

19 But it came to pass at the time when Merab Saul's daughter should have been

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[1] Or, *prospered.*
[2] Or, *Philistines.*
[3] Heb. *three-stringed instruments.*
[4] Chap. 21. 11, and 29. 5. Ecclus. 47. 6.
[5] Heb. *was evil in his eyes.*
[6] Or, *prospered.*
[7] Heb. *a son of valour.*

given to David, that she was given unto Adriel the Meholathite to wife.

20 ¶ And Michal Saul's daughter loved David: and they told Saul, and the thing [8]pleased him.

21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in *the one of* the twain.

22 ¶ And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you *a* light *thing* to be a king's son in law, seeing that I *am* a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, [9]On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son in law: and the days were not [10]expired.

27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

28 ¶ And Saul saw and knew that the LORD *was* with David, and *that* Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, *that* David behaved himself more wisely than all the servants of Saul; so that his name was much [11]set by.

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[8] Heb. *was right in his eyes.*

[9] Heb. *According to these words.*

[10] Heb. *fulfilled.*

[11] Heb. *precious.*

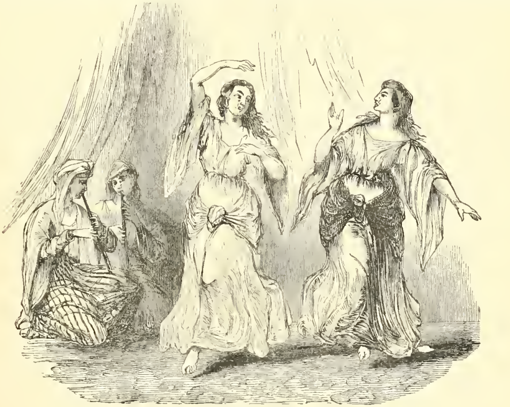
Verse 3. '*Then Jonathan and David made a covenant, because he loved him as his own soul.*'—Such covenants of fraternization are still known in the East. The most remarkable practice of the kind which has fallen under our notice is recorded in Ogilby's *Asia* as a Persian custom. Although Ogilby's book (which is, we believe, a translation from the Dutch compiler, Dr. Olfert Dapper) is of no authority in geography or natural history, the descriptions of usages are, for the most part, good and true: and from its agreement with what we do know, we have no doubt of the accuracy of this particular statement:—'The great families or tribes generally meet once a year, when they feast and make merry; and if any one have a peculiar kindness for another, then he says, *Come, let us be sworn brothers*, and this is commonly performed between two: and because these brothers must have a father, they choose one whom they think fit, and taking him by the lappet of his coat, say, *We make you our Babba, or father*, which he dare not refuse. These going to the Khaliph (who hath every one's family registered), kiss his hand in token of their friendship; and being set down in a register for that purpose, they lay themselves down one behind another on their bellies, first the father and next the brothers; whereupon the Khaliph gives each of them three light blows with a stick on their backs, and at the first says Allah, that is, God; at the second, Mahomet; and at the third, Aaly; which done, they, kissing the staff, sign and conclude the agreement of brotherly friendship, which they really keep, and are more faithful to one another than brothers, affirming that they shall meet sooner in Paradise than real brothers.'

4. '*Gave it to David.*'—See the notes on Gen. xli. 42, and xlv. 22, where we have mentioned the Eastern method of doing persons honour by presenting them with robes. We have now to add, that the honour thus conferred becomes infinitely more honourable when a king or prince bestows on the favoured person a dress or robe which has been worn by himself. This has always been the highest and most coveted honour in the East, and is so at this day. In the book of Esther, the king of Persia, to confer on Mordecai the highest distinction which a subject could receive, directed him to be invested with the royal apparel 'which the king useth to wear;' and, in the same country, the same usage remains unaltered. Mr. Morier relates a rather amusing illustration. When the Russian and Persian plenipotentiaries were concluding a treaty of peace in 1813, the former had the names of so many orders of knighthood after his own in the preamble, that the Persian ambassador, who had no such honours, 'at first was at a loss how to make himself equal in personal distinctions to the other negotiator; but recollecting that, previous to his departure, his sovereign had honoured him with a present of one of his own swords, and of a dagger set with precious stones, to wear which is a peculiar distinction in Persia, and besides, had clothed him with one of his own shawl-robes, a distinction of still greater value, he therefore designated himself in the preamble of the treaty as endowed with the special gifts of the monarch, lord of the dagger set in jewels, of the sword adorned with gems, and of the shawl-coat already worn' (*Second Journey*, p. 299). This illustration is very complete, since it shews the distinction not only of wearing robes, but arms which had been used by the king; and with both his arms and robes the king's son honours David in the instance before us.

And when, as in the present case, a distinguished person takes his own robes or weapons immediately from his own person, and bestows them on another, it is impossible that a higher mark of consideration should be given, it being regarded not as a mark of favour only, but also of attachment. It is therefore a very rare honour; as Oriental princes, however profuse in their bestowal of marks of consideration, are chary of giving indications of attachment. It is therefore difficult to find instances of this rare favour. One occurs in D'Herbelot's *Bibliothèque Orientale*, art. MEDINAH. He says, that when the sultan

Selim I. arrived at Aleppo, after he had defeated Cansou Gauri, the Mameluke sultan of Egypt, and assisted for the first time at public prayers in that city, the imaum concluded prayers with the words,—'God preserve sultan Selim, the servant and minister of the holy cities of Mecca and Medinah.' The sultan was so pleased with this title that he took off his pelisse and gave it to the imaum. He assumed the phrase as one of his titles, and his successors have continued to bear it in their quality of sultans of Egypt. In Tavernier's *Travels* there is a striking history of a lad whom the great Shah Abbas, when out hunting in the mountains, found playing on a pipe as he tended a flock of goats. Struck by the intelligence of his answers, the king took him under his protection, and after employing him in various capacities, ultimately made him nazar, or lord-steward of the household. When the king died, the ear of his successor was poisoned with insinuations against the integrity of the nazar, as if he had enriched himself at the expense of the treasures intrusted to him. But, on opening the room in which the nazar's dishonest wealth was supposed to be deposited, nothing was found but his shepherd's weeds and sheep-hook, his pipe, his water-bottle, and the scrip in which he used to put his victuals—all hung up against the wall. The nazar, observing the king's astonishment, said, 'When the great Shah Abbas found me in the mountains, keeping goats, *these* were all my possessions; and he took nothing from me. All else, called mine, I owe to his and your bounty, and you may justly reclaim it; but allow me to retain that which belongs to my original condition, to which I shall now cheerfully return, since I no longer enjoy your confidence.' The king, touched with admiration and remorse, instantly caused himself to be disarrayed of his outer robes, and gave them to the nazar; 'which,' as Tavernier remarks, 'is the greatest honour that a king of Persia can bestow upon a subject.' This little anecdote illustrates several points in the early history of David.

6. '*The women came out of all cities of Israel, singing and dancing, to meet king Saul.*'—'All the large cities of Hindostan contain sets of musicians and dancing-girls, under the care of their respective duennas, who are always ready to attend for hire at weddings and other festivities, or to finish the evening entertainment of the Europeans and natives; and many of them accompany the Asiatic armies to the field.



DANCING-GIRLS.

'The singing-men and singing-women, mentioned by the aged Barzillai, and the daughters of music that we read of in the sacred pages, as well as in the ancient poets, resembled these characters in Hindostan. The women of Israel came out to meet David and Saul, dancing to instruments of music. The characters of Palestine resembled those of India, who now celebrate a prince or general in the same manner at a public festival.'—Forbes' *Oriental Memoirs.*

In point of fact, the illustrative customs which Forbes describes as existing in Hindostan, prevail throughout the East, from the shores of the Mediterranean to those of the Yellow Sea. We know with certainty that there were professed musicians, singers, and dancers among the Hebrews, as now in the East; but in the present instance, it is clear to us that the praises of David were chanted by the unbought voices of the 'daughters of Israel' themselves. (See the note on Exod. xv. 20.)

8. '*What can he have more but the kingdom?*'—From this it would seem that the preference given by the women to David over Saul on this occasion, first suggested to the king the possibility that the son of Jesse was the man worthier than himself, who was destined to succeed him and to supersede his descendants; and the notion having once occurred, he probably made such inquiries as enabled him to conclude or to discover that such was the fact. The knowledge of it appears soon after; and we know that from this time forward David became the object, not merely of his envy and jealousy, but of his hatred and dislike. Yet he was afraid, if he as yet wished, to do him any open injury; but as he could not bear him any longer in his former close attendance about his person, he threw him more into the *public* service, intrusting to him the command of a thousand men. From his subsequent expressions and conduct, it seems likely that the king

expected that the inexperience of youth might lead David into such errors in this responsible public station as would either give him occasion to act against him, or would seriously damage his character with the people. But if such were his views, they were grievously disappointed. In his public station 'David behaved wisely in all his ways, for Jehovah was with him;' and the opportunity which was given him only served to evince his talents for business and his attention to it; and, consequently, to increase and establish that popularity among the people which his character and exploits had already won.

25. '*Saul thought to make David fall by the hand of the Philistines.*'—The father, as we have already shewn, expecting the customary consideration for parting with his daughter, an opportunity is afforded him of getting rid of an obnoxious person by proposing that the price of the girl's hand shall consist in the results of some difficult and dangerous undertaking, in which there is every probability that the adventurer will perish. Instances of this meet us continually in the poems and romances of the East; and are frequent in such of our own as refer to the ages and describe the manners of chivalry. The Bedouin story of Antar—that most perfect picture of early Oriental manners—affords several illustrations of this practice. In one of these a plot is laid between Antar's rival and the father of his beloved Ibla for his destruction. It is proposed by the former, who thus states it to the father, by whom Antar is bitterly hated, and who eagerly adopts the expedient suggested. 'Pretend to be good friends with Antar; appear very kind to him, and do not prevent his entering your tents. Soothe him with gentle words, and when he comes to you, ask him about the dower of Ibla: then he will say, "What do you wish?" tell him you only desire a thousand Asafeer camels (a particular species of camel, much valued for riding), that your daughter may pride herself in them above the high and low. Know then, Malik, that these camels are in the possession of Monzar, son of Massema, the king of the Arabs, and the lieutenant of Nushirvan; and I know that Antar, in the greatness of his courage, will go in search of them among the tribe of Shiban, and he will expose his life to danger and death, and you will never see him again.' Antar, like David, readily undertook the dangerous service; and, like him, succeeded in the enterprise which was designed to ensure his destruction.

CHAPTER XIX.

1 *Jonathan discloseth his father's purpose to kill David.* 4 *He persuadeth his father to reconciliation.* 8 *By reason of David's good success in a new war, Saul's malicious rage breaketh out against him.* 12 *Michal deceiveth her father with an image in David's bed.* 18 *David cometh to Samuel in Naioth.* 20 *Saul's messengers, sent to take David,* 22 *and Saul himself, prophesy.*

And Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:

3 And I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works *have been* to thee-ward very good:

5 For he did put his [1]life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest *it*, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, *As* the Lord liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as [2]in times past.

8 ¶ And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from [3]him.

9 And the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand: and David played with *his* hand.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 ¶ Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

12 ¶ So Michal let David down through a window: and he went, and fled, and escaped.

13 And Michal took an image, and laid *it* in the bed, and put a pillow of goats' *hair* for his bolster, and covered *it* with a cloth.

14 And when Saul sent messengers to take David, she said, He *is* sick.

15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster.

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[1] Judges 9. 17, and 12. 3. Chap. 28. 21. Psal. 119. 109.

[2] Heb. *yesterday third day.*

[3] Heb. *his face.*

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah.

20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

23 ¶ And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

24 And he stripped off his clothes also, and prophesied before Samuel in like manner, and [4]lay down naked all that day and all that night. Wherefore they say, [5]*Is* Saul also among the prophets?

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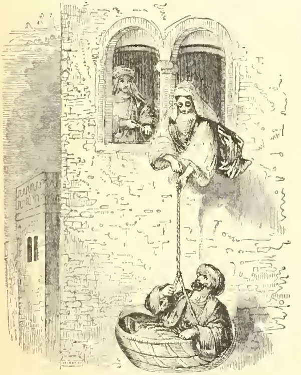
[4] Heb. *fell*.

[5] Chap. 10. 11.

Verse 12. '*Michal let down David through a window.*'—Perhaps in a basket, like Paul (Acts ix. 25). The engraving will give some idea of the mode in which this was probably effected.



Escape from a Window.

13. '*Michal took an image,*' etc.—In the original this is a *teraphim*; and the intention, in placing it in the bed, was evidently to make an appearance as if a human being were lying there. Of teraphim we have already written under Gen. xxxi. 19. As these images appear to have been objectionable, it has occasioned some surprise that so pious a man as David allowed any to remain in his house. In fact, it is difficult to understand distinctly what the ideas connected with these images were; and it is very probable that the term was applied to different kinds of images, some of which were less objectionable than others. Abarbanel and other Rabbins specify different sorts of teraphim, besides those used idolatrously. They say that one sort was a kind of talisman, designed to draw down the favourable influences of the heavenly bodies; another served as a sort of dial, to make known the time of the day; and a third was in the similitude of some living person, and women had such figures of their husbands that they might have their presence, as it were, continually with them. The last of these explanations is exceedingly doubtful. We cannot help thinking that there was something wrong in these teraphim, and that they formed a superstition to which women seem to have been particularly addicted. We need not blame David, however. The image was not produced till he had left the place; and very probably he knew not that there was such a thing in the house. It must be constantly recollected that men and women live in separate tenements, and are not much in each other's company; so that a husband has very little cognizance of what is kept or done in the haram. And, whatever may have been the case in David's time, it is certainly true now, that one who receives a king's daughter for his wife is very differently circumstanced from all other husbands. The princess assumes the entire control of the domestic establishment; in which the husband is seldom considered in much other light than that of a favoured (and not always favoured) upper servant. He is usually most submissive to her; and rarely ventures on the smallest exertion of that authority which commonly belongs to husbands in the East.

—'*Put a pillow of goats'* hair *for his bolster, and covered it with a cloth.*'—It must be observed, however, that the word *hair* is not in the original, and that the word rendered 'pillow' (כְּבִיר *kebir*) is subject to various interpretations. The Septuagint and Josephus say that it was a goat's *liver;* the use of which, as explained by the latter, was, that the liver of a goat had the property of motion for some time after being taken from the animal, and therefore gave a motion to the bed-clothes, which was necessary to convey the impression that a living person lay in the bed. But the Targum says it was a goat-skin bottle: if so, it was probably inflated with air—a fact which would impair any claims to originality which the recent invention of air-pillows may have established. Others think that the goats' hair was put about the head of the image, to look like human hair; and, lastly, some suppose that the article in question was a net or curtain of goats' hair, used, as a mosquito-curtain, for the purpose of keeping away troublesome insects. Harmer traces an ingenious train of reasoning which led him to conceive that this 'pillow of goats' hair' was a mosquito-net or curtain of that material. His philological reasoning, indeed, somewhat halts; but as the idea has been adopted by some recent translators, and incorporated in their versions, it is worth while to state that his principal objection rests on the improbability of goats' hair being used for the bed of a sick man. This we cannot see. We have ourselves mattresses and pillows too of horsehair, with which also we stuff our sofas and easy chairs; and there seems no reason why goats' hair might not in the time of Saul have been used to stuff a pillow. The ancient pillows were usually very hard, and the use of one of goats' hair, or perhaps of *any* pillow, was probably regarded as a sort of effeminacy, unsuited to any but women and sick persons; and the use of it in the bed of one of such hardy habits as David would therefore alone suggest and corroborate the idea of his illness. The head of the image being thus placed upon the bolster, Michal would draw over it the top of the bed covering, which would not only lessen the chances of detection, but increase the illusion, it being customary in the East for people to sleep with their heads under the covering. Those who prefer Harmer's interpretation are, however, not probably wrong in assuming that curtains or nets to keep off the gnats may have been in use in the time of David, for we know from Herodotus that they existed very anciently in Egypt.

15. '*Bring him up to me in the bed.*'—It will be recollected that the beds commonly in use were probably, as now, merely a padded quilt, doubled, for a mattress, and another, single, for a covering. There cannot, therefore, be a more convenient way of transporting a sick person than to wrap him up in his bed and carry him away. In fact, this is the way in which we have usually seen sick persons, in Western Asia, carried from one place to another, when circumstances rendered it necessary to remove them. This also explains how it happened that the sick were brought to Christ in their beds, to be healed.

24. '*Lay down naked all that day.*'—Reland has an excellent note on this subject, which we cannot refrain from quoting, with slight alteration, as given by Whiston in his translation of Josephus. 'The word *naked* does not always signify *entirely naked;* but sometimes means without men's usual armour, or without their usual robes or upper garments; as when Virgil bids the husbandmen plough naked and sow naked. And we are thus to understand when Josephus says that God had given the Jews the security of armour when they were *naked;* and when he says that Ahab fell upon the Syrians when they were *naked* and drunk; when he says that Nehemiah commanded those Jews who were building the walls of Jerusalem to take care and have their armour on upon occasion, that the enemy might not fall upon them *naked.* I may add that the case seems to be the same in Scripture, when it says that Saul lay down *naked* among the prophets (1 Sam. xix. 24); when it says that Isaiah walked *naked* and barefoot (Isa. xx. 2, 3); and when it says that Peter, before he girt on his fisher's coat, was *naked* (John xxi. 7). Nor were the γυμνῆτες, or *naked* soldiers, others than those *levis armaturæ,* who were free from the heavy armour of the rest. And the like may be supposed in several other places. What is said also of David gives light to this; who was reproached by Michal for having shamefully uncovered himself while dancing before the ark; whereas it appears by the context that he had at that time been covered with a linen ephod, probably such as the Levites wore.' We are therefore to understand that, in the present instance, and also in that of David, the king put aside the outer robes and arms, by which his dignity was, perhaps, more particularly distinguished, and appeared in the light under-dress which, as now worn in the East, is complete in itself, although, from fitting closer to the body than the loose outer robes, it certainly does suggest the idea of comparative nakedness.

CHAPTER XX.

1 *David consulteth with Jonathan for his safety.* 11 *Jonathan and David renew their covenant by oath.* 18 *Jonathan's token to David.* 24 *Saul, missing David, seeketh to kill Jonathan.* 35 *Jonathan lovingly taketh his leave of David.*

And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will [1]shew it me: and why should my father hide this thing from me? it *is* not *so.*

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly *as* the Lord liveth, and *as* thy soul liveth, *there is* but a step between me and death.

4 Then said Jonathan unto David, [2]Whatsoever thy soul [3]desireth, I will even do *it* for thee.

5 And David said unto Jonathan, Behold, to morrow *is* the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third *day* at even.

6 If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run to Beth-lehem his city: for *there is* a yearly [4]sacrifice there for all the family.

7 If he say thus, *It is* well; thy servant shall have peace: but if he be very wroth, *then* be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant; for [5]thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

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[1] Heb. *uncover mine ear.*
[2] Or, *Say what* is *thy mind, and I will do,* &c.
[3] Heb. *speaketh, or, thinketh.*
[4] Or, *feast.*
[5] Chap. 18. 3, and 23. 18.

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have [6]sounded my father about to morrow any time, *or* the third *day*, and, behold, *if there be* good toward David, and I then send not unto thee, and [7]shew it thee;

13 The LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.

14 And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not:

15 But *also* thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan [8]made *a covenant* with the house of David, *saying*, Let the LORD even require *it* at the hand of David's enemies.

17 And Jonathan caused David to swear again, [9]because he loved him: for he loved him as he loved his own soul.

18 ¶ Then Jonathan said to David, To morrow *is* the new moon: and thou shalt be missed, because thy seat will be [10]empty.

19 And *when* thou hast stayed three days, *then* thou shalt go down [11] [12]quickly, and come to the place where thou didst hide thyself [13]when the business was *in hand*, and shalt remain by the stone [14]Ezel.

20 And I will shoot three arrows on the side *thereof*, as though I shot at a mark.

21 And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and [15]no hurt; *as* the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away.

23 And *as touching* the matter which thou and I have spoken of, behold, the LORD *be* between thee and me for ever.

24 ¶ So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he *is* not clean; surely he *is* not clean.

27 And it came to pass on the morrow, *which was* the second *day* of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?

28 And Jonathan answered Saul, David earnestly asked *leave* of me *to go* to Beth-lehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me *to be there*: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, [16] [17]Thou son of the perverse rebellious *woman*, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he [18]shall surely die.

32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?

33 And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow [19]beyond him.

37 And when the lad was come to the

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[6] Heb. *searched.* [7] Heb. *uncover thine ear.* [8] Heb. *cut.* [9] Or, *by his love towards him.* [10] Heb. *missed.* [11] Or, *diligently.* [12] Heb. *greatly.* [13] Heb. *in the day of the business.* [14] Or, *that sheweth the way.* [15] Heb. *not* any *thing.* [16] Or, *Thou perverse rebel.* [17] Heb. *Son of perverse rebellion.* [18] Heb. is *the son of death.* [19] Heb. *to pass over him*

place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his [20]artillery unto [21]his lad, and said unto him, Go, carry *them* to the city.

41 ¶ *And* as soon as the lad was gone, David arose out of *a place* toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, Go in peace, [22]forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

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[20] Heb. *instruments*.

[21] Heb. *that was his*.

[22] Or, the Lord be witness of that *which*, &c.

Verse 5. '*To-morrow is the new moon, and I should not fail to sit with the king at meat.*'—See the note on Num. xxviii. 11. The commencement of the new month or moon was celebrated by extraordinary sacrifices and feasting, at which, it seems, the head of a family expected all its members to be present. It seems that David did not ordinarily take meat with the king; but on such occasions he was expected to be present—probably as being the king's son-in-law. Some of the Rabbins say that the principal persons of the court dined with the king on this occasion. In either case, David might be expected to attend; but the text does not indicate the presence of any persons not of the king's family.

12. '*About to-morrow any time, or the third day.*'—Rather, 'The morrow of the third day,' that is, the day after to-morrow.

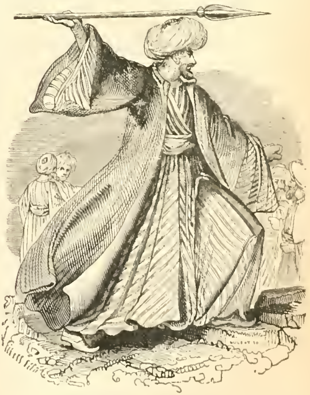
18. '*Thou shalt be missed, because thy seat will be empty.*'—'Thy place has long been empty among thy friends,' or simply, 'thy place has been empty,' or—'has long been empty:'—are common expressions of compliment among the Persians, addressed to one who is again seen after either a long absence, or after such short absences as occur in the common course of life. The late king of Persia, for instance, used the expression as a gracious compliment to Sir John Malcolm, at his first audience on his second embassy. One who returns from a journey, or who joins a circle of acquaintance whom he has not seen within the usual number of weeks or days, is greeted with the same phrase of compliment.

19. '*The stone Ezel,*'—literally, 'the stone of the way,' or 'the way stone:' because, says the annotator in the Bible of 1595, 'it served as a sign to shew the way to them that passed by.' This seems likely, and then it appears to point out a very early origin of mile-stones, or direction-posts.

25. '*The king sat upon his seat....by the wall.*'—From the account of the manner in which the principal persons were placed at Saul's table, and that they all had an assigned place, David's seat being empty in his absence, it is evident that Saul had by this time introduced considerable state and ceremony into his court. The expression—'Jonathan arose,' has been thought by some to imply that Jonathan stood during the meal; but others suppose he arose on the entrance of his father, from respect, and then sat down again. Josephus says that Jonathan sat on one side of Saul, and Abner on the other, and the same view is taken by the Syriac version. By Saul's being seated 'next the wall,' it would seem that he sat in the corner, which, with other circumstances, goes to shew that the corner at the top of the room, was anciently, as now, the seat of honour in the East—that is, the left hand corner, which places the left arm to the wall, and leaves the right arm free.

26. '*He is not clean.*'—Saul conjectured that David's attendance was precluded by some ceremonial defilement, from which he had not purified himself.

30. '*Thou son of the perverse rebellious woman.*'—In abusing another it is still customary in the East to apply disgraceful epithets to the mother of the abused person. There is no intention to stigmatize the mother personally. She may be wholly unknown to those who employ such expressions, and no one thinks *her* injured by them; but they are in the highest degree offensive to her son. When one person is offended with another, or when two persons quarrel, it is, indeed, the last and most venomous mode of attack for the parties to apply every intemperate epithet to their respective mothers, wives, and daughters—to charge them with offences, and to threaten what shameful thing they will do or would do to them. But the mother is in all these cases the most general and favourite object of this revolting form of abuse; and so prevalent is this habit, that not only will a father, like Saul, use such expressions in abusing his son, but even brothers in their quarrels with each other will in the same way, and for the purposes of mutual offence, apply the same expressions to the mother whom both of them respect and love. Similar forms of reflected abuse—harmless to the object from which they



Throwing the Javelin.

are reflected—are not unknown in this country, and, so far as they go, are quite analogous to those employed in the East. The father, also, is sometimes, though not so often, the object to whom contumelious epithets are applied for the sake of annoying the son. Even Antar, who deeply respected his father and loved his mother, does not scruple on occasion to call his own brother 'base born,' and 'the son of a dog.'

33. '*Saul cast a javelin,*' etc.—This act strongly illustrates the state of temper to which the unhappy king was by this time reduced, and the strength of those paroxysms of passion to which his diseased mind had rendered him so liable. Javelins have been noticed under Judg. v. 8; and the act of throwing one is illustrated by the cut now introduced.

CHAPTER XXI.

1 *David at Nob obtaineth of Ahimelech hallowed bread.* 7 *Doeg was present.* 8 *David taketh Goliath's sword.* 10 *David at Gath feigneth himself mad.*

THEN came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?

2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.

3 Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is [1]present.

4 And the priest answered David, and said, *There is* no common bread under mine hand, but there is [2]hallowed bread; if the young men have kept themselves at least from women.

5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the vessels of the young men are holy, and *the bread is* in a manner common, [3]yea, though it were sanctified this day in the vessel.

6 So the priest gave him hallowed *bread*: for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul *was* there that day, detained before the LORD; and his name *was* Doeg, an Edomite, the chiefest of the herdmen that *belonged* to Saul.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the [4]valley of Elah, behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take *it*: for *there is* no other save that here. And David said, *There is* none like that; give it me.

10 ¶ And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

11 And the servants of Achish said unto him, *Is* not this David the king of the land? did they not sing one to another of him in dances, saying, [5]Saul hath slain his thousands, and David his ten thousands?

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and feigned himself mad in their hands, and [6]scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, ye see the man is [7]mad: wherefore *then* have ye brought him to me?

15 Have I need of mad men, that ye have brought this *fellow* to play the mad man in my presence? shall this *fellow* come into my house?

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[1] Heb. *found*.
[2] Exod. 25. 30. Levit. 24. 5. Matth. 12. 4.
[3] Or, *especially when this day there is* other *sanctified in the vessel.*
[4] Chap. 17. 2.
[5] Chap. 18. 7, and 29. 5. Ecclus. 47. 6.
[6] Or, *made marks.*
[7] Or, *playeth the mad man.*

Verse 1. '*Nob.*'—This is described in ch. xxii. 19 as a 'city of the priests;' and in Nehem. xi. 32, its name is mentioned after Anathoth, among the cities occupied by the Benjamites on their return from the captivity. Jerome says that, in his time, the ruins of Nob still existed near Diospolis or Lydda. But this was in the south of Ephraim; and if he rightly determines its site, we may conclude that, as the ten tribes did not return with Judah and Benjamin, the latter tribe took the liberty of appropriating some part of the vacant territory of Ephraim which adjoined its own. The Rabbins generally, however, think that Nob was near Jerusalem—and so near, according to some, as to be visible from thence. This is confirmed by Isa. x. 32; and it must therefore have been situated somewhere upon the ridge of the mount of Olives, north-east of the city. Dr. Robinson states that he diligently sought along this ridge for some traces of an ancient site which might be regarded as that of Nob, but without the slightest success. It seems difficult to understand this chapter without supposing that the tabernacle must at this time have been at Nob, although we do not elsewhere find the least intimation of such a circumstance; and the connected account which we have of the successive removals of the ark, after having been restored by the Philistines from Beth-shemesh to Kirjath-jearim, and from thence to the house of Obed-edom, and afterwards to Jerusalem by David, without any mention of Nob, might incline us to suppose that, if the tabernacle was at Nob, the ark was not in it. There is no question that the customary services and sacrifices still took place at the tabernacle, even when the ark was absent.

4. '*There is hallowed bread.*'—This was the old shewbread, which, after lying a week on the table in the holy place, was taken away and might only be eaten by the priests.

5. '*The vessels of the young men are holy,*' etc.—We subjoin the older version of Queen Elizabeth's translators: 'The vessels of the young men were holy though the way were profane; and how much more then shall every one be sanctified this day in the vessel;' meaning, as the annotator explains—'shall be more careful to keep his vessel holy, when he shall have eaten of this holy food.' The word 'vessels' seems, as in 1 Thess. iv. 4, and elsewhere, to denote the *persons* of the young men: and David appears to mean that they were ceremonially clean when they had set out, and that if they had since contracted any pollution they could now be purified.

7. '*Doeg an Edomite.*'—He was of course a proselyte to the Hebrew religion. Some of the Rabbins think that he was of the seed of Israel, but is called an Edomite from having lived in Edom; but this has a very suspicious look, and may be traced to their desire to intimate that no alien by birth was admitted to offices of trust and importance; whence also they affirm that Uriah was a true Israelite, but is called 'the Hittite,' because he had dwelt among the Hittites.

— '*The chiefest of the herdmen that belonged to Saul.*'—Saul had by this time probably made large additions to his paternal property in flocks and herds, which constituted a very considerable part of the wealth of the ancient monarchs. As large possessions of this kind required to be divided into several parts and fed in different places, the person who had the general superintendence of the whole held an office of very considerable importance. The office of governor of the royal flocks is often mentioned by the ancient writers, as existing in most countries of which they had knowledge. David, however, who was practically well acquainted with the management of cattle, seems to have abolished the office of general overseer of the pastoral concerns of the king, and appointed a particular overseer for the several species of cattle, which were divided into separate flocks. Thus there was an Arab (Ishmaelite) over the camels, and another Arab (Hagarene) over the flocks; there was also an overseer of the asses; and the herds had two overseers, one, a native of the district, for those that fed in Sharon, and another for those that fed in the valleys (1 Chron. xxvii. 29). This excellent distribution was not, however, peculiar to him, as we find something of the same in Ulysses's little kingdom of Ithaca, where Eumæus is the chief swineherd, and seems to have nothing to do with any other cattle; while Melantheus is the chief goatherd. These two act quite independently of each other, and have many servants under them. They sit at meat with princes and nobles in their master's house. Eumæus, the son of a king, but sold for a slave, when young, to the father of Ulysses, is treated as the friend of the family, and Homer denotes his superior dignity to the subordinate swineherds, by calling him, 'the swineherd, prince of men.' Yet with all his superiority, he was not above the practical duties of his office; while at the same time he was skilled in the use of arms, and rendered his master powerful aid in his great combat with the suitors. The character and situation of this remarkable person serve exceedingly well to illustrate the condition which a chief herdsman, even only of a particular species of cattle, occupied in those early times. On the great sheep-walks of Spain they have, at this day, over each flock a chief shepherd. Ten thousand compose a flock, which is divided into ten tribes. One man has the conduct of all. He must be the owner of four or five hundred sheep, strong, active, vigilant, intelligent in pasture, in the weather, and in the diseases of sheep. He has absolute dominion over fifty shepherds and fifty dogs, five of each to a tribe. He chooses them, he chastises them, or discharges them at will. He is the præpositus, or the *chief shepherd* of the whole flock.

9. '*The sword of Goliath . . . . is here wrapped in a cloth.*'—Josephus says that David had dedicated the sword to the Lord. It was a custom among the ancients to dedicate to the gods some conspicuous part of the enemy's spoils; a relic of which is preserved in the European custom of depositing in churches standards captured in war. As the pot of manna, and Aaron's rod that budded, deposited in the tabernacle, had established the idea of laying up things as memorials of the Lord's deliverances, it is very likely that Goliath's sword was deposited there with the same intention. As to the cloth in which it was wrapped up, we are not thence to infer that it was thrust away in a corner. The cloth was probably a rich piece, embroidered or otherwise ornamented, in which the sword was wrapped up. In India, at this day, all things which are valuable or sacred, or which have been acquired at great expense or trouble, are always folded in a cloth.

10. '*Gath.*'—This was one of the five principalities of the Philistines. No trace of it now remains, and even its site has been matter of controversy. Calmet, and others after him, conjecture that Ekron and Gath were at the opposite extremities of the land of the Philistines—the former to the north, and the latter to the south. This conclusion is chiefly founded on a construction of the texts 1 Sam. v. 8, 10, and xvii. 52, to which we see no occasion to subscribe; and it is thought to be supported by the mention which Jerome makes of a Gath betwen Eleutheropolis and Gaza. But even this would not make Gath the southernmost city of the Philistines. Besides, Jerome says that there were different Gaths in this neighbourhood; for, speaking of Jonah's birth-place, he says it was called Gath-Opher, to distinguish it from other places of the same name near Eleutheropolis and Diospolis; and which of these he understood as the Philistine city is clear from his conjecture in his comment on Jer. xxv. 20, that as Gath is not mentioned with the other Philistine states, it was probably at that time incorporated with Ashdod. He thus understood Gath to be nearer to Ashdod than to any other of the Philistine cities; and therefore he points to the same place as Eusebius, who says that Gaza was four miles from Eleutheropolis, on the road to Lydda. This places the city within the allotted territory of Dan; and Josephus distinctly says that Gath was in the tribe of Dan. This is the position usually given in maps, and we apprehend that none could be found more in unison with the general bearing of the Scriptures. Let us take the instance of the migrations of the ark while in the hands of the Philistines. It was first taken to Ashdod, and was from thence carried to Gath, which this account makes the nearest to Ashdod of all the Philistine towns; and its removal to the nearest town is certainly more probable than that it was taken to the most distant town of all, which Calmet's account supposes Gath to have been, without touching at the intermediate towns of Askelon and Gaza on its way. Then, again, the ark was removed from Gath to Ekron, which the common account makes to have been the nearest town, except Ashdod, to Gath; whereas the other account absolutely makes the ark in this removal traverse the whole length of the Philistines' country, from Gath, the most southern town, to Ekron, the most northern, with the same silence as before concerning the intermediate towns. For these and other reasons, we subscribe to the opinion which places Gath at no great distance from Ashdod.

13. '*Feigned himself mad.*'—He must have feigned some definite disorder. It seems to have been what is called the falling sickness, which exhibited the symptoms he affected, and which, according to Celsus, was supposed to be relieved by foaming at the mouth. A writer in the *Christian*

Remembrancer for 1820, to whom we are indebted for this illustration, cites the *Captives* of Plautus (iii. 4) in support of it:—

Tyndarus. Hegio, this fellow was at Ælis deemed
A madman, give no ear to what he says.
'T is there notorious that he thought to kill
His father and his mother, and has often
Fits of the falling sickness come upon him,
Which make him foam at mouth. Pray get you from him.
Hegio. Here, bear him farther off. [*To the slaves.*]
Aristophontes. How say you, rascal,
That I am mad, and that I sought to kill
My father and my mother? and have often
Fits of the falling sickness come upon me,
Which make me foam at mouth?
Hegio. ——— Be not dismayed,
Many have laboured under this disease,
And spitting has restored them to their health.
Tyndarus. I know to some at Ælis it has proved of special use.

— '*Let his spittle fall down upon his beard.*'—So intensely is the beard respected in the East, that this defilement of his own beard by David, was well calculated to convince Achish that he was really mad. He could scarcely suppose that a man in his senses would do this indignity to his own beard. For one person to spit on the beard of another, or to *say* that he will do so, is the greatest possible act or expression of contempt; and the fall of a man's own saliva upon it is considered a sort of self-insult, of which no sane man could, unless from natural infirmity, be guilty. When the late Sir John Macdonald, the East India Company's envoy in Persia, had his first audience of the Shah, in 1826, the Shah said that he had anxiously been expecting the envoy for some time, and that his place had long been empty (see the note on ch. xx. 18): the latter replied, that after leaving Shiraz the sickness which prevailed in the camp prevented his making such rapid progress as he wished, but that after quitting Ispahan he had hastened to the royal stirrup. His majesty said it was fortunate he had not arrived sooner, or he would have been involved in disputes with the Russians; adding, '*Poof reksha pur,*' —'I spit on their beards' (Captain Alexander's *Travels*, p. 208).

15. '*Have I need of mad men?*'—The Rabbins say that the king's wife and daughter were mad, and hence they assign the stronger emphasis to the question, 'Have *I* need of mad *men?*'

CHAPTER XXII.

1 *Companies resort unto David at Adullam.* 3 *At Mizpeh he commendeth his parents unto the king of Moab.* 5 *Admonished by Gad, he cometh to Hareth.* 6 *Saul going to pursue him, complaineth of his servants' unfaithfulness.* 9 *Doeg accuseth Ahimelech.* 11 *Saul commandeth to kill the priests.* 17 *The footmen refusing, Doeg executeth it.* 20 *Abiathar escaping, bringeth David the news.*

David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard *it*, they went down thither to him.

2 And every one *that was* in distress, and every one that [1]*was* in debt, and every one *that was* [2]discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

3 ¶ And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5 ¶ And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 ¶ When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a [3]tree in Ramah, having his spear in his hand, and all his servants *were* standing about him;)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, *and* make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and *there is* none that [4] sheweth me that my son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 ¶ Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

10 And he enquired of the Lord for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

11 ¶ Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, [5]Here *I am*, my lord.

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

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[1] Heb. *had a creditor.*

[2] Heb. *bitter of soul.*

[3] Or, *grove in a high place.*

[4] Heb. *uncovereth mine ear.*

[5] Heb. *Behold me.*

14 Then Ahimelech answered the king, and said, And who *is so* faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, [6]less or more.

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

17 ¶ And the king said unto the [7] [8]footmen that stood about him, Turn, and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 ¶ And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.

21 And Abiathar shewed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house.

23 Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safeguard.

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[6] Heb. *little or great.*

[7] Or, *guard.*

[8] Heb. *runners.*

Verse 1. '*The cave Adullam.*'—Of the city called Adullam, see the note on Josh. xii. 15, where it is intimated that this cave does not seem to have been near, or in any way connected with that city, which is in a plain where no such caves as would afford shelter to four hundred men are found. It is therefore far more probable that the cave of Adullam was in the mountainous wilderness in the east of Judah towards the Dead Sea, where such caves occur, and where the western names (as Carmel) are sometimes repeated. This conjecture is favoured by the fact that the usual haunts of David were in this quarter; whence he moved into the land of Moab, which was quite contiguous, whereas he must have crossed the whole breadth of the land, if the cave of Adullam had been near the city of that name. Other reasons occur which would take too much room to state: but the result is, that there appear at length good grounds for the local tradition which fixes the cave on the borders of the Dead Sea, although there is no certainty with regard to the particular cave usually pointed out. The cave so designated is at a point to which David was far more likely to summon his parents, whom he intended to take from Bethlehem into Moab, than to any place in the western plains. It is about six miles south-east of Bethlehem, in the side of a deep ravine (Wady Khureitun) which passes below the Frank mountain on the south. It is an immense natural cavern, the mouth of which can be approached only on foot along the side of the cliff. Irby and Mangles, who visited it without being aware that it was the reputed cave of Adullam, state that it 'runs in by a long winding, narrow passage, with small chambers or cavities on either side. We soon came to a large chamber with natural arches of great height; from this last there were numerous passages, leading in all directions, occasionally joined by others at right angles, and forming a perfect labyrinth, which our guides assured us had never been perfectly explored, the people being afraid of losing themselves. The passages are generally four feet high by three feet wide, and were all on a level with each other. There were a few petrifactions where we were: nevertheless the grotto was perfectly clean, and the air pure and good' (*Travels*, pp. 340, 341). It seems probable that David, as a native of Bethlehem, must have been well acquainted with this remarkable spot, and had probably often availed himself of its shelter when out with his father's flocks. It would therefore naturally occur to him as a place of refuge when he fled from Gath; and his purpose of forming a band of followers was much more likely to be realized here, in the neighbourhood of his native place, than in the westward of it, where the *city* of Adullam stands. These circumstances have considerable weight when taken in connection with what has already been adduced; but the question is one which there is no means of deciding with certainty.

2. '*Every one that was in distress,*' etc.—See the note on Judges xi. 3.

3. '*Let my father and my mother . . . be with you.*'—This is the last we hear of David's parents. The Jews think that his brethren were included; but that the king of Moab destroyed the whole family, except one brother who was preserved by Nahash, king of the Ammonites, and this was the kind act of that king for which David afterwards (2 Sam. x. 2) expresses his gratitude.

5. '*Forest of Hareth.*'—Jerome says that there was in his time a village called Arath, which had been the abode of David. It was west of Jerusalem; by which, with the usual latitude, we may understand south-west, or south-west by west, which was probably the true direction, as David's present refuge does not seem to have been far from Keilah. This place is only mentioned here.

6. '*In Gibeah under a tree in Ramah.*'—This is not intelligible. Ramah means a high place, or hill, and should not here be rendered as a proper name. Better, 'in Gibeah under a tree upon a hill.' Probably there was no house large enough in Gibeah for him to hold his court within doors; and if there had been such, he might still probably have preferred the situation in which he now appears, with the height for his throne, the tree for his canopy, and the spear for his sceptre. The assembly is described in such a manner as to suggest the idea that this was the regular form in which Saul sat in state to administer public affairs, and not merely an accidental occurrence. It is, in fact, such a position as a modern Oriental prince or chief would select, when any emergency required him to hold his court or transact his affairs in the open air; and which those who do so habitually regularly prefer, both for the sake of state and convenience. It will

be observed that Saul is almost never mentioned without a spear in his hand. Spears seem to have been the earliest sceptres, to illustrate which Bishop Patrick cites a passage from Justin (lib. xliii. cap. 3), who, speaking of the early times of the Romans, says, 'In those days kings hitherto had spears as signs of royal authority, which the Greeks called sceptres: for in the beginning of things, the ancients worshipped spears for immortal gods; in memory of which religion, spears are still added to the images of the gods.' And as some of the Greeks called spears 'sceptres,' so others, who had called a spear by its common name, even when regarded as a sceptre, continued long after to call their sceptres 'spears.' So Pausanias tells us that sceptres were called spears by the kings of Argos.

18. '*He fell upon the priests, and slew . . . . fourscore and five persons.*'—Thus the unrighteous command of Saul accomplished to the letter the Lord's threatenings against the house of Eli:—' Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin I will also make an end' (iii. 11, 12; see also ii. 27-36). Abiathar indeed escaped, and was afterwards exalted to the high-priesthood; but it was one of the first acts of Solomon's reign to 'thrust out Abiathar from being priest unto the Lord, that he might fulfil the word of the Lord which he spake concerning the house of Eli in Shiloh' (1 Kings ii. 27). The prediction does not, however, extenuate the atrocity of Saul's conduct in sacrificing so many innocent and venerable persons to his blind rage.

CHAPTER XXIII.

1 *David, enquiring of the Lord by Abiathar, rescueth Keilah.* 7 *God shewing him the coming of Saul, and the treachery of the Keilites, he escapeth from Keilah.* 14 *In Ziph Jonathan cometh and comforteth him.* 19 *The Ziphites discover him to Saul.* 25 *At Maon he is rescued from Saul by the invasion of the Philistines.* 29 *He dwelleth at En-gedi.*

Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshingfloors.

2 Therefore David enquired of the Lord, saying, Shall I go and smite these Philistines? And the Lord said unto David, Go and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

4 Then David enquired of the Lord yet again. And the Lord answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech [1]fled to David to Keilah, *that* he came down *with* an ephod in his hand.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.

10 Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down.

12 Then said David, Will the men of Keilah [2]deliver me and my men into the hand of Saul? And the Lord said, They will deliver *thee* up.

13 ¶ Then David and his men, *which were* about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.

14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

18 And they two made a covenant before the Lord: and David abode in the wood, and Jonathan went to his house.

19 ¶ Then came up the Ziphites to Saul

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[1] Chap. 22. 20.

[2] Heb. *shut up.*

to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which *is* [3]on the south of [4]Jeshimon?

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and our part *shall be* to deliver him into the king's hand.

21 And Saul said, Blessed *be* ye of the Lord; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his [5]haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilly.

23 See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness of Maon, in the plain on the south of Jeshimon.

25 Saul also and his men went to seek *him*. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard *that*, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

27 ¶ But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have [6]invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place [7]Sela-hammahlekoth.

29 ¶ And David went up from thence, and dwelt in strong holds at En-gedi.

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[3] Heb. *on the right hand.*
[4] Or, *the wilderness.*
[5] Heb. *foot shall be.*
[6] Heb. *spread themselves upon*, &c.
[7] That is, *the rock of divisions.*

Verse 2. '*Keilah.*'—This place is mentioned in Josh. xv. 44, among the western towns of Judah. Jerome says that it existed in the fourth century as a small village, eight miles from Eleutheropolis, on the road to Hebron, where the tomb of the prophet Habakkuk was shewn.

15. '*Ziph.*'—This occurs elsewhere as the name of a city in the tribe of Judah (Josh. xv. 55; 2 Chron. xi. 8). It is mentioned by Jerome, but was not subsequently noticed till Dr. Robinson discovered the name in the Tell Zif (Hill of Zif), which occurs about four and a half miles south by east from Hebron, and which is a round eminence, about a hundred feet high, situated in a plain. On the top is a level plot, apparently once enclosed by a wall. A site, also called Zif, lies about ten minutes east of this hill, upon a low hill or ridge between two small wadys, which commence here, and run towards the Dead Sea. There is now little to be seen besides broken walls and foundations, mostly of unhewn stones, but indicative of solidity, and covering a considerable tract of ground. In the middle is a low massive square building, constructed of small squared stones, and vaulted within with pointed arches; shewing that the place must have been inhabited long after the Mohammedan conquest. Cisterns are found here as well as on the hill. Here then we have the Ziph which gave its name to the surrounding wilderness.

— '*Wilderness of Ziph.*'—A hilly region was often called a wilderness, as at present by the Arabs; and it usually took its name from some principal town within its limits.

17. '*Thou shalt be king over Israel, and I shall be next unto thee.*'—There is really nothing in all history finer than this love of Jonathan to David; it was, as the latter himself found occasion to describe it, 'Wonderful, passing the love of women!' It was a noble spirit with which the son of the king held close to his heart, and admitted the superior claims of, the man destined to supersede him and his in the most splendid object of human ambition, which, on ordinary principles, he might have considered his just inheritance. But his were not ordinary principles, such as swayed the mind and determined the conduct of his father. His were the true principles of the theocracy, whereby he knew that Jehovah was the true king of Israel, and cheerfully submitted to his undoubted right to appoint whom he would as his regent, even to his own exclusion; and, with generous humility, was the first to recognize and admire the superior qualities of the man on whom it was known that his forfeited destinies had fallen. Yet lest, in our admiration of Jonathan's conduct, human virtue should seem too highly exalted, it may be well to remember, that the hereditary principle in civil government was as yet without precedent among the Hebrews, with whom sons had not yet learned to look to succeed their fathers in their public offices. None of the judges had transmitted their authority to their sons or relatives; and the only instance in which an attempt had been made (by Abimelech) to establish this hereditary principle, had most miserably failed. But the friendship of Jonathan and David is a passage in the history of the Hebrew kingdom from which the mind reluctantly withdraws. If it had occurred in a fiction, it would be pointed out as an example of most refined and consummate art, that the writer represents to us in such colours of beauty and truth the person he intends to set aside, and allows him so largely to share our sympathies and admiration with the hero of his tale.

19. '*In the hill of Hachilah, which is on the south of Jeshimon.*'—This hill Hachilah must be the same as 'the mountain in the wilderness of Ziph,' mentioned in *v.* 14. It could not be the Tell Zif mentioned in the note on *v.* 15, and which is by no means calculated for a retreat to David and his men. It was probably the general name of the whole ridge of mountains upon which the town of Ziph stood, and which bounded the wilderness of Ziph on the south. This is rendered the more clear if we take the marginal reading, 'on the south of the wilderness,' instead of Jeshimon as a proper name. This is also the sense given by the Vulgate and the best modern Hebraists. The rocky wilderness stretching eastward from Ziph towards the Dead Sea, afforded among their recesses very suitable retreats for fugitives.

23. '*Throughout all the thousands of Judah.*'—That is throughout all the districts or cantons; which were pro-

bably distinguished by the number of inhabitants, as our *hundreds* originally were.

24. '*In the wilderness of Maon, in the plain on the south of Jeshimon.*' 25. '*He came down into a rock, and abode in the wilderness of Maon.*'—That is, when David heard of Saul's approach, he left the hill Hachilah, and removed more to the south, into a plain in the wilderness of Maon, and from thence to a strong rocky hill in the same wilderness.

25. '*The wilderness of Maon.*' — This place is now called Ma'in, one mile north, ten east from Carmel. Dr. Robinson spent a night at this place with a band of peasants from Gutta, who were here keeping their flocks, and dwelling in the caves among the ruins. This was on the declivity of a hill, which rises gradually not less than some two hundred feet above the site of Carmel, which commands a fine and extensive view over the surrounding country. This is doubtless the 'mountain' mentioned in the next verse.

CHAPTER XXIV.

1 *David in a cave at En-gedi, having cut off Saul's skirt, spareth his life.* 8 *He sheweth thereby his innocency.* 16 *Saul, acknowledging his fault, taketh an oath of David, and departeth.*

And it came to pass, when Saul was returned from [1]following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheepcotes by the way, where *was* a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

4 And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of [2]Saul's robe privily.

5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the Lord.

7 So David [3]stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.

8 ¶ David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the Lord had delivered thee to day into mine hand in the cave: and *some* bade *me* kill thee: but *mine eye* spared thee; and I said, I will not put forth mine hand against my lord; for he *is* the Lord's anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

12 The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.

15 The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and [4]deliver me out of thine hand.

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, *Is* this thy voice, my son David? And Saul lifted up his voice, and wept.

17 And he said to David, Thou *art* more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the Lord had [5]delivered me into mine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good for that thou hast done unto me this day.

20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after

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[1] Heb. *after.*

[2] Heb. *the robe which* was *Saul's.*

[3] Heb. *cut off.*

[4] Heb. *judge.*

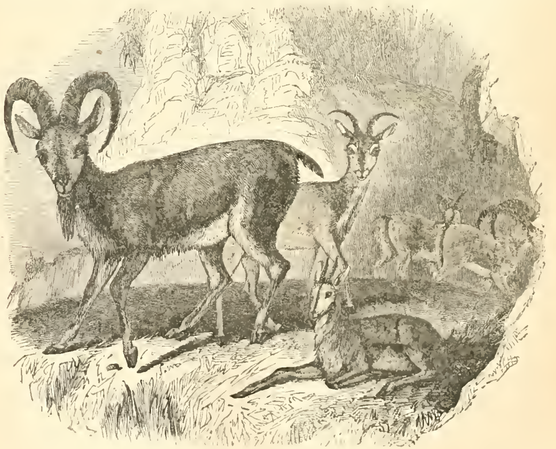
[5] Heb. *shut up.*

me, and that thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

Verse 1. '*En-gedi*.'—This name first occurs in Josh. xv. 62, as that of a city in the tribe of Judah, and which, without doubt, gave its name to the 'wilderness' in which David now found refuge. Its more ancient was Hazezontamar; and by that name it is mentioned before the destruction of Sodom, as being inhabited by the Amorites, and near the cities of the plain (Gen. xiv. 7). In 2 Chron. xx. 1, 2, bands of the Moabites and Ammonites are described as coming up against King Jehoshaphat, apparently south of the south end of the Dead Sea, as far as En-gedi. And this, as we learn from Dr. Robinson, is the route taken by the Arabs in their marauding expeditions at the present day. According to Josephus, En-gedi lay upon the lake Asphaltites, and was celebrated for its beautiful palm-trees and opobalsam (*Antiq.* ix. 1, 2); while its vineyards are also mentioned in Sol. Song. i. 14. In the time of Eusebius and Jerome, En-gedi was still a large village on the shore of the Dead Sea. It has always, until recently, been sought at the north end of the Dead Sea. But Seetzen recognized the ancient name in the Ain-jidy of the Arabs, and lays it down in his map at a point of the western shore nearly equi-distant from both extremities of the lake. This spot was visited by Dr. Robinson, and he confirms the identification. The site lies among the mountains which here confine the lake, a considerable way down the descent to its shore. Here is the beautiful fountain of Ain jidy, bursting forth at once in a fine stream upon a sort of narrow terrace or shelf of the mountain, above four hundred feet above the level of the lake. The stream rushes down the steep descent of the mountain below; and its course is hidden by a luxuriant thicket of trees and shrubs belonging to a more southern clime. Near this fountain are the remains of several buildings, apparently ancient, although the main site of the town seems to have been farther below. The whole of the descent below appears to have been once terraced for tillage and gardens; and near the foot are the ruins of a town, exhibiting nothing of particular interest, and built mostly of unhewn stones. This we may conclude to have been the town which took its name from the fountain.

2. '*Wild goats*.'—The domestic goats of Western Asia have been noticed under Gen. xv. 9. There are also one or more species of wild goats; all large and vigorous mountain animals, resembling the ibex or bouquetin of the Alps. Of these Southern Syria (including Palestine), Arabia, Sinai, and the borders of the Red Sea contain at least one species, known to the Arabs by the name of Bedan or Beddan, and Taytal, the *Capra Jaela* of Colonel Hamilton Smith, and *Capra Sinaitica* of Ehrenberg, who has figured it in his *Symbolæ Physicæ*. There is little room for doubt that this animal is the יָעֵל *jaal*, 'wild' or 'mountain goat' of the present text, and of Job xxxix. 1; Ps. civ. 18; Prov. v. 19. The male of this species is considerably larger and more robust than the larger he-goats. The horns form regular curves backwards, with from fifteen to twenty-four transverse elevated cross ridges, and are sometimes nearly three feet long, and exceedingly ponderous. It has a beard under the chin, and the fur is dark brown; but the limbs are white, with regular black marks down the front of the legs, with rings of the same colour above the knees and on the posteriors. The females



Wild Goats.

are smaller than the males, more slenderly made, brighter rufous, and with the white and black markings on the legs not so distinct. These animals live in troops of fifteen or twenty, and plunge down precipices with the same fearless impetuosity which distinguishes the ibex. Their horns are sold by the Arabs for knife-handles, etc., but the animals themselves are rapidly diminishing in number.

3. '*The sheepcotes .... where was a cave.*'—This was, no doubt, such a cave as shepherds were accustomed to resort to (see the note on Gen. xix. 30). We have already had occasion to mention that such caves are numerous, and some of them very extensive, in Palestine, Arabia Petræa, and other mountainous parts of Western Asia. The cave of Adullam, in which David remained with four hundred men, besides his family, and this of En-gedi, 'in the sides' or farther parts of which six hundred men stood, without being observed by Saul when also in the cave, must have been large, but by no means remarkably large; as the ancient writers, as well as modern travellers, give us accounts of caves fully extensive enough for this purpose, and some that would have contained a much greater number of men. Some of them consist, not of one apartment, but of two or more; that is, the exterior entrance leads to a sort of ante-chamber, within which there is another or several others, which, collectively or separately, are much larger than the first. Perhaps the cave of En-gedi was such as this; and the description that David and his men 'remained in the sides of the cave,' appears to sanction this conclusion. Some of the caves are however single, and, being very large with a narrow entrance, are so dark in the remoter parts, that persons near the entrance cannot by any possibility perceive others who remain in the interior, while their own operations can, of course, be most distinctly observed by the latter. This perhaps was the relative position of David's party and the king.

Josephus has a striking account (*Antiq.* l. xiv. c. 15, § 5) of some of the caves of this country, and of Herod's proceedings against the robbers, who, with their families, sheltered in them. They, of course, preferred the most inaccessible caverns, the entrances of which were high up in the sides of rugged and precipitous mountains, so that it was impossible for the soldiers to climb to them from below or creep down from above. The plan adopted therefore was to let down from the top, by iron chains, large chests full of armed men, with provisions and suitable weapons for this strange warfare, such as long poles armed with hooks, to pull out such of the robbers as they could lay hold of and tumble them down the precipices. The robbers kept themselves back in the interior of their caverns, not daring to come near the entrance, and the soldiers, finding no opportunity of using their hooks and other weapons from their chests, at last managed to get into the caves, where they killed those whom they found within the light at the entrance, and employed their hooks with advantage in pulling forward those who lurked in the remote parts of their dens. They also killed great numbers by setting fire to the combustibles which many of these caverns contained; and in the end completely succeeded in the dangerous service of destroying in their retreats, previously deemed inaccessible, the incorrigible robbers who had so long alarmed and distressed the country. This account gives a lively idea of the 'dens' and 'caves' which are so frequently mentioned in Scripture.

14. '*After a dead dog, after a flea.*'—Similar phrases are still employed in the East by persons who wish to express a sense of their own lowliness. In the East, if not in the West, the flea certainly deserves all the contumely which can be bestowed upon it; and as to the dog, whatever be its general merits, its name has, in all ages and in most countries, been used as an epithet expressing debasement or detestation. In this sense it frequently occurs in Scripture. Thus Goliath, when he felt his dignity affronted, said, 'Am I a dog?' (ch. xvii. 43); and Abner, when his conduct was questioned, 'Am I a dog's head?' (2 Sam. iii. 8); and Jonathan's son, when touched by the kindness of David, said, 'What is thy servant, that thou shouldest look upon such a dead dog as I am?' (2 Sam. ix. 8). There are several other instances of a similar bearing; besides which, the epithet 'dogs' is, in the New Testament, applied in a general sense to persons addicted to vile and sensual practices and habits, as 'Beware of dogs, beware of evil workers' (Phil. iii. 2); 'Without are dogs, and sorcerers, and whoremongers, and murderers,' etc. (Rev. xxii. 15). All this needs little explanation, as the same contemptuous estimate of the dog's character, and the application of its name, continues to prevail; but with this difference (at least among ourselves), that the word, as an epithet of abuse, is not so frequently found as it was anciently in the mouths of distinguished persons. Homer's heroes call one another 'dogs' with great spirit.

16. '*Is this thy voice,*' etc.—Saul's naturally good feelings were touched by the generous forbearance of one whom he had come there to destroy. 'Is this thy voice, my son David?' he cried; and his softened heart yielded to refreshing tears, such as he had not lately been wont to shed. That which had been in David a forbearance resulting from the natural and spontaneous impulse of his own feelings, seemed to the king an act of superhuman virtue, which forced upon him the recognition that he was indeed that 'worthier' man to whom the inheritance of his crown had been prophesied. Rendering good for evil was a new thing to him; and now, in the regard and admiration which it excited, he freely acknowledged the conviction he entertained; and added, 'Swear now therefore to me by Jehovah that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.' The anxiety of the king, and even of Jonathan, on this point, seems to shew (what had already happened in the case of Abimelech) that it was even then, as it ever has been until lately, usual for Oriental kings to remove by death all those whose claims to the throne might seem superior or equal to their own, or whose presence might offer an alternative to the discontented. The intense horror with which the Hebrews regarded the prospect or fear of genealogical extinction, also contributes to explain the anxiety which both Saul and Jonathan felt on this point more than on any other. David took the oath required from him; Saul then returned to Gibeah, and David, who had little confidence in the permanency of the impression he had made, remained in his strongholds.

CHAPTER XXV.

1 *Samuel dieth.* 2 *David in Paran sendeth to Nabal.* 10 *Provoked by Nabal's churlishness, he mindeth to destroy him.* 14 *Abigail understanding thereof,* 18 *taketh a present.* 23 *and by her wisdom* 32 *pacifieth David.* 36 *Nabal hearing thereof dieth.* 39 *David taketh Abigail and Ahinoam to be his wives.* 44 *Michal is given to Phalti.*

AND [1]Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

2 ¶ And *there was* a man in Maon, whose [2]possessions *were* in Carmel; and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

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[1] Chap. 28. 3. Ecclus. 46. 13, 20.

[2] Or, *business.*

3 Now the name of the man *was* Nabal; and the name of his wife Abigail: and *she was* a woman of good understanding, and of a beautiful countenance: but the man *was* churlish and evil in his doings; and he *was* of the house of Caleb.

4 ¶ And David heard in the wilderness that Nabal did shear his sheep.

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and [3]greet him in my name:

6 And thus shall ye say to him that liveth *in prosperity*, Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we [4]hurt them not, neither was there ought missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and [5]ceased.

10 ¶ And Nabal answered David's servants, and said, Who *is* David? and who *is* the son of Jesse? there be many servants now a days that break away every man from his master.

11 Shall I then take my bread, and my water, and my [6]flesh that I have killed for my shearers, and give *it* unto men, whom I know not whence they *be?*

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he [7]railed on them.

15 But the men *were* very good unto us, and we were not [8]hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:

16 They were a wall unto us both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his houshold: for he *is such* a son of Belial, that *a man* cannot speak to him.

18 ¶ Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and an hundred [9]clusters of raisins, and two hundred cakes of figs, and laid *them* on asses.

19 And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal.

20 And it was *so*, *as* she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 Now David had said, Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him: and he hath requited me evil for good.

22 So and more also do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light any that pisseth against the wall.

23 And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground,

24 And fell at his feet, and said, Upon me, my lord, *upon* me *let this* iniquity *be:* and let thine handmaid, I pray thee, speak in thine [10]audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, [11]regard this man of Belial, *even* Nabal: for as his name *is*, so *is* he; Nabal *is* his name, and folly *is* with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, *as* the Lord liveth, and *as* thy soul liveth, seeing the Lord hath withholden thee from coming to *shed* blood, and from [12]avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.

27 And now this [13]blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that [14]follow my lord.

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[3] Heb. *ask him in my name, of peace.*
[4] Heb. *shamed.*
[5] Heb. *rested.*
[6] Heb. *slaughter.*
[7] Heb. *flew upon them.*
[8] Heb. *shamed.*
[9] Or, *lumps.*
[10] Heb. *ears.*
[11] Heb. *lay it to his heart.*
[12] Heb. *saving thyself.*
[13] Or, *present.*
[14] Heb. *walk at the feet of*, &c.

28 I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, [15]*as out* of the middle of a sling.

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

31 That this shall be [16]no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

32 ¶ And David said to Abigail, Blessed *be* the LORD God of Israel, which sent thee this day to meet me:

33 And blessed *be* thy advice, and blessed *be* thou, which hast kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.

34 For in very deed, *as* the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall.

35 So David received of her hand *that* which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

36 ¶ And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became *as* a stone.

38 And it came to pass about ten days *after*, that the LORD smote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he said, Blessed *be* the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on *her* face to the earth, and said, Behold, *let* thine handmaid *be* a servant to wash the feet of the servants of my lord.

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of her's that went [17]after her; and she went after the messengers of David, and became his wife.

43 David also took Ahinoam [18]of Jezreel; and they were also both of them his wives.

44 ¶ But Saul had given [19]Michal his daughter, David's wife, to Phalti the son of Laish, which *was* of Gallim.

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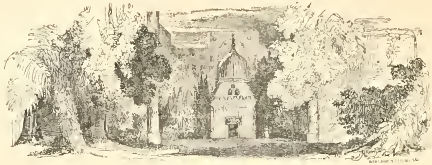
[15] Heb. *in the midst of the bow of a sling.*
[16] Heb. *no staggering*, or, *stumbling.*
[17] Heb. *at her feet.*
[18] Josh. 15. 56.
[19] 2 Sam. 3. 14, 15.

Verse 1. '*Buried him in his own house at Ramah.*'—The Rev. W. Jowett, in his *Christian Researches in Syria*, relates: 'While walking out one evening, a few fields' distance from Deir-el-Kamr, at Mount Lebanon, with Hanna Doomani, the son of my host, to see a detached garden belonging to his father, he pointed out to me, near it, a small, solid stone building, apparently a house; very solemnly adding, "*Kabbur beity*," "the sepulchre of our family." It had neither door nor window. He then directed my attention to a considerable number of similar buildings at a distance, which to the eye are exactly like houses, but which are in fact family mansions for the dead. They have a most melancholy appearance, which made him shudder while he explained their use. They seem, by their dead walls, which must be opened at each several interment of the members of a family, to say, "This is an unkindly house, to which visitors do not willingly throng; but, one by one, they will be forced to enter, and none who enter ever come out again." ' Perhaps this custom, which prevails particularly at Deir-el-Kamr and in the lonely neighbouring parts of the mountain, may have been of great antiquity, and may serve to explain some Scripture phrases. The prophet Samuel was buried 'in his house at Ramah' (1 Sam. xxv. 1); it could hardly be in his dwelling-house. Joab 'was buried in his own house in the wilderness' (1 Kings ii. 34); this is 'the house appointed for all living' (Job xxx. 23).

Carpzovius (*Apparatus*, p. 643) remarks: 'It is scarcely credible that these sepulchres were in their houses and under their roofs. It is more correct therefore to understand this expression as embracing all the appurtenances of a house, and whatever is contiguous. In this sense, then, it means the court, or garden, in the farthest corner of which they probably erected some such monument.' Kubbehs, or tombs of the kind represented in the engraving, are still very common in the gardens of the East.

— '*And David arose,*' etc.—As David, immediately



Kubbeh, or Tomb.

after the death of Samuel, removed farther southward, even 'into the wilderness of Paran,' it would seem that, having no confidence in Saul's fits of right feeling, he was fearful of the consequences of the absence of that degree of moral restraint upon him which had existed while the prophet lived. The southern country offers, in the proper season, excellent pastures, to which those of Judah, who had 'large possessions of cattle,' were wont to send their flocks during a part of the year. The advantage offered by the free use of these open pastures was, however, in some degree counterbalanced by the danger from the prowling Arab tribes with which they sometimes came in contact. David probably supported his men during the eight months of his stay in this region by acting against those tribes, and making spoil of their cattle. And as their hand was against every man, it was natural that every man's hand should be against them; the rather, as we may be sure, from their general conduct, that they lost no occasion of oppressing or plundering the people inhabiting, or pasturing their flocks, along or near the southern frontier. Thus the presence of David's troop was, for that reason, a great advantage to the shepherds, as he had by this time secured sufficient control over his men to oblige them to respect the property of the Israelites. And this was, at least in the feelings of the people, no small thing in a body of men, living abroad with swords in their hands, and obliged, as they were, to collect their subsistence in the best way they could.

— '*Wilderness.*'—By *wilderness* or *desert* the reader is not always to understand a country altogether barren and unfruitful, but such only as is rarely or never sown or cultivated; which, though it yields no crops of corn or fruit, yet affords herbage, more or less, for the grazing of cattle, with fountains or rills of water, though more sparingly interspersed than in other places.

2. '*The man was very great.*'—This, coupled with the following description of his substance, affords an interesting indication of what was considered to constitute a very large property among the Hebrews at this period.

— '*He was shearing his sheep in Carmel.*'—Except for this incident, and for the trophy set up by Saul for his victory over the Amorites (xv. 12), and the mere name in Josh. xv. 55, Carmel is not further mentioned in Scripture. Eusebius and Jerome describe it as a village with a Roman garrison. It is mentioned in the history of the Crusades as a place where king Almaric found a pool with plenty of water for his troops in 1172, when he drew back and encamped here, after having marched without effect against Saladin, who invaded the country south and east of the Dead Sea. But it is not said whether the place was then inhabited or ruined. How and when Carmel became desolate no record tells, and its name and site were forgotten until the present century, when it was visited by Seetzen; but since his day no traveller appears to have recognized it till Dr. Robinson's visit.

The place now bears the name of Kurmul, and lies about eight miles east of south from Hebron. The ruins are extensive, lying around the head and along the two sides of a valley of some width and depth; and the head of which forms a semicircular amphitheatre shut in by rocks. The main ruins are on the level ground west of this amphitheatre; and here stands the castle, in what must have been the middle of the ancient town. This is a remarkable ruin, the exterior walls of which may from the style be referred to Herod or the Romans, while the interior has been built up at a subsequent period, in a later and Saracenic style of architecture. The other ruins consist chiefly of the foundations and broken walls of dwellings and other edifices, scattered in every direction, and thrown together in mournful confusion and desolation. Most of the stones have been only rough-hewn, or else have been worn away by time and exposure. A more particular account of the ruins may be seen in Professor Robinson's *Researches*, ii. 196-199.

3. '*Of the house of Caleb.*'—Caleb means a dog in Hebrew; and the ancient versions, as well as several of the modern, do not render it as a proper name, but as a further indication of Nabal's character. Under this view it will denote a man of a dog-like, that is, of a churlish, snapping, snarling disposition, or, as Boothroyd has it, 'irritable as a dog.'

5. '*Get you up to Carmel, and go to Nabal, and greet him in my name,*' etc.—We have already stated the results of Dr. Robinson's researches in the region containing Carmel, Maon, Ziph, and En gedi. One passage in his statement affords a very interesting commentary on the portion of the history of David contained in this and the connected chapters. He writes: 'We were here in the midst of scenes memorable of old for the adventures of David during his wanderings in order to escape from the jealousy of Saul; and we did not fail to peruse here, and with the deepest interest, the chapters of Scripture which record those wanderings and adventures. Ziph and Maon gave their names to the desert on the east, as did En-gedi; and twice did the inhabitants of Ziph endeavour to betray the youthful outlaw to the vengeance of his persecutor. At that time David and his men appear to have been very much in the condition of similar outlaws at the present day; for "every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him: and he became a captain over them: and there were with him about four hundred men." They lurked in these deserts, associating with the herdsmen and shepherds of Nabal and others, and doing them good offices, probably in return for information and supplies obtained through them. Hence when Nabal held his annual sheep-shearing in Carmel, David felt himself entitled to share in the festival, and sent a message, recounting his own services, and asking for a present. "Wherefore let the young men find favour in thine eyes; for we come in a good day; give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David." In all these particulars we were deeply struck with the truth and strength of the Biblical descriptions of manners and customs, almost identically the same as they exist at the present day. On such a festive occasion near a town or village, even in our own time, an Arab sheikh of the neighbouring desert would hardly fail to put in a word, either in person or by message; and his message, both in form and substance, would be only a transcript of that of David.'

6. '*Peace be both to thee, and peace be to thine house,*

and peace be unto all that thou hast.'—The immutability of ancient customs in the East is shewn in nothing more strikingly than in matters of form and ceremony, and especially in that branch in which salutations are comprehended. The permanent type, the burden of all salutations, is now, as it was formerly, PEACE. We know not any single passage we could adduce which would shew this more strikingly, and so illustrate this and similar texts, than the following extract from William Biddulph, an old traveller in Palestine, whose account is inserted in Purchas's Pilgrimage (p. 1340):—'The greatest part of them are very courteous people amongst themselves, saluting one another at their meetings with their hand on their breast (for they never uncover their head) with these words: *Salam Alike Sultanum;* that is, Peace be unto you, Sir. Whereunto the other replieth, *Alekem Salam;* that is, Peace be to you also. And sometimes thus, *Elph Marhabbaianum;* or in Turkish, thus, *Hosh Geldanos, Sophi Geldanos,* that is, Welcome, my dear friend. And in the morning, *Sabalkier Sultanum,* that is, Good morrow, Sir: and in the evening, thus, *Misalker Sultanum,* that is, Good even, Sir. And when friends and acquaintance meet, who have not seen one another many days before, they salute one another in Turkish, thus, *Neder halen?* that is, How do you? In Arabick, thus, *Ish halac Seedi?* that is, How do you, Sir? And *Ish babtac?* that is, How doth thy gate? (meaning all within his gate), and so proceeds by particulars to ask how doth thy child, slave, horse, cat, dog, ass, &c., and everything in the house except his wife; for that is held a very unkind question, and unusual amongst them. And if a man come to their houses, and at the door inquire of the children for their father, they will answer him; but if he inquire for the mother, they will throw stones at him and revile him.'

11. '*My bread and my water,*' etc.—Here we have another indication of the value of water. Among us it would be considered strange to mention water in this way; but it is not thus in the East. Water was usually provided by the masters for their husbandmen and the shearers of their sheep. Nabal had probably procured his with some difficulty, and by the labour of his people; and it was therefore quite natural for him to mention it among the articles of provision which he could not be expected to spare. On such great occasions as the ploughing or harvest to the husbandman, or a shearing to the shepherd, the owner was careful to supply an adequate quantity of water for the men while at work. In all such operations in the East, a number of attendants are usually employed to serve out water to the labourers, carrying it to them as they stand at their work. Weak wine seems to have been sometimes employed anciently. Homer describes wine as being served to ploughmen; but we may believe that water was more common, though less poetical:—

'Oft as in their course
They came to the field's bourn, so oft a man
Met them, who in their hands a goblet placed
Charged with delicious wine.'
Iliad, xviii.—COWPER.

An adequate supply of water—good water—is also a circumstance of the most essential importance in the provision for the festivities in which the occasions of extraordinary rural or pastoral exertion terminated.

23. '*She hasted, and lighted off the ass.*'—See the note on Gen. xxiv. 65. The following description of Antar's action on approaching the king of Persia is a very excellent illustration of Abigail's proceeding in the presence of David. Antar and his party meet with the king as he is riding out to hunt:—'On perceiving Nushirvan they instantly dismounted. Antar presented himself, and attempted to kiss Chosroe's feet in the stirrup, but the king not only prevented him, but stooped towards him and kissed him between the eyes; and never had Nushirvan conferred such a mark of distinction on any one but Antar.' To this last action, of kissing between the eyes, we have referred in the note to ch. x. 1. In the above extract we see, that, as is still the custom, they dismounted as soon as they saw the king, and therefore either waited till he rode up, or proceeded on foot to meet him. The parallel is the more complete if, as some understand, David was mounted, and that therefore the expression 'fell at his feet' (literally 'fell on his feet') means that she took hold of his feet—to kiss them, doubtless—as he sat on his ass or mule.

25. '*Nabal is his name, and folly is with him.*'—The significant character of the Hebrew names gave great occasion for a reference to, or an application of, the meanings which they offered. Of this there are many instances in Scripture, and the present is one of these, *Nabal* signifying *a fool.*

— '*Folly.*'—The folly here specified is not to be understood in the usual sense of the word in a European idiom, as a negative quality, or the mere want of sense, but as a kind of obstinately stupid lethargy, or perverse absence of mind, in which the will is not altogether passive.

29. '*The soul of my lord shall be bound in the bundle of life.*'—Mr. Roberts, in his *Oriental Illustrations,* borrows from the proverbial expressions of the Hindoos by much the best illustration of this text that has ever fallen under our notice. He says: 'Anything important or valuable is called a *kattu, i. e.,* "a bundle, a pack, a bale." A young man who is enamoured of a female is said to be "bound up in the *kattu,* bundle, of love." Of a just judge the people say, "He is bound up in the bundle of justice."' He adds other instances, from the application of which we see that Abigail intended to express that, under the Lord's protection, the life of David was so securely guarded, that all the attempts of his enemies against his existence must prove abortive.

36. '*He held a feast .... like the feast of a king.*'—Sheep-shearing is an operation to which allusion is frequently made in the sacred volume. The wool in very remote times was not shorn with an iron instrument, but plucked off with the hand. From the concurrent testimony of several writers, the time when it is performed in Palestine falls in the month of March. If this be admitted, it fixes the time of the year when Jacob departed from Laban on his return to his father's house, for he left him at the time he went to shear his sheep. In like manner the sheep of Nabal were shorn in spring; for among the presents which Abigail made to David, five measures of parched corn are mentioned. But we know from other passages of Scripture that they were accustomed to use parched corn when it was full grown, but not ripe; for the people of Israel were commanded in the law not to eat parched corn or green ears, until the selfsame day they had made an offering to the Lord. This time seems to have been spent by the eastern swains in more than usual hilarity: and it may be inferred from several hints in the Scriptures that the wealthier proprietors invited their friends and dependants to sumptuous entertainments. Nabal, on that joyous occasion, which the servants of David called a good or festive day, although a churlish and niggardly man, 'held a feast in his house, like the feast of a king;' and on a similar occasion Absalom treated his friends and relations in the same magnificent style. The modern Arabs are more frugal and parsimonious; yet their hearts, so little accustomed to expand with joyous feelings, acknowledge the powerful influence of increasing wealth, and dispose them to indulge in greater jollity than usual. On these occasions they perhaps kill a lamb, or a goat, and treat their relations and friends; and at once to testify their respect for their guests, and add to the luxury of the feast, crown the festive board with new cheese and milk, dates, and honey.

CHAPTER XXVI.

1 *Saul, by the discovery of the Ziphites, cometh to Hachilah against David.* 5 *David coming into the trench stayeth Abishai from killing Saul, but taketh his spear and cruse.* 13 *David reproveth Abner,* 18 *and exhorteth Saul.* 21 *Saul acknowledgeth his sin.*

And the Ziphites came unto Saul to Gibeah, saying, [1]Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon?

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and [2]Abner the son of Ner, the captain of his host: and Saul lay in the [3]trench, and the people pitched round about him.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath [4]delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not *smite* him the second time.

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?

10 David said furthermore, *As* the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish.

11 The Lord forbid that I should stretch forth mine hand against the Lord's anointed: but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go.

12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep; because a deep sleep from the Lord was fallen upon them.

13 ¶ Then David went over to the other side, and stood on the top of an hill afar off; a great space *being* between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king?

15 And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing *is* not good that thou hast done. *As* the Lord liveth, ye *are* [5]worthy to die, because ye have not kept your master, the Lord's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

17 And Saul knew David's voice, and said, *Is* this thy voice, my son David? And David said, *It is* my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, let him [6]accept an offering: but if *they be* the children of men, cursed *be* they before the Lord; for they have driven me out this day from [7]abiding in the inheritance of the Lord, saying, Go, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 The Lord render to every man his righteousness and his faithfulness: for the Lord delivered thee into *my* hand to day, but I would not stretch forth mine hand against the Lord's anointed.

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[1] Chap. 23. 19.
[2] Chap. 14. 50, and 17. 55.
[3] Or, *midst of his carriages.*
[4] Heb. *shut up.*
[5] Heb. *the sons of death.*
[6] Heb. *smell.*
[7] Heb. *cleaving.*

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation.

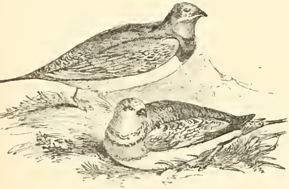
25 Then Saul said to David, Blessed *be* thou, my son David: thou shalt both do great *things*, and also shalt still prevail. So David went on his way, and Saul returned to his place.

Verse 5. '*Saul lay in the trench, and the people pitched round about him.*'—A 'trench' is here an exceedingly unlikely meaning of the word מַעְגָּל *ma'gal*. The marginal reading, 'in the midst of the carriages,' is better, if we understand it to mean not wheel-carriages, but of things *carried* on mules, etc., that is, baggage. This is occasionally the sense of the word 'carriage' in our version. We may be almost certain that no wheel-carriages were used in such military excursions as the present—much less in such a hilly part of the country as was the scene of this transaction. A very slight reference to existing usages in the East will suffice to elucidate the present and other allusions contained in the Scriptures, to the form of encampments. In all the different forms of encampment—the nomade, the travelling, the military—a general preference is given to a circular arrangement. The circumstances of the ground sometimes compel a departure from it; and the additional exigencies connected with pasturage and water render this more frequent among the Bedouins than in other cases. With them, when the circular form can be adopted, the place of honour, occupied by the emir, sheikh, or chief, is in the centre; the other tents being pitched at a respectful distance around. Under the ordinary circumstances of a camp, however, the chief often, among some tribes, foregoes this distinction for the sake of the character for hospitality, which requires him to have his tent, in every form of encampment, the nearest to that direction from which strangers usually arrive. The eastern military and regal camps, when the ground allows, are also disposed circularly; and, if the army be large, in a number of concentric circles, the royal pavilion being in the centre. A description which Mr. Morier gives of the encampment of the Persian army, in the plain of Oujan, well explains this — except in the circumstance that, as the king had a palace in the plain, and resided in it instead of in a tent, *that* became the central object. '*Around* this building, to an immense extent, at various intervals, was spread the camp, consisting of tents and pavilions, of all colours and all denominations. An order had been issued that every tent in the camp should be pitched with its entrance immediately facing the palace; by which it was intended that every one who came forth should make the *ser ferou*, or bow the head to the royal abode..... *The king thus became, as it were, the nave of a great wheel;* and he was so completely hemmed in by his troops, that if an enemy had appeared, it would have been impossible to get at him without first cutting a road through the labyrinth of ropes and tents which everywhere surrounded him' (*Second Journey*, p. 268). Unquestionably, Saul's camp was arranged on the same general principle, and probably for the same reasons—the honour and security of the royal person. It is not indeed clear that Saul's party had tents in this unostentatious expedition; but the same general principle is observed even when a party is without tents. This explains how David was able to single out Saul even by night; and it gives point to his ironical reproaches of Abner and the rest, who had so insufficiently guarded their lord, around whom they slept. The mention of 'baggage,' if baggage be really intended by the word מַעְגָּל, may obtain some further illustration from observing the manner in which travelling or mercantile caravans encamp. The circular form is usually adopted. The circle is formed by a long rope fastened to the ground by pins of wood or iron, and to which the camels are tied at night, forming the exterior circle. Within this, a kind of rampart is made with the bales of merchandise, forming a sort of wall to the interior area. In the centre of this area the tent of the principal person, if he have any tent, is pitched; and the provisions and baggage are also usually there deposited. If the chief personage have no tent (and he often does without one if no women are of the party), he establishes himself among or under shelter of the heap of baggage, where the other heads of the party join him, unless his dignity be so distinguished that he is left to enjoy it apart, except he see fit to invite the society of others. The mass of the party repose along the circumference of the circle, mostly within the rampart formed by the bales; but it often happens that many sleep outside, particularly those who have charge of the cattle, to be ready to protect them from thieves, or to check any strife that may arise among them. This is also done by other persons who have a personal interest in the cattle they use—as more generally happens in the caravans of horses and mules which traverse settled countries than in the camel caravans which cross the great deserts. It will easily be seen how far this applies to the elucidation of the text before us; and we believe that the statement we have given will furnish a sufficient explanation of all the passages of Scripture which bear on this subject.

11. '*The spear that is at his bolster, and the cruse of water.*'—Literally מְרַאֲשֹׁתָו, 'at his head,' answering to מַרְגְּלֹתָיו, 'at his feet.' This it is necessary to explain, that the present text may not seem to contradict an observation made under ch. xix. 13. Saul, as a king, and as sleeping apparently in the open air, may have had a bolster; but the present text does not say that he had; and we think it more than doubtful that bolsters had yet come into use for other than sick persons and women. The sleep of Saul, with his head on a bolster and a vessel of water by his side, receives illustration from the practice of Eastern travellers. The bolster is round, about eight inches in diameter and twenty in length. In travelling, it is carried rolled up in the mat or carpet in which the owner sleeps. In a hot climate, a draught of water is very refreshing in the night: hence a vessel, filled with water, is always near where a person sleeps. As to the custom of sleeping with the spear stuck into the ground at the head, see p. 27 of this volume. However, the text as a whole receives much illustration from the existing customs of the East.

13, 14. '*Then David....stood on the top of an hill afar off, a great space being between them: and David cried to the people,*' etc.—See also Judg. ix. 7, 20; 2 Sam. ii. 25, etc. In all these instances persons are described as addressing the people 'afar off,' and from the tops of hills, so that we are sometimes surprised to think how it was possible for them to be heard. We do not remember ever to have met with any attempt to explain this, save in the following interesting passage from Hough's *Letters on the Nielgherries.* 'The great extent to which the sound of the voice is conveyed has been thought by some persons to be a proof of the extreme rarity of the atmosphere. A similar observation is made by Captain Parry in his *Voyage of Discovery to the Polar Regions*, 1819-20, where he states, that in the depth of winter the sound of the men's voices was heard at a much greater distance than usual. This phenomenon is constantly observed on the Nielgherries, or Blue Mountains of Coimbatore in South India. I have heard the natives, especially in the morning and evening, when the air was still, carry on conversations from one hill to another, and that apparently without any extraordinary effort. They do not *shout* in the manner that strangers think necessary, in order to be heard at so great a distance; but utter every syllable as distinctly as if they were conversing face to face. When listening to them, I have often been reminded of those passages of holy writ where it is recorded, that Jotham addressed the ungrateful people of Shechem from Mount Gerizim. In the dense atmosphere of England, and even in the purer air of the plains of India, it is not easy to imagine how a discourse could be carried on at so great a distance, and from such an eminence; but on the Nielgherries, the portions of sacred history to which I have referred receive a striking illustration.'

20. '*A partridge.*'—The original word is קֹרֵא *korē*, which signifies 'the crier' or 'caller.' That it indicates a species of the *Tetraonidæ* (grouse, partridges), there is no reason to doubt; but to which one, if to any one, of the numerous species inhabiting that country, it applies, is hard to say. Probably it includes more than one species, as the ancients did not discriminate species by different names so nicely as we do, except among domestic animals. We set down the names of such of them as we have been able to ascertain. *Francolinus vulgaris*, or Syrian partridge; *Perdrix rubra*, or red-legged partridge; *Perdrix saxatilis*, or Greek partridge; *Perdrix petrosa*, or Barbary partridge; *Pterocles alchata*, or pin-tailed sand-grouse; *Pterocles arenarius*, or sand-grouse, and probably others which have not been yet ascertained. If we are to suppose that some particular species is intended by the Hebrew *korē*, there are two between which we should somewhat hesitate to make the preference. The first is the *hatta*, or *katha*, which has received that name among the Arabs from its cry or call, which is a remarkable circumstance when we refer to the etymology of the Hebrew word. Besides, the katta is one of the most common birds in and near Palestine, and actually swarms in the stony districts beyond the Jordan. They are so numerous in this quarter, that they occasionally appear like clouds in the distance. In fact, there is no place in which they are known to be equally abundant, not, certainly, in Arabia Petræa. Burckhardt notices them often. Near Boszra he says—'The quantity of kattas here are beyond description; *the whole plain seemed sometimes to rise:* and far off in the air they were seen like large moving clouds.' In the country east of the Dead Sea, and in the mountains of Edom, their numbers are the most excessive and incredible; and so dense are the flocks in which they fly, that the Arab boys often kill two or three at a time merely by throwing a stick among them. According to Russell the bird is found at all seasons, but thus numerously chiefly in May and June, when, even in Northern Syria, a quantity sufficient to load an ass has sometimes been taken at one shutting of the clap-net. The Turks, among whom the more delicate kinds of wild fowl are not in much request, are remarkably fond of this bird; but by the Franks in Syria the flesh is considered black, hard, and dry, and the bird never appears at their tables. The katta deposits upon the ground two or three eggs of a greenish black colour, and about the size of a pigeon's; and the dangers to which they are exposed in this situation agrees with the reference to the *korē* in Jer. xvii. 11; 'the partridge sitteth on eggs and hatcheth them not.' The Arabs collect large quantities of them, and eat them, fried in butter. Burckhardt, Hasselquist, and others are strongly of opinion that this bird is the *selav* (or quail) of Scripture; but perhaps not on sufficient evidence, although it must be admitted that the question as to the selav of the Israelites must be understood to lie between the katta and the common quail.


PARTRIDGE. PIN-TAILED SAND-GROUSE. (*Katta.*)

It must be conceded, however, that some of the indications with respect to the 'partridge' of our version might be equally applicable to some one of the red-legged partridges, which, in the different species mentioned, are also very common in Palestine. Travellers seem to have applied the term 'red-legged' without any discrimination of species—for not only that which is distinctly so called, but the Greek and Barbary partridges, and the Francoline vulgaris, are red-legged. Monro shot a 'red-legged partridge' in the plains of Philistia, and says that its plumage resembled that of the red-legged partridge of France, but was nearly twice the size, being little less than a hen-pheasant. This he says was the *Tetrao rubricollis* (red-*necked*) of Linnæus, and he is probably right, as he must have known the obvious distinction of the species, which is red-legged as well as red-necked. Monro shot another partridge near Jerusalem, and found it to be the Barbary partridge. Burckhardt mentions the 'red-legged' partridge as a powerful runner. The present text in reference to hunting a partridge on the mountains, is applicable to the red-legged partridges even more than to the katta, for they are partial to upland brushwood, which is no uncommon character of the hills and mountains of Palestine. The mode in which the Arabs hunt them affords a further illustration of the comparison. They often get near enough to throw a destructive fire into a covey, by advancing under cover of an oblong piece of canvas, stretched over a couple of reeds or sticks, like a door. Having also observed that the birds become languid and fatigued after they have been hastily put up once or twice, they immediately run in upon them, and knock them down with staves. Captains Irby and Mangles state that, 'on approaching an Arab encampment near Homs, we beheld a very animated and busy scene: the girls were singing, and the children busied in running down the young partridges with dogs, as they were as yet only able to fly a short distance at a time.'—*Travels*, p. 261.

CHAPTER XXVII.

1 *Saul hearing David to be in Gath, seeketh no more for him.* 5 *David beggeth Ziklag of Achish.* 8 *He, invading other countries, persuadeth Achish he fought against Judah.*

AND David said in his heart, I shall now [1]perish one day by the hand of Saul: *there is* nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and he passed over with the six hundred men that *were* with him unto Achish, the son of Maoch, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his houshold,

[1] Heb. *be consumed*.

even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And [2]the time that David dwelt in the country of the Philistines was [3]a full year and four months.

8 ¶ And David and his men went up, and invaded the Geshurites, and the [4]Gezerites, and the Amalekites: for those *nations were* of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, [5]Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

11 And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel [6]utterly to abhor him; therefore he shall be my servant for ever.

[2] Heb. *the number of days.*

[3] Heb. a year *of days.*

[4] Or, *Gerzites.*

[5] Or, *Did you not make a road*, &c.

[6] Heb. *to stink.*

Verse 2. '*Achish, the son of Maoch, king of Gath.*'—The manner in which this person is distinguished, as 'the son of Maoch,' seems to render it probable that he was not the same as the Achish who reigned when David first went to Gath. David's intention was now very different from what it had been at the former visit. His future prospects, and the enmity of the reigning king, were probably the common talk, and might afford sufficient reason for the king of Gath to deem it an act of policy to receive him well. Some think that a refuge within his dominions is to be understood as having been voluntarily offered by the king.

6. '*Ziklag.*'—In the distribution of the land this town was assigned to Judah (Josh. xv. 31), and afterwards to Simeon (Josh. xix. 5); but it does not appear that the Israelites ever possessed it; and we now find it belonging to the Philistines, who gave it to David. We see, in ch. xxx., that when the Philistines assembled at Aphek to make war against Saul, and when David also had proceeded to the same place of rendezvous, the Amalekites availed themselves of the opportunity of invading the land, and burnt Ziklag; but, as the author of these chapters adds in the text, that the town still in his time pertained to the kings of Judah, it must afterwards have been rebuilt. We have no information about the place of Ziklag, except that it was in Daroma, the southern province of Palestine. Daroma began at Eleutheropolis, and extended thence about twenty miles southward. If we place it in the northern part of that province, we shall have it at a convenient distance to the south of Gath; for the history of David's transactions, during his sojourn among the Philistines, seems to render it quite clear that Ziklag must have been several miles to the south of Gath.

8. '*Geshurites.*'—See the note on Josh. xiii. 2.

— '*Gezrites*'—If, on the best authority to be obtained, the town of Gezer be rightly placed in the note to Josh. xii. 12, the southward direction of David's excursion will not allow these Gezrites to have been the inhabitants of that Gezer, as some writers conceive. The word is rather uncertain, and does not occur in the Septuagint version of this text. We have no information concerning such a people, unless, as Wells conjectures, they are the same as the Gerrhenians of 2 Macc. xiii. 24; so called from their chief town Gerra, mentioned by Strabo as lying between Gaza and Pelusium in Egypt.

10. '*Jerahmeelites.*'—The Jerahmeelites were merely one of the branches of the family of Judah, and probably occupied the southern part of that tribe's territory. The information that David had been acting against his own tribe was well calculated to please and satisfy Achish. Jerahmeel, who gave name to this branch of the tribe, was the great-grandson of Judah; and concerning him and his posterity there are various particulars in 1 Chron. ii.

CHAPTER XXVIII.

1 *Achish putteth confidence in David.* 3 *Saul, having destroyed the witches,* 4 *and now in his fear forsaken of God,* 7 *seeketh to a witch.* 9 *The witch, encouraged by Saul, raiseth up Samuel.* 15 *Saul, hearing his ruin, fainteth.* 21 *The woman with his servants refresh him with meat.*

And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now [1]Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away

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[1] Chap. 25. 1.

those that had familiar spirits, and the wizards, out of the land.

4 ¶ And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa.

5 And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

6 And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.

7 ¶ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the Lord, saying, *As* the Lord liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

14 And he said unto her, [2]What form *is* he of? And she said, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither [3]by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?

17 And the Lord hath done [4]to him, [5]as he spake by [6]me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

18 Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day.

19 Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with me: the Lord also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul [7]fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way.

23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof:

25 And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

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[2] Heb. *what is his form?*

[3] Heb. *by the hand of prophets.*

[4] Or, *for himself.*

[5] Chap. 15. 28.

[6] Heb. *mine hand.*

[7] Heb. *made haste and fell with the fulness of his stature.*

Verse 2. '*I will make thee keeper of mine head.*'—In the East the head is usually mentioned as the principal part of the body. In common language 'the head' is equivalent to 'the life:' therefore, what Achish means is, probably, that he would make David the commander of his life-guard—a most honourable office in the East.

4. '*Shunem.*'—This place is mentioned in Josh. xix. 18, as being in the tribe of Issachar. Here it is the place where the Philistines encamp. It is also celebrated as the native place of the beautiful Abishag (1 Kings i. 3), and as the residence of the good woman who entertained Elisha (2 Kings iv. 8-37; viii. 1-6). Eusebius and Jerome describe it as being in their day a village five Roman miles from Mount Tabor towards the south, and bearing the name of Sulem. It has been recently recognised under the corresponding name of Solam, by several travellers, in a village three miles and a half north of Jezreel.

— '*Gilboa.*'—The circumstance of the narrative would alone lead us to seek Gilboa in the mountains which bound the great plain of Esdraelon on the south-east, and are interposed between it and the Jordan valley. Here there are a number of ridges, with a general direction from north-west to south-east, separated by vallies running in the same direction. The largest of these vallies is the southernmost; it is a broad, deep plain, about two miles and a half wide, and leading direct into the Jordan valley. This is supposed to be distinctively (for the plain of Esdraelon is sometimes so called) the valley of Jezreel. The mountains which bound it on the north appear to be those of Little Hermon, and the higher mountains which bound it on the south undoubtedly form Mount Gilboa. There is still, indeed, an inhabited village, in whose name of Jelbom that of Gilboa may be recognised.

7. '*A woman that hath a familiar spirit.*'—See the note on Deut. xviii. 11. From the present text it appears that those who pretended to the spirit of divination included in their pretensions the power of obtaining access to the counsels of the dead; or, rather, of calling on the dead to appear to those who desired their presence. These were therefore what we call necromancers; the belief in whose powers has existed in most countries, and still lingers perhaps in some of the dark corners even of our own land. The present chapter has given occasion to much discussion, turning chiefly on the points—whether the appearance of Samuel was real, or an imposition of the pythoness on the credulity of Saul; and, *if* real, by what power it was produced? That the spirit of Samuel was evoked by the woman, and came on the compulsion of her powerful arts, is an opinion that has had its advocates, but has of late years generally been rejected. Even Sir Thomas Brown, whose errors are often on the side of credulity, rejected this explanation. In his chapter, 'Of the last and most common promoter of false opinions—the endeavours of Satan,' he says,—'Thus hath he (Satan) also made men believe that he can raise the dead, that he hath the key of life and death, and a prerogative above that principle which makes no regression from privations.' After alluding to the opinions of the heathen philosophical schools on this point, he adds:—'More inconsistent is the error of Christians, who, holding the dead do rest in the Lord, do yet believe they are at the lure of the devil,—that *he*, who is in bonds himself, commandeth the fetters of the dead, and, dwelling in the bottomless lake, (calleth) the blessed from Abraham's bosom:—that can believe the real resurrection of Samuel, or that there is anything but delusion in the practice of necromancy, or the popular raising of ghosts' (*Vulgar Errors*, i. 10). For these and other reasons many believe that the witch of Endor was nothing more nor less than 'a cunning woman,' who, being acquainted with the state of public affairs—guessing that the tall stranger, who assured her that no harm should happen to herself, could be no other than the king of Israel—and being well acquainted, as probably most of the Israelites were, with the person of Samuel—undertook the no very difficult task of deceiving Saul. Under this view, it is thought that Saul did not see the appearance, but trusted to the woman's statement that *she* saw it; and that the voice which was heard was produced by the powers of ventriloquism:—although others suppose that the woman had an associate who personated the appearance and imitated the voice of the dead prophet. Some, however, conclude that this associate was a demon, whose aid she invoked on this occasion. But, thirdly, a large class of highly respectable interpreters contend that the appearance was really that of Samuel; but, of course, deny that the power of the woman or of the devil had any share in its production. They think that, when the woman was preparing either to use her craft in imposing on Saul, or else was about to employ her incantations in the expectation of raising a demoniacal spirit to answer his questions, Samuel himself, or his spirit, appeared, by the Lord's permission, to the very great and declared surprise of the woman herself. The text certainly does throughout convey the impression that the appearance was real. This also was the opinion of the ancient Jewish church, as expressed in Ecclus. xlvi. 20, where of Samuel it is said, that 'after his death he prophesied, and shewed the king his end.' Josephus also describes the appearance as really that of Samuel. Dr. Hales, in his *New Analysis of Chronology*, has an able article on this view of the subject; in which he thinks that the following were among the reasons for the permitted appearance to Saul:—1. 'To make Saul's crime the instrument of his punishment, in the dreadful denunciation of his approaching doom. 2. To shew to the heathen world the infinite superiority of the Oracle of the Lord, inspiring his prophets, over the powers of darkness and the delusive prognostics of their wretched votaries in their false oracles. 3. To confirm the belief of a future state, by "One who rose from the dead," even under the Mosaical dispensation' (Luke xvi. 31).

— '*En-dor.*'—This town is, in Josh. xvii. 11, assigned to the half-tribe of Manasseh, although lying beyond the limits of that tribe. It is mentioned in Ps. lxxxiii. 10, in connection with the victory of Deborah and Barak; but is chiefly memorable for the circumstance recorded in this chapter. The name does not occur in the New Testament; but it was near to Nain, and in the time of Eusebius and Jerome it still existed as a large village, four miles south of Mount Tabor. At about this distance, in the northern slope of the lower ridge of the lesser Hermon, a village of this name is still found. Burckhardt describes the inhabitants as being aware of the Scriptural note of their village; for they point out the grotto which they believe the witch to have inhabited. The Bible says nothing of her grotto, and she probably lived in a house like the other inhabitants of the place.

CHAPTER XXIX.

1 *David marching with the Philistines,* 3 *is disallowed by their princes.* 6 *Achish dismisseth him, with commendations of his fidelity.*

Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rereward with Achish.

3 Then said the princes of the Philistines, What *do* these Hebrews *here?* And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul the king of

Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell *unto me* unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, [1]Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it* not *be* with the heads of these men?

5 *Is* not this David, of whom they sang one to another in dances, saying, [2]Saul slew his thousands, and David his ten thousands?

6 ¶ Then Achish called David, and said unto him, Surely, *as* the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host *is* good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless [3]the lords favour thee not.

7 Wherefore now return, and go in peace, that thou [4]displease not the lords of the Philistines.

8 And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been [5]with thee unto this day, that I may not go fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou *art* good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

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[1] 1 Chron. 12. 19.

[2] Chap. 18. 7, and 21. 11.

[3] Heb. *thou art not good in the eyes of the lords.*

[4] Heb. *do not evil in the eyes of the lords.*

[5] Heb. *before thee.*

Verse 1. '*Aphek.*'—See note to Josh. xii. 18. This must have been in the tribe of Issachar, in or on the borders of the great plain of Esdraelon; and must not be confounded with the place of the same name in the tribe of Judah, where the Philistines had their camp in the time of Eli (ch. iv. 1).

— '*Jezreel.*'—This place is described in Josh. xix. 18, as being in the lot of Issachar. It is often mentioned in the subsequent history, as it acquired political importance from the presence of the kings of Israel, who had a palace in Jezreel, and sometimes held their court there, although Samaria was the capital. It is most frequently mentioned in the history of the house of Ahab. There was the vineyard of Naboth, which Ahab coveted to enlarge the palace-grounds (1 Kings xviii. 45, 46; xxi.); and here Jehu executed his dreadful commission against the house of Ahab, when Jezebel, Joram, and all who were connected with that wretched dynasty perished (2 Kings ix. 14, 37; x. 1-11). These horrid scenes appear to have given the kings of Israel a distaste to this residence, as it is not again mentioned in their history. It is, however, named by Hosea (i. 4; comp. i. 11; ii. 22); and in Judith (i. 8; iv. 3; vii. 3); it occurs under the name of Esdraelon. In the days of Eusebius and Jerome it was still a large village, called Esdraela ('Jezrael'); and in the same age it again occurs as Stradela. Nothing more is heard of it till the time of the Crusades, when it was called by the Franks, Parvum Gerinum, aud by the Arabs, Zerin; and it is described as commanding a wide prospect—on the east to the mountains of Gilead, and on the west to Mount Carmel (*Guil. Tyr.* xxii. 26). But this line of identification seems to have been afterwards lost sight of, and Jezreel came to be identified with Jenin.

3. '*The princes of the Philistines.*'—The heads of the other Philistine states, not the lords in the court of Achish, who probably concurred in or submitted to the views which the king entertained concerning David.

CHAPTER XXX.

1 *The Amalekites spoil Ziklag.* 7 *David asking counsel is encouraged by God to pursue them.* 11 *By the means of a revived Egyptian he is brought to the enemies, and recovereth all the spoil.* 22 *David's law to divide the spoil equally between them that fight and them that keep the stuff.* 26 *He sendeth presents to his friends.*

AND it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;

2 And had taken the women captives, that *were* therein: they slew not any, either great or small, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and, behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that *were*

with him lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was [1]grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.

7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake *them*, and without fail recover *all*.

9 ¶ So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick.

14 We made an invasion *upon* the south of the Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of Caleb; and we burned Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of [2]the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered all.

20 And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, This *is* David's spoil.

21 And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he [3]saluted them.

22 ¶ Then answered all the wicked men and *men* of Belial, of [4]those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but as his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.

25 And it was *so* from that day [5]forward, that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a [6]present for you of the spoil of the enemies of the LORD;

27 To *them* which *were* in Beth-el, and to *them* which *were* in south Ramoth, and to *them* which *were* in Jattir,

28 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eshtemoa,

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[1] Heb. *bitter.*

[2] Heb. *their morrow.*

[3] Or, *asked them how they did.*

[4] Heb. *men.*

[5] Heb. *and forward.*

[6] Heb. *blessing.*

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-ashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron, and to all the places where David himself and his men were wont to haunt.

Verse 1. '*The Amalekites had invaded the south.*'—The strength of the country, both of the Hebrews and of the Philistines, having been drawn northwards to the battle in Esdraelon, the Amalekites, as might be expected, eagerly availed themselves of the opportunity of invading the defenceless south. In this expedition, which has entirely the character of a nomade incursion into a settled country, they were not likely to overlook David's town, or to fail of avenging his recent expedition against themselves.

2. '*Slew not any.*'—The men capable of bearing arms having gone to the war, there were probably none of those remaining in the town whom it was usual to put to death. In most cases the women and boys were spared, to be used as slaves, and the old people from the prevailing sentiment of respect to age. David, in his recent expedition against the southern tribes, did not spare any; while the Amalekites spared all. The reason of this difference, apparently to the disadvantage of David's humanity, is obviously that David had to do with armed men, whom it was not usual to spare, whereas the Amalekites found none but those whom it was unusual to destroy. This, and other war practices which occur in this chapter, such as the division of spoil, etc., have already been fully considered in the notes to Num. xxxi. and Deut. xx. To this we cannot here abstain from adding the excellent illustration to be derived from the instructions which the Khalif Abubekr addressed to Yezid, when about to send him at the head of an army into Syria. After advising him to behave kindly to his own troops, he says: 'When you meet your enemies, quit yourselves like men, and don't turn your backs; and if you get the victory, kill no little children, nor old people, nor women. Destroy no palm-trees (see note on Deut. xx. 19), nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant, stand to it, and be as good as your word,' etc. (Ockley's *Conquest of Syria*, p. 24).

9. '*The brook Besor.*'—The winter torrent now called Wady-Gaza, which is mentioned by Dr. Richardson as falling into the Mediterranean, a little to the south of Gaza, agrees exceedingly well with the situation which the history would seem to assign to the brook Besor. That so many of the men were tired by the time they got to the brook Besor proves that Ziklag, and consequently Gath, was a good distance to the north, and furnishes another argument for not placing it so far to the south as Calmet, T. H. Horne, and others, have done. The vicinity of a river was naturally selected as the resting-place of those who were unable to proceed farther.

13. '*My master left me, because three days agone I fell sick.*'—This Egyptian had probably been taken prisoner by the Amalekites in one of their predatory incursions into the Egyptian territory, and retained as a slave. We have often had occasion to observe that slaves are usually treated with great kindness in the East; but it does still not unfrequently happen that, in rapid journeys over the deserts, slaves are abandoned, and often perish, because the inhuman master, or his party, will not consent to encumber themselves with the necessary conveyance of, or attendance on, a sick man. If he can, by his own exertions, keep up with his company, it is well; but if not, there is little hope for him. Old slaves—that is, those who have long been the property of a particular master, or have been reared in his family—are, we believe, scarcely ever thus treated; but slaves newly purchased or acquired do not often meet with equal indulgence. This 'young man of Egypt' would seem not long to have been a slave to his Amalekite master.

27. '*To them which were in Beth-el,*' etc.—Bethel and the other principal towns in this list have already been noticed.

— '*South Ramoth*' is mentioned in Josh. xix. 8, among the cities of Simeon.

— '*Jattir*' is included in Josh. xv. 48, among the towns of Judah in the mountains. Jerome reads it 'Jether,' as he well might, and identifies it with a large village, which existed in his time under the name of *Jethira*. It was in the interior of Daroma, near Malatha, about twenty miles (south-east, of course) from Eleutheropolis, which places it among the mountains, as the text referred to requires, to the south of Hebron, among the well-known haunts of David.

28. '*Aroer*' was hardly the Aroer on the other side Jordan, as all the places mentioned seem to have been in the tribe of Judah or on its borders: the Septuagint reads 'Arouel' instead of 'Adamah' in the list of Judah's towns given in Josh. xv. (*v*. 22); and this may be the place intended.

— '*Eshtemoa*' is mentioned next to Jattir in the list (Josh. xxi. 14) of the towns which Judah gave to the Levites, and, like it, is among the towns enumerated in the mountains of Judah. Jerome says that it was in his time a Jewish village of Daroma, to the north of another village called Anem (probably the *Anim* mentioned after Ashtemosh in Josh. xv. 50), which he seems to place to the east of Hebron, but modifies his statement by saying, that it was near another village of the same name, south of Hebron, which may make the result south-east, or even south-south-east. [For *Anim*, see Map of Ancient Palestine.]

29. '*Rachal*' is nowhere else mentioned in the Bible, neither is *Atach*.

30. '*Chor-ashan*' is doubtless the *Ashan* given to the tribe of Simeon in Josh. xix. 7, and perhaps the same as the village of Beth-Asan of Jerome's time, fifteen miles from Jerusalem. These presents, sent to the elders of so many important places, shew that David had a party of powerful friends in his own tribe.

CHAPTER XXXI.

1 Saul having lost his army, and his sons being slain, he and his armourbearer kill themselves. 7 The Philistines possess the forsaken towns of the Israelites. 8 They triumph over the dead carcases. 11 They of Jabesh-gilead, recovering the bodies by night, burn them at Jabesh, and mournfully bury their bones.

Now [1]the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down [2]slain in mount Gilboa.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchi-shua, Saul's sons.

3 And the battle went sore against Saul, and the [3]archers [4]hit him; and he was sore wounded of the archers.

4 Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and [5]abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

5 And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

7 ¶ And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish *it in* the house of their idols, and among the people.

10 And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Beth-shan.

11 ¶ And when the inhabitants of Jabesh-gilead heard [6]of that which the Philistines had done to Saul;

12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and [7]burnt them there.

13 And they took their bones, and [8]buried *them* under a tree at Jabesh, and fasted seven days.

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[1] 1 Chron. 10. 1.
[2] Or, *wounded.*
[3] Heb. *shooters, men with bows.*
[4] Heb. *found him.*
[5] Or, *mock me.*
[6] Or, *concerning him.*
[7] Jer. 34. 5.
[8] 2 Sam. 2. 4.

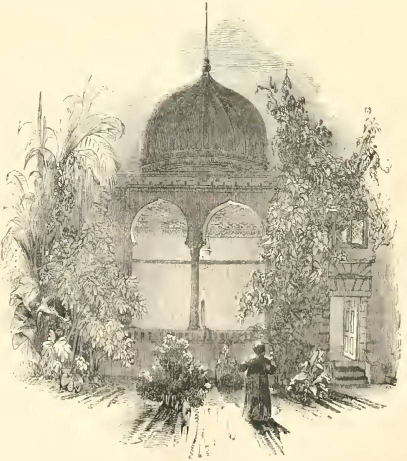
Verse 4. '*Therefore Saul took a sword, and fell upon it.*'—The account here given is very materially different from that which the Amalekite gives in the first chapter of the following book. The moral difference between the two accounts is however only the difference between two forms of suicide. The account of Josephus reconciles the two statements by supposing that Saul claimed the assistance of the Amalekite, *after* having made an ineffectual attempt at self-destruction. But there remain other discrepancies which are not obviated by this explanation; and, upon the whole, the general impression is more probably correct, in receiving the statement in the present chapter as the accurate account; and in regarding the story told by the Amalekite as trumped up with the view of recommending himself to the favour of David. The plain account therefore is, that Saul, being wounded, and fearing the most grievous insults if he fell alive into the hands of the Philistines, chose rather to die by his own hand. This is one of the very few instances of suicide which occur in the Scriptures. It is still a practice exceedingly rare among the Orientals, even in the most adverse circumstances of life, and with only prospects of death and misery before them. This appears to have been always the case in the East; the ancient history of which affords very few instances of self-murder, compared with that of the Western nations—the study of which has, unhappily, rendered the modern mind but too familiar with the historical celebrity of, and false principles connected with, a crime by which men affected to dare and to be superior to the calamities from which they shrank.

5. '*His armour-bearer . . . fell likewise upon his sword, and died with him.*'—The Jews think that this armour-bearer was Doeg the Edomite, who had been promoted to that office for his alacrity in obeying the king when commanded to slay the priests. They also suppose that the sword which Saul took was that of the armour-bearer, and that the latter employed the same weapon, so that both Saul and Doeg died by the very weapon by which the priests of the Lord had been slain, by the order of the one and by the hand of the other. That the weapon with which Saul slew himself was that of the armour-bearer, seems highly probable from the context; but we have no authority but this ancient tradition for supposing that the armour-bearer was Doeg.

10. '*They fastened his body to the wall of Beth-shan,*' and the bodies of his sons also, as appears by verse 12. Josephus understands that the bodies were gibbeted on crosses outside the walls; but others conceive, as the text seems to require, that the bodies were fastened to, or suspended against, the wall by nails or hooks. It was a custom among some ancient nations to punish criminals convicted of capital crimes, by throwing them from the wall, so that they should be caught by hooks which were inserted in the wall below, and by which they often hung for a long time in exquisite tortures. Very possibly the remains of these unhappy princes were fastened by such hooks to the wall of Beth-shan.

— '*Beth-shan.*'—This place was known to the Greeks by the name of Nysa, and afterwards by that of Scythopolis, from the Scythians, who, when they overran Western Asia, took this city and retained it in their possession as long as they continued in that region. It is known at present by the name of Beisan, which is merely a softened form of its ancient Hebrew name. It is situated about twelve miles to the south of the sea of Tiberias, and nearly two miles west of the Jordan. It was a place of such high repute among the Jews, that the Talmud says, that if the garden of Eden were in the land of Israel, Bethshan was its gate; and it is added, that its fruits were the sweetest in Israel. It remained a place of considerable importance in the fourth century, according to Jerome; but at present its site is only marked by a miserable village in the midst of extensive ruins. Burckhardt describes Beisan as situated upon rising ground, on the west side of the valley of the Jordan, where the chain of mountains (Gilboa) declines considerably in height and presents merely elevated ground, quite open towards the west, and the mountains do not begin again till one hour's journey to the south. The ancient town was watered by a river now called Moiet Beisan, or the Water of Beisan, which flows in different branches towards the plain. The ruins of Scythopolis are of considerable extent, and the town built along the banks of the rivulet and in the vallies formed by its several branches, must have been nearly three miles in circuit. The only remains are large heaps of black hewn stones, many foundations of houses and fragments of a few columns. In one of the valleys there is a large mound of earth, which appeared to Burckhardt to be artificial, and which was probably the site of a castle for the defence of the town. On the left bank of the stream there is a large khan, where the caravans repose that take the shortest route from Jerusalem to Damascus. The village of Beisan contains seventy or eighty houses. Its inhabitants are in a miserable condition from being exposed to the depredations of the Bedouins, to whom they also pay a heavy tribute. Dr. Richardson also, who calls the place 'an abominable sink of dirt and iniquity,' describes the village as 'a collection of the most miserable hovels, containing about 200 inhabitants, and, in looking at their wretched accommodation, and a Bedoween encampment that was spread out in the valley, we were not surprised to hear that in these countries the dwellers in tents look on the dwellers in towns as an inferior class of beings.' He also says that his party found the weather hotter at Beisan than in any other part of Judæa. Masses of ejected lava lie scattered around the village, and the mountains have much the appearance of extinguished volcanoes. Captains Irby and Mangles found traces of the walls of the ancient fortress, on the hill mentioned by Burckhardt. They also discovered other remains, which appear to have escaped his researches, and which sufficiently attest the ancient importance of the place, when it was the largest city of the Decapolis, being also the only one west of the Jordan.

12. '*Burnt them,*' etc. . . . '*and took their bones, and buried them.*'—This agrees with what was a common and honourable rite of sepulture among the nations of classical antiquity. This is the first time it is, as such, mentioned in Scripture; and from the Law we should certainly infer that it was considered ignominious by the Hebrews. Perhaps it was resorted to in the present instance to preserve the remains of Saul and his sons from any further insult. This rite, however, ultimately became honourable among the Jews; and perhaps the present instance gave the first impulse to the change of opinion (see the note on Jer. xxxiv. 5). But after the Captivity the practice was discontinued, and the ancient aversion of the Hebrews to this rite revived with such vigour, that their learned men spent much ingenuity in proving that it never had existed among them. Thus the Chaldee paraphrast alleges that the text means only that they burnt a light or lamp over them at Jabesh, such as they were accustomed to do over the bodies of kings. This, although a manifest misconstruction of the plain sense of the words, is very curious, as shewing that the subsisting Oriental practice of burning lights over the remains of princes and great men existed in the time of the Chaldee paraphrast, and was regarded by him and his contemporaries as being even in their time ancient.



Lighted Tomb.—Modern Oriental.

THE SECOND BOOK

OF

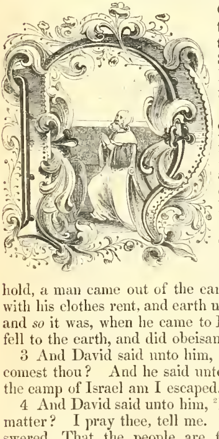
SAMUEL,

OTHERWISE CALLED,

THE SECOND BOOK OF THE KINGS.

CHAPTER I.

1 *The Amalekite, who brought tidings of the overthrow, and accuseth himself of Saul's death, is slain.* 17 *David lamenteth Saul and Jonathan with a song.*



NOW it came to pass after the death of Saul, when David was returned from [1]the slaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and *so* it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, [2]How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him, said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me. And I answered, [3]Here *am* I.

8 And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for [4]anguish is come upon me, because my life *is* yet whole in me.

10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 ¶ Then David took hold on his clothes, and [5]rent them; and likewise all the men that *were* with him:

12 And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

14 And David said unto him, [6]How wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed?

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[1] 1 Sam. 30. 17.
[2] Heb. *What was*, &c.
[3] Heb. *Behold me.*
[4] Or, *my coat of mail, or, my embroidered coat hindereth me, that my*, &c.
[5] Chap. 3. 31, and 13. 31.
[6] Psal. 105. 15.

15 And David called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died.

16 And David said unto him, Thy blood *be* upon thy head; for thy mouth hath testified against thee, saying, I have slain the Lord's anointed.

17 ¶ And David lamented with this lamentation over Saul and over Jonathan his son:

18 (Also he bade them teach the children of Judah *the use of* the bow: behold, *it is* written [7]in the book [8]of Jasher.)

19 The beauty of Israel is slain upon thy high places: how are the mighty fallen!

20 [9]Tell *it* not in Gath, publish *it* not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had* not *been* anointed with oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan *were* lovely and [10]pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!

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[7] Josh. 10. 13.

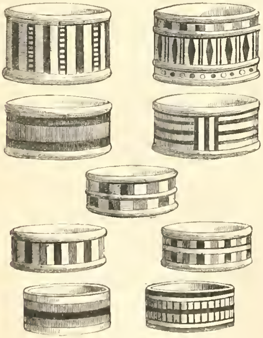
[8] Or, *of the upright.*

[9] Micah 1. 10.

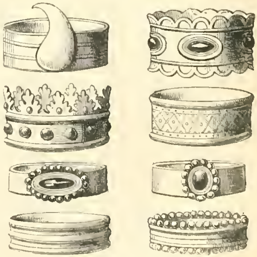
[10] Or, *sweet.*

The Second Book of Samuel.—The observations prefixed to the First Book of Samuel apply equally to that book and to this, leaving no occasion for introductory remarks upon the present book.

Verse 10. '*The bracelet that was upon his arm.*'—We suppose that the armlet found on the person of Saul, and brought, together with his crown, to David, was one of the insignia of royalty, and not, as some have imagined, a mere personal ornament of value which the king happened to wear. This conclusion is amply supported by the ancient and still subsisting customs of the East. When worn *by men*, they have been in nearly all eastern countries marks of dignity, and, in some, of exclusively royal dignity. If we consult the numerous figures which the sculptures and paintings of ancient Egypt offer, we find armlets very frequent ornaments of the women; but among men they only appear on the figures of the kings.

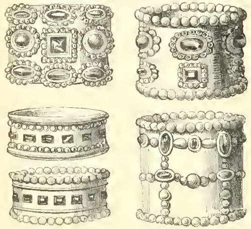


Ancient Egyptian Armlets.



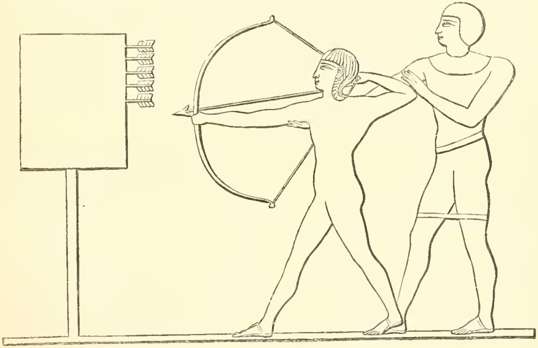
Indian Armlets.

D'Herbelot, in mentioning the investiture of Malek Rahim in the dominions and honours of his father (Alp Arslan) by the Khalif, Kayem Bemrillah, observes that the ceremony of investiture was in such cases effected by sending to the Sultan, who received that honour, together with his patent, a crown, *bracelets*, and a chain. In India the armlet was a mark of sovereignty at the court of the Grand Moguls. It still is such in Persia, where no man but the king wears armlets. They figure conspicuously on the person, and even in the pictures of that potentate, and are, for their size, probably the most splendid and costly articles of jewellery in the world, the two which he wears on state occasions being, together, deemed worth a million sterling. This use of the bracelet was not, in ancient times, unknown in our own country. Thus the emblems of supreme authority among the British kings were golden bands, worn around the neck, *arms*, and knees (Turner's *Anglo Saxons*, i. 383). One such ornament, set with jewels, and supposed to have belonged to Caractacus, was found at the Herefordshire Beacon (Nash's *Worcestershire*, ii. 142). In the early Saxon era, such ornaments, although become more common, were confined to persons of high distinction, and if of gold, were considered proper presents for the sovereign.



Persian Armlets.

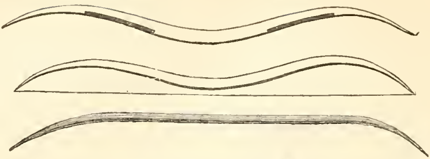
18. '*He bade them teach the children of Judah* the use of *the bow*.'—The words 'the use of' not being in the original, some commentators think that 'the Bow' was the title of the ensuing elegy, and that this is what was commanded to be taught. This is possible; but the common reading seems more than equally so, as the experience of the efficacy of this weapon, in the recent engagement with the Philistines (1 Sam. xxxi. 3), was well calculated to direct David's attention to the subject, and induce him to desire that more attention should be paid to that arm for warlike purposes. David's own stay among the Philistines was also calculated to operate for the same result. The bow was indeed well known to the Hebrews long before this time; but it does not appear that it was used to any considerable extent as a *military* weapon. We read of no corps of archers in the Hebrew army till after David's time; but very large bodies of archers are subsequently mentioned. They appear to have been chiefly Benjamites, who seem, throughout their history, to have been remarkable for their partiality to missile weapons. The archers of Ephraim are, however, mentioned once (comp. 1 Chron. viii. 40; 2 Chron. xiv. 8, and xvii. 17; Ps. lxxviii. 9). The frequent reference to archery in the Psalms would alone suffice to shew the interest which David took in the subject. The Bible itself bears witness to the extreme antiquity of the bow. Ishmael, when banished from his father's tents, 'dwelt in the wilderness, and became an archer;' and his nephew, Esau, employed the bow in his hunting (Gen. xxi. 20, and xxvii. 3). Very probably the invention of the bow originated in the desire to obtain a weapon for the distant attack of animals, whose strength or swiftness rendered a close assault difficult or dangerous. Such a weapon would, of course, soon come to be employed against man; and to this we find allusions towards the end of Genesis, where, speaking of Joseph, the dying Israel says: 'The archers have sorely grieved him, and shot at him, and hated him. But his (own) bow abode in strength, and the arms of his hands were made strong' (Gen. xlix. 23, 24). Here the strength of the arms is properly alluded to, a strong arm being necessary to bend a strong bow. The aged patriarch had, on a former occasion, told Joseph: 'Behold I have given thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with *my bow*' (xlviii. 22).



Teaching the Use of the Bow.—From a Sculpture at Thebes.

The most ancient offensive or defensive arms seem also to be those which are the most universal; because that simplicity of construction which leads to early invention, leads also to independent discovery among different and unconnected nations. This applies to the bow, which we find to have been very extensively diffused. It exists among nations the most brutal, or ignorant, or savage, and even in the islands which lie most remote from any continent; although, indeed, there have been some nations among whom no trace of its existence can be discovered.

The ancient bows were for the most part of wood, but we sometimes read of horn being employed. Those of wood were tipped with horn, and those of horn with metal —often gold or silver. Indeed the bow was sometimes



Ancient Egyptian Bows.

wholly of metal, as steel or brass; and such are mentioned in Scripture (Job xx. 24; Ps. xviii. 34). These of course were, from their stiffness, bent with great difficulty; whence David, in the last-cited text, properly mentions it as a proof of the extraordinary strength with which the Lord had endowed him, that a bow of steel was broken by his arms. Thus, on account of the force required to bend some ancient bows, whether of wood, metal, or horn, it was often proposed as a trial of strength to bend some particular bow; and we find ancient heroes glorying in the possession and use of a bow which no one but themselves could bend. Such was the famous bow of Ulysses. It had remained among his treasures during the twenty years of his absence from Ithaca. In the end, it was agreed that the hand of his supposed widow should be given to him who, out of the numerous suitors, should be able to bend this bow and to send the arrow through twelve rings. The bow was of horn, and the string had remained unhitched at one end, as usual when the weapon was not in use. Not one of the suitors was able even so far to bend the bow as to hitch on the string at the loosened end, although they tried to relax the rigidity of the bow by chafing it with suet before the fire. At last Ulysses himself, who was present in the disguise of a beggar, takes it, and the description of the manner in which he deals with it is highly interesting.

> 'He now, with busy look and curious touch,
> Explored the bow, now viewing it remote,
> Now near at hand, aware that, haply, worms
> Had, in his absence, drilled the solid horn.'

At last—

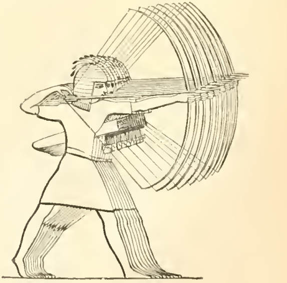
> 'When the wary hero, wise,
> Had made his hand familiar with the bow,
> Poising it and examining—at once—
> As when in harp and song adept, a bard
> Strings a new lyre, extending first the chords,
> He knits them to the frame at either end,
> With promptest ease! with such Ulysses strung
> His own huge bow, and with his right hand thrill'd
> The nerve, which in its quick vibration sang
> As with a swallow's voice . . . . .
> He seized a shaft, which at the table's side
> Lay ready drawn . . . . He lodged the reed
> Full in the bowstring, drew the parted head
> Home to his breast, and aiming as he sat,
> At once dismiss'd it. Through the num'rous rings
> Swift flew the gliding steel, and, issuing, sped
> Beyond them.'
>
> *Odyss.* xxi. Cowper.

It is observable that in the above extract, and in the other descriptions of Homer, the end of the arrow is drawn home to the breast, rather than to the right ear, as in Egyptian and Persian figures, and in the more modern practice both of the east and west. The length of the ancient bows seems to have been very various, but so far as we can collect, those intended for efficient use, and not merely for teaching archery, were seldom less than four feet long, or more than six. somewhat above five feet may have been the average proportion of its length. The bow of the Egyptians, who paid great attention to archery, was usually of wood, and about five feet in length. It appears from the sculptures that, in stringing it, the Egyptians fixed the lower point of the bow in the ground, and, either standing or sitting, pressed the knee against the inner side of the bow, while they bent it with one hand, and with the other passed the string into the notch at the upper extremity. While shooting they frequently wore a guard on the left arm, to prevent its receiving an injury from the string; and this was not only fastened round the wrist, but was secured by a thong tied above the elbow. Sometimes a groove was fixed upon the fore knuckle, in which the arrow rested and ran when discharged; and the huntsman, whose bow appears to have been less powerful than those used in war, occasionally held spare arrows in his right hand while he pulled the string.—See Wilkinson's *Ancient Egyptians*, ch. iii.

The *bowstring* was, among the ancients, formed of leathern thongs, horsehair, catgut, or string. The *arrows* were usually either of reed or light wood, headed with bone, ivory, sharp stone, brass, or iron. They were sometimes simply pointed, but oftener barbed, or leaf-shaped, like a spear-head. Arrow heads of bronze have been found in Egypt, triangular, in the shape of an elongated cone, with a barb at each angle. The horrible practice of poisoning the points of arrows, which now exists among many barbarous nations, is very ancient. Ulysses is represented in Homer as having made a voyage to the island of Ephyre—

> 'In his swift bark, seeking some pois'nous drug,
> Wherewith to taint his brazen arrows keen,
> Which drug, through fear of the eternal gods,
> Ilus refus'd, but readily my sire
> Gave to him, for he loved him past belief.'

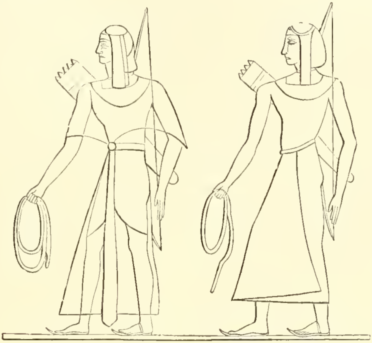
It is thought that St. Paul alludes to such poisoned weapons when he exhorts the Ephesians to take 'the shield



Body of Archers.—Ancient Egyptian.

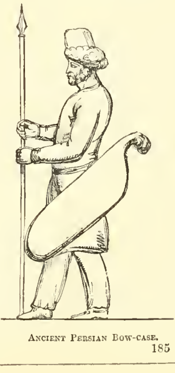
of faith, wherewith ye shall be able to quench all the *fiery darts* of the wicked.' But more probably the allusion is to another use of arrows,—which was, to fasten combustibles to them, and to send fire against the enemy or among the dwellings of a besieged place, or the works and engines of a besieging army. There seems a most distinct reference to poisoned arrows in Job vi. 4; and to the custom of shooting combustibles in Ps. cxx. 4; and perhaps the latter reference may be detected in the figurative language which compares lightning to the arrows of the Almighty (Zech. ix. 14). The pestilence, and other sudden, devastating, and unavoidable calamities, are also described as the arrows of God. Arrows were usually feathered, generally with the wing feather of a goose or other large bird; hence, and with reference to their swiftness, there was a two-fold propriety in the poetical epithet of 'winged,' so often applied to these destructive missiles.

The arrows were kept in a quiver, which was generally either round or obeliscal, and wider at the open than at the closed end, as the feathered ends of the arrows, which were uppermost, required more room than the points. In action, the Egyptian soldier usually bore the quiver in an almost horizontal position at his back, kept in that position by a weight which counterpoised its heavier end, and drew out the arrows from beneath his arm. Many instances, however, occur, as in the above engraving, in which the quiver is so placed at the back as to project over the top of the shoulder; but this appears to have been only during a march, or at a time when the arrows were not required. The quiver seems to have been closed by a lid or an over-lapping flap of skin, when no immediate occasion for the arrows was contemplated. The bow also had its case to preserve its elasticity, and protect it from sun and damp. It was usually of leather or cloth, and was commonly suspended from the girdle, as represented in the opposite figure from the ancient sculptures of Persepolis. Among the Egyptians, bow-cases, more corresponding to the shape of the bow itself, were attached to the war-chariots, and were often very richly ornamented: but the only thing of the kind that appears to have been in use among the infantry, was a sheath of pliable substance, probably of leather, which covered only the centre, leaving the extremities exposed. As this only appears when the soldiers hold the bow in their hands during a march, it seems to have been chiefly intended to protect the bowstring from the perspiration of the hand. Taking it from the case, in preparation for action, is what Habakkuk alludes to in—'Thy bow was made quite naked' (ch. iii. 9). The bow when out of its case was usually carried on the left arm or shoulder; but in a sculpture at Tackt-i-Bostan, a king is represented with his bow about his neck, in such a fashion as might have suggested the Turkish use of the bowstring in strangling state offenders.



PRINCES WITH BOW AND QUIVER.—From a Bas-relief at Thebes.

Many of the above particulars are strikingly illustrated in the account which Homer gives of the archery of Pandarus; and we cite it with the more satisfaction, on account of the supposed proximity of the date of the Trojan war to the times now under consideration:



ANCIENT PERSIAN BOW-CASE.

> 'He complied,
> And at the word uncas'd his polish'd bow,
> The horn of a salacious mountain-goat.
> Full sixteen palms his measur'd length of horn
> Had spir'd aloft; the bow-smith, root to root,
> Adapted each, shav'd smooth the wrinkled rind,
> Then polish'd all, and tipp'd the points with gold.
> That bow he strung, and, stooping to his task,
> Prepared it well for use, behind a fence
> Of Lycian shields, lest, seeing him, the Greeks
> Should fly to smite him ere the wound were giv'n.
> His quiver's lid displaced, he chose a dart
> Unflown, full-fledg'd, and barb'd with bitterest woe;
> He lodg'd it on the cord, but ere it flew,
> To Lycian Phœbus vow'd, at his return
> To Zelia's walls, in honour of his aid,
> A hecatomb, all firstlings of the flock.
> Then, seizing fast the reed, he drew the barb
> Home to his bow, the bowstring to his breast.
> And when the horn was rounded to an arch,
> He twanged it. Whizz'd the bowstring, and the reed
> With fell impatience started to the goal.'
> *Iliad*, iv. 110–133. COWPER.

The bow was however by no means generally used in the Trojan war; though it was preferred by some individual chiefs. The spear seems to have been considered the more honourable weapon in battle. It would seem, however, that the use of the bow was cultivated as an accomplishment, useful in the chase and in occasional combats. Achilles and Ulysses we know to have been able archers, though we do not find them use the bow on the field of battle. In later times we find bodies of archers in the armies of Greece, Persia, and Rome, as well as in that of the Hebrews. The Cretans and Persians were the most famous archers of antiquity. The latter are spoken of in Scripture (Isa. xiii. 18; Jer. xlix. 35; l. 9, 14, 29, 42).

19. '*The beauty of Israel is slain upon thy high places.*' —Jonathan is here intended, as appears from *v.* 25: 'O Jonathan, thou wast slain in thine high places.' With Jonathan the poem begins, and with Jonathan, that tender and magnanimous friend, it ends. The word (צְבִי *tzebi*) rendered 'beauty' in the present text, and elsewhere 'glory' and 'honour,' means also the antelope or gazelle, which is regarded in Western Asia as the symbol of agility and beauty. It is probable that the animal comparison should be preferred, since the figure is then more sustained in the second clause. Under this view Geddes translates it: 'O antelope of Israel! pierced on thine own mountains!' and the learned translator understands that the last clause refers to the habit among animals of the deer kind, when closely pursued, of running at last to their usual haunt, and there awaiting the fatal stroke. We see the allusion repeated in *v.* 25, and still with application to Jonathan. There may also be a reference in this comparison to the swiftness for which Jonathan was celebrated, for in *v.* 23 Saul and his son are described as being 'swifter than eagles.' We must be content with this single observation, without attempting to analyze this impressive elegy, or to expatiate on the several circumstances of beauty and true pathos which it offers.

26. '*Thy love to me was wonderful, passing the love of women,*' or, as the word is frequently rendered, 'wives.'—Dr. Chandler, in his *Life of David*, remarks: 'This figure has been censured as not well chosen, and insinuations dropped highly to the dishonour of the two noble friends. But the expression gives no countenance to it. It appears to me that there was somewhat in the conduct of Michal, David's wife, in too hastily consenting to be married to Phalti, that gave occasion to this comparison. It is certain from her behaviour to him, at the bringing the ark to Jerusalem, that she had not that high esteem and affection for him that she ought to have had, as she took this opportunity so bitterly to reproach him. It is certain also that her marriage to Phalti must have been preceded by a divorce from David, otherwise her second marriage would have been real adultery: and her consenting to a divorce, though by her father's order, shewed great want of affection and fidelity to David. On this supposition no comparison could be better chosen, nor more tenderly and delicately expressed. The brother's love to him, as a friend, was more generous and constant than the sister's, though a wife. The compliment to Jonathan was very high, and just; and the concealing the sister's name was truly polite.'

CHAPTER II.

1 *David, by God's direction, with his company goeth up to Hebron, where he is made king of Judah.* 5 *He commendeth them of Jabesh-gilead for their kindness to Saul.* 8 *Abner maketh Ish-bosheth king of Israel.* 12 *A mortal skirmish between twelve of Abner's and twelve of Joab's men.* 18 *Asahel is slain.* 25 *At Abner's motion Joab soundeth a retreat.* 32 *Asahel's burial.*

AND it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

3 And his men that *were* with him did David bring up, every man with his houshold: and they dwelt in the cities of Hebron.

4 [1]And the men of Judah came; and there they anointed David king over the house of Judah. And they told David, saying, *That* [2]the men of Jabesh-gilead *were they* that buried Saul.

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed *be* ye of the LORD, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and [3]be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But Abner the son of Ner, captain of [4]Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim;

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[1] 1 Mac. 2. 57.

[2] 1 Sam. 31. 13.

[3] Heb. *be ye the sons of valour.*

[4] Heb. *the host which was Saul's.*

9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11 And the [5]time that David was king in Hebron over the house of Judah was seven years and six months.

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.

13 And Joab the son of Zeruiah, and the servants of David, went out, and met [6]together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called [7]Helkath-hazzurim, which *is* in Gibeon.

17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

18 ¶ And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel; and Asahel *was as* light [8]of foot [9]as a wild roe.

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left [10]from following Abner.

20 Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, I *am*.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his [11]armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

27 And Joab said, *As* God liveth, unless thou hadst spoken, surely then [12]in the morning the people had [13]gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 ¶ And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which *was in* Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

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[5] Heb. *number of days.*
[6] Heb. *them together.*
[7] That is, *the field of strong men.*
[8] Heb. *of his feet.*
[9] Heb. *as one of the roes that* is *in the field.*
[10] Heb. *from after Abner.*
[11] Or, *spoil.*
[12] Heb. *from the morning.*
[13] Or, *gone away.*

Verse 9. '*Made him king over Gilead,*' etc.—From this it appears that no tribe but Judah took part in the nomination of David. On the contrary all the other tribes elected Saul's only surviving son, Eshbaal, as he was originally named, but nicknamed Ishbosheth (a man of shame), from his weakness and incapacity, which, it would appear, saved his life, by precluding him from being present at the battle in which his brothers perished. This measure was probably promoted by that radical jealousy between the tribes of Judah and Ephraim which prevented the latter (which took the lead among the other tribes) from concurring in the appointing a king of the rival tribe, or indeed from heartily sympathising in any measure which that tribe originated. But the prime agent in this schism was Abner, the commander of the army, who had drawn off the remnant of the defeated army to the other side the Jordan, and there, at Mahanaim, proclaimed Ishbosheth king. Abner was a bold and able, but unprincipled man; and doubtless expected to govern in the name of his feeble nephew; and he did so.

14. '*Let the young men now arise and play before us.*'—For two years no hostile acts between the two kingdoms took place. But war was at length provoked by Abner, who crossed the Jordan with the intention of subduing the tribe of Judah to the authority of Ishbosheth. David sent Joab to meet him, and the opposing forces met near the pool of Gibeon. But the men on each side felt that they were all Israelites, and were reluctant to fight against each other. The two generals, therefore, thought of a device which has often been employed in the East and elsewhere, to excite tribes or nations to battle, when relationship or other causes made them reluctant or wanting in zeal. (See the notes on 1 Sam. xvii.) Twelve men on each side were matched to fight against each other between the two armies; and so well were they matched that they no sooner came within reach of one another than each man seized his opponent by the head, and sheathed his sword in his body, so that they were all killed on the spot. This kindled the opposing forces, and a desperate and most sanguinary battle followed.

16. '*They caught every one his fellow by the head.*'—Doubtless by the hair of the head—that is, either of the scalp or the beard. On account of the convenient hold which the hair of the head or beard affords to an enemy in battle, it has been the custom in most nations for soldiers to dispense with it. Among those nations who wear the hair of the head, and do not shave it off like the Mohammedans, it is usually cropped close, as among our own soldiers; and even among some of the nations that cherish the beard, the soldiers have been persuaded or obliged to submit to the loss of it. Among both the Russians and Persians the beard is highly venerated; but in both nations the soldiers have been obliged to part with that important ornament. On the comparatively recent introduction of European tactics into the Persian army, a great stand was at first made for the retention of the beard; and it was only through the occurrence of an accident to a bearded soldier, that the late prince royal, Abbas Meerza, was convinced of the unmilitary character of such an appendage, and reluctantly issued an order for his soldiers to be shaven. This is, however, no modern discovery. Plutarch relates in his Apophthegms that, when all things were prepared for a battle, the officers of Alexander asked him whether he had any further commands? He said, 'nothing; unless that the Macedonians shave their beards.' And when Parmenio expressed some surprise at this order, he added: 'Have you not observed that in fight, there is no better hold than the beard?'

18. '*Light of foot as a wild roe.*'—In the early history of all nations, as we have already had occasion to observe, physical endowments, such as strength and swiftness, hold the very first place in the estimation of the people. We hear much of physical characteristics and personal accomplishments, but never, or very rarely, of mental distinctions. Among physical endowments swiftness seems to have held no mean place in the esteem of the Hebrews. In the last chapter, we see Saul and Jonathan described as 'swifter than eagles:' and now Asahel is 'light of foot as a wild roe.' In like manner we find Homer thus distinguishing the hero of the Iliad, whose name continually recurs in the form of—'Achilles, swiftest of the swift.'

21. '*Lay thee hold on one of the young men, and take his armour.*'—From this we see that it was the custom with the Hebrews, as among other ancient nations, for the victor in a combat to strip the slain enemy of his armour, as the reward and honourable trophy of his conquest. In Homer we have continual examples of this. The heroes no sooner kill an enemy than they jump from their chariots to secure his armour; and they are so eager in this matter, that it almost looks, sometimes, as if the armour of the respective combatants was the sole object of the conflict. Sometimes there is a fight over the dead body—from the anxiety of the friends of the deceased to prevent his armour from being taken, and from the eagerness of the victor and his friends to secure such honourable prey. This practice was well calculated to confuse a battle; and seems therefore to have been restricted to the chiefs, the mass of the soldiers not being allowed to strip the dead until the next day, or at least not until after the battle. Thus also in 1 Sam. xxxi. we see that the Philistines did not come to strip the slain till the following day. If Saul had been killed in single combat, his armour would doubtless have been immediately seized by the victor. Nevertheless, under every modification, the practice was attended with much inconvenience, as we discover in the Iliad (vi. 70) from what Nestor says in his anxiety to prevent its bad consequences:—

> 'Friends, heroes, Grecians, ministers of Mars!
> Stay none behind, desirous of the spoil,
> But slay we now; that done, ye may at ease
> Traverse the plains, and strip them where they fell.'

Some curious questions as to the right to such spoil must sometimes have arisen. We find an instance of this among the Arabian conquerors of Syria. In the single combats between the Greeks and Arabians, which preluded the great and decisive battle of Yermouk, Serjabil was near being killed by a Christian officer, when Derar came to his assistance, and stabbed the latter to the heart. Then it became a question between Serjabil and Derar which had the right to the dead man's armour. Derar claimed it as having killed him; Serjabil, as having wearied him in the combat. The difference was referred to the general, who hesitated to decide, and sent to submit the matter to the Khalif (Omar), concealing the names of the parties, and the armour being meanwhile kept by Serjabil; but it was taken from him and given to Derar, when Omar sent back his determination, to the effect that the spoil of an enemy was always due to the person by whom he was killed. See Ockley's *Conquest of Syria*, p. 237.

CHAPTER III.

1 *During the war David still waxeth stronger.* 2 *Six sons were born to him in Hebron.* 6 *Abner, displeased with Ish-bosheth,* 12 *revolteth to David.* 13 *David requireth a condition to bring him his wife Michal.* 17 *Abner, having communed with the Israelites, is feasted by David, and dismissed.* 22 *Joab, returning from battle, is displeased with the king, and killeth Abner.* 28 *David curseth Joab,* 31 *and mourneth for Abner.*

Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And unto David were sons born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess;

3 And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah, the daughter of Talmai king of Geshur;

4 And the fourth, Adonijah the son of

Haggith; and the fifth, Shephatiah the son of Abital;

5 And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

7 And Saul had a concubine, whose name *was* [1]Rizpah, the daughter of Aiah: and *Ish-bosheth* said to Abner, Wherefore hast thou gone in unto my father's concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, *Am* I a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman?

9 So do God to Abner, and more also, except, as the Lord hath sworn to David, even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba.

11 And he could not answer Abner a word again, because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, Whose *is* the land? saying *also*, Make thy league with me, and, behold, my hand *shall be* with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, [2]that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face.

14 And David sent messengers to Ish-bosheth Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me [3]for an hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from *her* husband, *even* from [4]Phaltiel the son of Laish.

16 And her husband went with her [5]along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David [6]in times past *to be* king over you:

18 Now then do *it*: for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that *were* with him a feast.

21 And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 ¶ And, behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, Joab [7]took him aside in the gate to speak with him [8]quietly, and smote him there under the fifth *rib*, that he died, for the blood of [9]Asahel his brother.

28 ¶ And afterward when David heard *it*, he said, I and my kingdom *are* guiltless before the Lord for ever from the [10]blood of Abner the son of Ner:

29 Let it rest on the head of Joab, and on all his father's house; and let there not [11]fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

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[1] Chap. 21. 10.
[2] Heb. *saying*.
[3] 1 Sam. 18. 25, 27.
[4] 1 Sam. 25. 44, *Phalti*.
[5] Heb. *going and weeping*.
[6] Heb. *both yesterday and the third day*.
[7] 1 Kings 2. 5.
[8] Or, *peaceably*.
[9] Chap. 2. 23.
[10] Heb. *bloods*.
[11] Heb. *be cut off*.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother [12]Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that *were* with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David *himself* followed the [13]bier.

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before [14]wicked men, *so* fellest thou. And all the people wept again over him.

35 And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down.

36 And all the people took notice *of it*, and it [15]pleased them: as whatsoever the king did pleased all the people.

37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I *am* this day [16]weak, though anointed king; and these men the sons of Zeruiah *be* too hard for me: the LORD shall reward the doer of evil according to his wickedness.

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[12] Chap. 2. 23. [13] Heb. *bed.* [14] Heb. *children of iniquity.* [15] Heb. *was good in their eyes.* [16] Heb. *tender.*

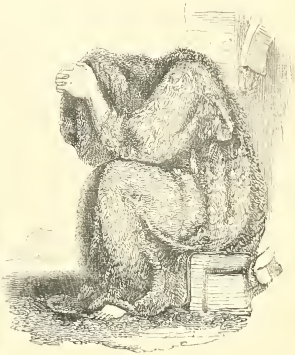
Verse 6-8. '*Abner made himself strong for the house of Saul,*' etc.—The good and prosperous government of David in his small kingdom, together with the knowledge that he had been divinely appointed to reign over all Israel, appears insensibly to have inclined the other tribes towards him, by which, more even than by war, his cause gathered that strength which that of Ishbosheth lost. Abner was fully sensible that without himself the kingdom of his nephew would fall to pieces, or rather pass quietly into the hands of David. He rated his services at their full value; and although we do not ourselves see cause to suspect, as some have done, that he contemplated taking the crown himself, it is certain that he was not disposed to consider himself responsible to the king for his conduct, or to allow any of his proceedings to be questioned by him. Now Ishbosheth had heard that Abner carried on a criminal intercourse with one of Saul's concubines, named Rizpah; and as, according to the usages of the East, the concubines of a deceased sovereign became the property of the successor in so strong and peculiar a sense, that such an act as that imputed to Abner might be interpreted into a design upon the crown, or at least was an insulting encroachment upon the peculiar rights of royalty, even the timid Ishbosheth was roused to question Abner on the subject. It is not very clear whether the charge was true or false; but it is clear that this overbearing personage was astonished and disgusted that the king should dare to question any part of his conduct.

9-21. '*Except, as the Lord hath sworn to David, even so I do to him.*'—From this it would seem that Abner was conscious that he had been acting against a higher duty in setting up Ishbosheth as king; but this cannot justify the grounds on which he now declared his intention to act against him. What he said was no vain threat, although he was probably willing afterwards that the son of Saul should take it for an unmeaning outbreak of passion. He sent messengers to David to enter into a treaty with him, under which he would engage to use his great influence in bringing all Israel to acknowledge him as king; and after this he found a pretext for going himself unsuspectedly to Hebron to complete the agreement and arrange the steps to be taken. David had sent to Ishbosheth to desire him to restore to him his wife Michal, whom Saul had given to another. He had a perfect right to make this demand if so inclined; and we may suppose that he was particularly induced to reclaim her at this juncture in consideration of the satisfaction the measure was likely to give to those attached to the family of Saul. As this claim was doubtless supported by Abner, it was granted; and having obtained an order to demand her from her present husband, that personage himself undertook to escort her to David. From this transaction it would seem that the war had latterly been allowed to die away, although without any concession or treaty having been made on either side. That he was escorting Michal to David, proved to Abner a favourable opportunity, on his way, of explaining his present sentiments to the elders of the tribes through which he passed: especially to those of Benjamin, which was naturally the most attached to the house of Saul, while his own influence in it was the greatest. He dwelt strongly on the public benefits which might be expected from the government of one who had been expressly nominated by Jehovah to the kingdom; and such a representation, coming from such a quarter, coupled with the favourable dispositions towards David which had grown up during his reign in Hebron, was attended with such effect, that Abner was authorized to make overtures to him in behalf of the tribes which had hitherto adhered to the house of Saul.

24. '*Joab came to the king, and said, What hast thou done?*'—Through the energy of his character, his abilities, and experience in the affairs of peace and war, his influence and popularity with the army which was under his command, and his unquestioned devotion to the interests of David, Joab had great authority with the king. His standing, indeed, in the kingdom of Judah, had much resemblance to that of Abner in the other kingdom: nor were their characters unlike. In the points of difference the advantage was on the side of Abner; for his experience in military and public affairs was larger, from which, together with his near relationship to Saul and his son, and the high station he had occupied under them, his influence with the people was far greater than that which Joab or any other man in Israel could pretend to; and hence his greater power at this time of rendering essential services to the king of Judah. Abner and Joab also served very different masters; and thus it happened that while Abner was, in the public eye, the greatest man in the kingdom of Israel, Joab was, in that of Judah, only the greatest man next to David. Upon the whole, Abner was the only man in the country of whom Joab had cause to be afraid, and by whom it was likely that his own influence would be superseded in case the two kingdoms were united through his instrumentality. It was probably more from such considerations than any other that his displeasure at the intercourse between David and Abner arose.

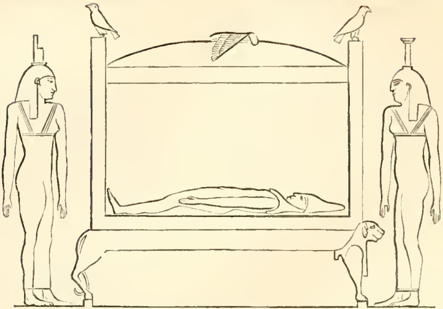
30. '*Because he had slain their brother Asahel at Gibeon in the battle.*'—This was what Abner himself feared, when he killed Asahel (ch. ii. 22). We have already stated the considerations which probably led Joab to dread the influence of such a man as Abner with the king. But it is also probable that he doubted the sincerity of Abner's intentions, and entertained the fears he expressed, that his true object was to get such information respecting his condition and resources as he might afterwards employ to his disadvantage. These considerations may have sharpened the weapon of the avenger; but there is no reason to question that a leading motive to his conduct is that which the Scripture here distinctly assigns—vengeance for a brother's blood. This will be the more clearly seen if the reader turns to the note on blood-revenge, in Num. xxxv. It would therefore seem, that, with the Hebrews, as among the Arabians, the claim of revenge for blood extended to persons killed in war, when the slayer was known. Burckhardt observes that the Arabs always desire to know by whom a man has been killed in a battle between different tribes, that it may be determined against whom the avenger has his claim for blood: and he thinks, with great probability, that their anxiety on this subject has influenced their mode of warfare, since this fact is better ascertained in single combats and skirmishes than in the confusion of a general action. In Antar we continually observe that the next relative of a man killed in a fair fight acts and talks as one bound to avenge his death on the slayer. To obviate the bad effects of this practice, it is sometimes customary for the sheikhs of both parties, with the consent of the majority of their people, in concluding a peace, to agree that the claims for the blood shed in the war shall on both sides be remitted. But to such terms of peace the Arabs, whose friends have been slain, are generally very unwilling to assent; and it often happens that, rather than do so, they leave their own tribe for a time, and settle with another, in order to reserve their right of seeking revenge. It must therefore, we think, be conceded that the existence of a blood-feud between Abner and Joab must have extenuated, if it did not justify, the act of Joab in the eyes of Israel. The extent to which the law of Moses had interfered with this custom only provided for the safety of the man-slayer while in a city of refuge. Hebron was a city of refuge, and if Joab had slain Abner *within* that city, the law would have allowed David to treat him as a murderer. This Joab knew; and hence his meeting Abner at the gate, and drawing him aside before he entered the city. These details we judge necessary, to shew that those who most suffered from the death of Abner, and abhorred the manner in which it was inflicted, knew that his offence was not punishable by the king or by the law; and hence that it was *not merely* the rank and influence of Joab which prevented David from calling him to account for this barbarous deed. Perhaps he *could not* have punished Joab in any case; but it is important to know that in the present case, the law, custom and public opinion did not require or permit him to do so.

31. '*Gird you with sackcloth.*'—Sacks are usually made of hair in the East; whence we may understand that where sackcloth is mentioned hair-cloth is intended. Hence the idea is different from that which we, whose sacks are not of the same material, would affix to the term. That this is correct, seems to be confirmed by the fact, that the use of hair-cloth, as a penitential dress, was retained by the early Oriental monks, hermits, and pilgrims, and was adopted by the Roman church, which still retains it for the same purposes. Hair-cloth was, moreover, called 'sackcloth' by the early Greek and Latin fathers, and this seems conclusive. Perhaps, in a general sense, the word means any kind of very coarse cloth: but, undoubtedly, more particularly cloth of hair than any other. Our wood-cut represents one of the hair-cloth penitential dresses worn by the early devotees, designed after the old church prints of Italy. There are some remarks on this practice of assuming a mortifying dress as an expression of grief or repentance in the note to Exod. xxxiii. 4. The principle is so obvious that there are few nations among which, in mournings for the dead, some kind of mortifying habit has not been adopted. We do not know that sackcloth is now much used for this purpose in the East; but ornaments are relinquished, the usual dress is neglected, or it is laid aside, and one coarse or old assumed in its place.


SACKCLOTH.

— '*Bier.*'—The original word is מִטָּה *mittah*, which generally denotes a bed or couch of any kind, on which a man lies in sleep. Whether therefore the sense is, that the term includes, from the analogy of use, a bier as something distinct from a bed, or that Abner was carried to his sepulchre on a proper bed, is not easy to determine. Our woodcut below represents an Egyptian bier, which, it will be seen, looks very much like a bed. The forms of the biers which appear in the funeral processions of this people are very diversified, many of them exhibiting most elaborate and expensive decorations. Our cut is a fair average specimen. It seems, then, that the Egyptians conveyed the remains of persons of distinction on bed-like biers, and such may have been the usage among the Jews. We cannot determine whether they were the same beds that were used for sleeping on, or were specially prepared for the occasion. If the former, it would prove that the Hebrews had moveable beds; and we have allowed that they might have some such, although we have supposed that in general they did, as the modern Orientals usually do, sleep on the ground, or on the immoveable divans or sofas of their rooms. (See the note to Deut. iii. 11.) Upon the whole, we may conclude that persons of high distinction were carried to their sepulchres in rich beds, but the common people on biers, such as are still used in the East, and which are little other than hand-barrows. Thus, Herod was, according to Josephus, carried to his sepulchre on a bed (or rather bedstead, or bedstead-like bier) of gold, enriched with precious stones, upon which the body lay on a purple bed, and was covered with a purple counterpane or pall. The corpse had a crown on the head, and sceptre in the right hand. This bier was surrounded by Herod's sons and kinsmen, after whom came his guards and foreign troops accoutred as if for war, who were followed by five hundred domestic servants and freedmen, with sweet spices in their hands. The bier was preceded by the bulk of Herod's army, in proper order, under their officers. This perhaps suggests a good idea of Abner's funeral procession.

But these customs were not peculiar to the East, though



Bier.—Ancient Egyptian.—From a Bas-relief at Thebes.

probably derived from thence. The great men of Rome were, after the same manner, carried to the funeral pile on beds of state. Some of these beds were of gold, or gilded, with ivory feet, or were wholly of ivory, the body being covered with a rich pall. These bed-biers were carried by the nearest relatives or the freedmen of the deceased; but, according to Tacitus, the principal magistrates of Rome carried the funeral bed of emperors and dictators. And not only was there the bed on which the deceased lay, but many others were carried in the procession, adorned with garlands and crowns of flowers, and containing the images of the ancestors of the deceased. As many as six thousand of these beds are said to have been carried at the funeral of the dictator Sylla, and six hundred at that of M. Marcellus, the nephew of Augustus. As we are only illustrating that part of the subject which relates to biers, we need not here state other particulars concerning the Roman funerals. Yet we may add that the procession stopped at the place of the Rostra, where a funeral oration was delivered in honour of the deceased, which may be taken, in some degree, as analogous to the king's lamentation over Abner.

33. '*Died Abner as a fool dieth?*'—This short but emphatic lament over Abner may be rendered. with stricter adherence to the *form* of the original, as follows:—

'Should Abner die as a villain dies?—
  Thy hands—not bound,
  Thy feet—not brought into fetters:
As one falls before the sons of wickedness, fellest
  thou!'

As to the syntactical structure of these lines, it is important to observe that the second and third lines are two *propositions of state* belonging to the *last*, which describe *the condition in which he was when he was slain.* This kind of proposition is marked by the *subject* being placed *first*, and by the verb generally becoming a *participle*. On the right knowledge of this structure the beauty and sense of many passages altogether depend; and the common ignorance of it is to be ascribed to the circumstance, that the study of Hebrew so very seldom reaches beyond the vocabulary into the deeper-seated peculiarities of its *construction*. (See Ewald's *Hebr. Gram.* § 556.) As to the sense of the words, J. D. Michaelis (in his *Uebersetzung des Alten Test.*) saw that the point of this indignant, more than sorrowful. lament, lies in the *mode* in which Abner was slain. Joab professed to kill him 'for the blood of Asahel his brother' (2 Sam. iii. 27). But if a man claimed his brother's blood at the hand of his murderer, the latter (even if he fled to the altar for refuge, Exod. xxi. 14) would have been delivered up (bound, hand and foot, it is *assumed*) to the avenger of blood, who would then possess a legal right to slay him. Now Joab not only had no title to claim the right of the *Goel*, as Asahel was killed under justifying circumstances (2 Sam. ii. 19); but, while pretending to exercise the avenger's right, he took a lawless and private mode of satisfaction, and committed a murder. Hence David charged him, in allusion to this conduct, with 'shedding the blood of war in peace' (1 Kings ii. 5); and hence he expresses himself in this lament, as if indignant that the noble Abner, instead of being surrendered with the formalities of the law to meet an authorized penalty, was treacherously stabbed like a worthless fellow by the hands of an assassin.—Dr. J. Nicholson, in Kitto's *Cyclopædia*, Art. Abner.

35. '*Till the sun be down.*'—The Oriental fasts do not consist of abstinence from particular articles; but of absolute abstinence during the day, while at night any usual food is eaten. The Mohammedan fast of Ramazan, for instance, is observed by such fasting by day and eating at night; while the Christians keep the fast of Lent by daily abstinence from some particular sorts of food, as flesh-meat, etc., to which they are accustomed. The former was doubtless the Jewish mode of fasting.

39. '*I am this day weak, though anointed king.*'—Like other eastern sovereigns David must have been deeply impressed with the evils attending the inveterate custom of blood-revenge—under which Abner had, at least ostensibly, been slain—and with the extent to which it interfered with good government. Nor was he insensible to the insult offered to himself, in the present and other instances by 'the sons of Zeruiah,'—Joab and Abishai, and the high hand with which they wrought their own will. As it was of the highest importance to him that he should be clear of any suspicion of having had any part in the death of Abner, he publicly, 'before Jehovah,' declared himself guiltless of the blood which had been shed, and invoked the full burden of that blood on Joab and on his house. He ordered a public act of solemn mourning, in which he himself took a prominent part; and at the funeral he followed the body, as chief mourner to the grave, where he stood weeping, and where he lamented in elegiac verse, over the prince and great man, who had that day fallen in Israel. This conduct tended still further to satisfy and conciliate the tribes attached to the house of Saul; and by them the murder of Abner was never imputed to him. Indeed, the event must at the time have seemed to himself and others, anything but advantageous for his cause. But we, who have his

whole history before us, can see that the manner in which he ultimately became king over all Israel, by the free and unsolicited choice of the tribes, was more honourable and safe to him, and more becoming his divine appointment, than the same result brought about through the exertions of Abner; whose conduct, as between David and Ishbosheth, must have seemed very equivocal, and could, at the best, have been but 'traitorously honest'

CHAPTER IV.

1 *The Israelites being troubled at the death of Abner,* 2 *Baanah and Rechab slay Ish-bosheth, and bring his head to Hebron.* 9 *David causeth them to be slain, and Ish-bosheth's head to be buried.*

AND when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

2 ¶ And Saul's son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the [1]other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin:

3 And the Beerothites fled to Gittaim, and were sojourners there until this day.)

4 And Jonathan, Saul's son, had a son

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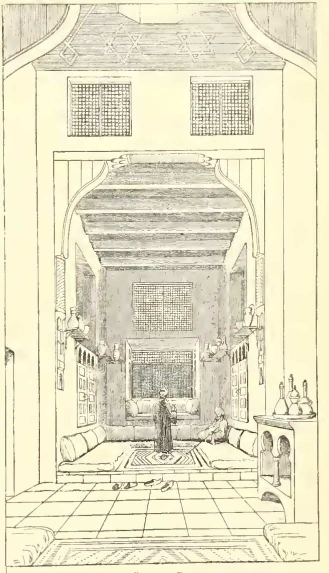
[1] Heb. *second*.

Verse 4. '*Lame of his feet.*'—This is mentioned here to shew that Mephibosheth was (according to Eastern notions) physically incapacitated from sustaining the kingly office; and that, in consequence, the assassins of Ishbosheth considered that, by compassing his death, they had extinguished the succession in the house of Saul.

5. '*Bed.*'—See the note on Deut. iii. 11, where we have mentioned the *duan* or *divan*, as the usual, but not exclusive, seat as well as bed of the Orientals. A divan consists of a cushion placed under the wall of a room, upon a bench or platform, often very slightly raised above the floor, and frequently upon the floor itself, with other cushions against the wall to support the back. These duans often extend along the upper end and two sides of the apartment, particularly in rooms where the master of the house receives friends and visitors. The Persians, despising the luxury of cushions, have only a breadth of thick felt spread upon the carpeted floor, and have generally no cushions between the back and the wall, unless when lounging in their private apartments. We have said already that the Orientals generally take their afternoon nap, and have their beds at night on these duans, or on the floor itself, and have also noticed exceptions. The annexed engraving illustrates these arrangements, and also bears on the statements given under 1 Sam. xx. 25, respecting the seat in the corner.

12. '*Cut off their hands and their feet.*'—The mutilation of the hand or foot for particular crimes seems to be implied in the *lex talionis*—'Hand for hand, foot for foot,' etc. And, in Deut. xxv. 12, excision of the hand is expressly assigned to a particular offence. In all such directions there seems an idea of retaliating on the offending member. Thus the crimes which the hand or foot are instrumental in committing are punished with the loss of the hand or foot. In the present instance the hands and feet of the assassins are cut off after death, perhaps with a reference to the crime of the foot in entering the king's bedchamber, and the crime of the hand in shedding innocent blood. It is remarkable that mutilation only remains, in the letter of our own law, as a punishment for offences against the majesty of the king—the loss of the hand being ordained for striking within the limits of the king's court, or in the presence of his judicial representative. At present, in the East, mutilation is, in common with other punishments, inflicted, according to no specific rule, on those whose situation renders them obnoxious to the operations of arbitrary power. But in other cases, where the law is left to its own operation, the excision of the hand is usually for offences of the hand, as theft, forgery, etc. In Persia, robbery and theft have of late years been punished with death. But the law only prescribes mutilation; and this law was so much observed by the early Mohammedans, that, as we perceive in Arabian tales, the loss of the hand was a permanent stain on a man's character, as an evidence that he had been punished for theft. The law of this subject, as stated in the *Mischat-ul-Masibih*, from a tradition given by Abuhurairah, is, that a thief is to have his right hand cut off; if he offends a second time, he is to be deprived of the left foot; if he steals again, he is to lose his left hand; and if a fourth time, his remaining foot is to be taken from him.



EASTERN DIVAN.

that was lame of *his* feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name *was* Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him under the fifth *rib:* and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, who hath redeemed my soul out of all adversity,

10 When [2]one told me, saying, Behold, Saul is dead, [3]thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, [4]who *thought* that I would have given him a reward for his tidings:

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?

12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the [5]sepulchre of Abner in Hebron.

[2] Chap. 1. 4, 15. [3] Heb. *he was in his own eyes a bringer, &c.* [4] Or, *which was the reward I gave him for his tidings.* [5] Chap. 3. 32.

CHAPTER V.

1 *The tribes come to Hebron to anoint David over Israel.* 4 *David's age.* 6 *He taking Zion from the Jebusites dwelleth in it.* 11 *Hiram sendeth to David.* 13 *Eleven sons are born to him in Jerusalem.* 17 *David, directed by God, smiteth the Philistines at Baal-perazim,* 22 *and again at the mulberry trees.*

THEN [1]came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we *are* thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, [2]Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

4 ¶ David *was* thirty years old when he began to reign, *and* he reigned forty years.

5 In Hebron he reigned over Judah [3]seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ¶ And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: [4]thinking, David cannot come in hither.

7 Nevertheless David took the strong hold of Zion: the same *is* the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, [5]*he shall be chief and captain.* [6]Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

10 And David [7]went on, and grew great, and the LORD God of hosts *was* with him.

11 ¶ And [8]Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and [9]masons: and they built David an house.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 ¶ And [10]David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

[1] 1 Chron. 11. 1. [2] Psalm 78. 71. [3] Chap. 2. 11. [4] Or, *saying, David shall not, &c.* [5] 1 Chron. 11. 6.
[6] Or, *because they had said, even the blind and the lame, He shall not come into the house.* [7] Heb. *went going and growing.*
[8] 1 Chron. 14. 1. [9] Heb. *hewers of the stone of the wall.* [10] 1 Chron. 3. 9.

14 And [11]these *be* the names of those that were born unto him in Jerusalem; Shammuah, and Shobab, and Nathan, and Solomon,

15 Ibhar also, and Elishua, and Nepheg, and Japhia,

16 And Elishama, and Eliada, and Eliphalet.

17 ¶ [12]But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it*, and went down to the hold.

18 The Philistines also came and spread themselves in the valley of Rephaim.

19 And David enquired of the Lord, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the Lord said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

20 And David came to [13]Baal-perazim, and David smote them there, and said, The Lord hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place [14]Baal-perazim.

21 And there they left their images, and David and his men [15] [16] burned them.

22 ¶ And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when David enquired of the Lord, he said, Thou shalt not go up; *but* fetch a compass behind them, and come upon them over against the mulberry trees.

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines.

25 And David did so, as the Lord had commanded him; and smote the Philistines from Geba until thou come to Gazer.

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[11] 1 Chron. 3. 5.

[12] 1 Chron. 11. 16, and 14. 8.

[13] Isa. 28. 21.

[14] That is, *The plain of breaches.*

[15] 1 Chron. 14. 12.

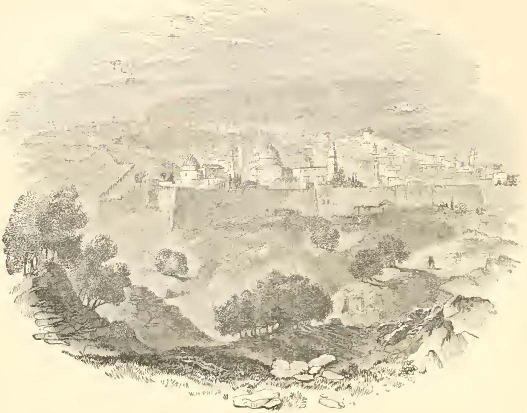
[16] Or, *took them away.*

Verse 3. '*King David made a league with them . . . . before the Lord.*'—It is important not to let this escape our attention, as it shews that the Hebrew monarchs were by no means absolute in the strongest sense of the term; but that there were certain conditions which they pledged themselves to observe. These leagues and covenants, which we find newly-elected kings entering into with the people, formed what would, in our days, be called a constitution. The terms of these covenants are not expressed; but a careful study of the historical books will enable the reader to discover several very important privileges of royalty as well as restrictions on the royal power. The covenant probably stated the rights of the king on the one hand, and those of the people on the other. This is not the only instance of such a covenant. On the election of Saul, Samuel wrote 'the manner of the kingdom' in a book, and laid it up before the Lord; and this book probably stated the rights and limitations of the kingly power, and formed the basis on which the Hebrew government was established. The covenant was not renewed at the commencement of every fresh reign, as probably every succeeding king was considered, without any formal stipulation, to stand on the same ground as his predecessors. Hence we only read of such covenants in the cases of Saul, the first king; of David, the founder of a new dynasty; and of Joash (2 Kings xi. 17), who succeeded after an usurpation. It seems, however, that the people retained the right of proposing, at the commencement of a new reign, even in the ordinary course of succession, such further stipulations as their experience under former reigns suggested: and the refusal of Rehoboam to listen to any such proposal, gave occasion for ten of the tribes to secede from their allegiance to the house of David, and establish a new and independent kingdom.

6. '*The king and his men went to Jerusalem.*'—It was thus the first act of David's reign to undertake the reduction of the fortress of Jebus, on Mount Zion, which had remained in the hands of the natives ever since the days of Joshua, and which, as Josephus reports (*Antiq.* v. 2), had been, from its situation and its fortifications, hitherto deemed impregnable. The fact that his rule was likely, under all circumstances, to find the most zealous supporters in his own tribe of Judah, probably disinclined David to remove from its borders; and he determined to make his new conquest the metropolis of the empire. A more centrical situation with respect to all the tribes would have placed him in the hands of the Ephraimites, whose cordiality towards a Judahite king might well be suspected, and in whom little confidence could be placed in times of danger and difficulty. Similar considerations have dictated the choice of a very inconveniently situated capital to the reigning dynasty of Persia. But although better sites for a metropolitan city might have been found in the largest extent of Palestine, there was none better within the limits to which, for the reasons indicated, the choice of David was confined. That the site is overlooked from the Mount of Olives, although a great disadvantage in the eyes of modern military engineers, was of little consequence under the ancient systems of warfare, and could not countervail the peculiar advantages which it offered in being enclosed on three sides by a natural fosse of ravines and deep vallies, and terminating in an eminence, which, while strong in its defences *without*, commanded the town *within*, and was capable of being strongly fortified. The united influence of all these considerations appears to have determined the preference of David for a site which was open to the serious objection, among others, of being so remote from the northern tribes as to render the legal obligation of resort to it three times in a year a more burdensome matter to them than it would have been had a more centrical situation been chosen.

As Jerusalem henceforth becomes of importance in the history of the Jews, we shall here state such particulars concerning it as may conduce to the better understanding of the references to it, in the history of the kingdom of which it was the capital; purposing, in the New Testament, to resume the subject, with a view to the illustration of such references to its then existing and then foreseen future state, as occur in that portion of the Holy Scriptures.

The Scriptural history of Jerusalem we shall not here



JERUSALEM, FROM THE MOUNT OF OLIVES.

give. This would be essential in any other work; but in notes to the Bible it seems a supererogatory undertaking to repeat that which the text itself sufficiently states. To the time of Ezra and Nehemiah the history of Jerusalem is found in the Scriptures; and will for that period be unnoticed, unless as the several prominent circumstances of that history occur in the sacred narrative. But in our future notes, we shall supply all that part of its history concerning which the Scripture contains no information. This will be from the termination of the Old Testament accounts to the time of our Saviour, with a view of the subsequent desolations which He foretold; and this will lead to some notice of its present condition.

All therefore we have now to do, is to convey some general impressions concerning the site and immediate environs of this renowned city; and even this duty is further limited by the occasion which we shall find to notice, separately, the particular spots which are historically mentioned in the Scriptures. In such a general ichnographical glance as we have now to offer, it is desirable, as far as possible, to abstain from noticing such circumstances as have proceeded from the hands of man and the alterations of time—that is, to render the view, as far as possible, natural only. But it is impossible altogether to exclude such circumstances; since all our topographical notices are of much later date than the historical statements in the Old Testament.

Jerusalem lies near the summit of a broad mountain ridge. This ridge or mountainous tract extends, without interruption, from the plain of Esdraelon to a line drawn between the south end of the Dead Sea and the south-east corner of the Mediterranean: or more properly, perhaps, it may be regarded as extending as far as the southern desert where, at Jebel Arâif, it sinks down at once to the level of the great plateau. This tract, which is nowhere less than from twenty to twenty-five geographical miles in breadth, is, in fact, high uneven table-land. The surface of this upper region is everywhere rocky, uneven, and mountainous, and is, moreover, cut up by deep vallies which run east or west on either side towards the Jordan or the Mediterranean.

From the great plain of Esdraelon onwards towards the south, the mountainous country rises gradually, forming the tract anciently known as the mountains of Ephraim and Judah; until, in the vicinity of Hebron, it attains an elevation of 3250 feet above the level of the Mediterranean Sea. Further north, on a line drawn from the north end of the Dead Sea towards the true west, the ridge has an elevation of only about 2710 feet; and here, close upon the watershed, lies the city of Jerusalem. Its mean geographical position is in lat. 31° 46′ 43″ N., and long. 35° 13′ E. from Greenwich.

The traveller, on his way from Ramleh to Jerusalem, at about an hour and half distance therefrom, descends into and crosses the great Terebinth vale, or valley of Elah (see the note on 1 Sam. xvii. 19). On again reaching the high ground on its eastern side, he enters upon an open tract sloping gradually downwards towards the east; and sees before him, at the distance of about two miles, the walls and domes of the city, and beyond them the highest ridge of Olivet. The traveller now descends gradually towards the town along a broad swell of ground having at some distance on his left the shallow northern part of the valley of Jehoshaphat, and close at hand on his right the basin which forms the beginning of the valley of Hinnom. Further down both these vallies become deep, narrow, and precipitous; that of Hinnom bends south and again east, nearly at right angles, and unites with the other, which then continues its course to the Dead Sea. Upon the broad and elevated promontory within the fork of the two vallies of Jehoshaphat and of Hinnom, lies the holy city. All around are higher hills: on the east the Mount of Olives, on the south the Hill of Evil Counsel, so called, rising directly from the vale of Hinnom; on the west the ground rises gently, as above described, to the borders of the great valley; while on the north, a bend of the ridge connected with the Mount of Olives bounds the prospect at a distance of more than a mile. Towards the south-west the view is somewhat more open; for here lies the plain of Rephaim, commencing just at the southern brink of the valley of Hinnom, and stretching off south-west, when it runs to the western sea. In the north-west, too, the eye reaches up along the upper part of the valley of Jehoshaphat; and from many points can discern the mosque of Neby Samwil [Prophet Samuel], situated on a lofty ridge beyond the great valley, at the distance of two hours.

The surface of the elevated promontory itself, on which the city stands, slopes somewhat steeply towards the east, terminating on the brink of the valley of Jehoshaphat. From the northern part, near the present Damascus gate, a depression or shallow valley runs in a southern direction, having on the west the ancient hills of Akra and Zion, and on the east the lower ones of Bezetha and Moriah. Between the hills of Akra and Zion another depression or shallow valley (still easy to be traced) comes down from near the Jaffa gate, and joins the former. It then continues obliquely down the slope, but with a deeper bed, in a southern direction, quite to the pool of Siloam and the valley of Jehoshaphat. This is the ancient Tyropœon. West of its lower part Zion rises loftily, lying mostly without the modern city; while on the east of the Tyropœon and the valley first mentioned, lie Bezetha, Moriah, and Ophel, the last a long and comparatively narrow ridge, also outside of the modern city, and terminating in a rocky point over the pool of Siloam. These three last hills may strictly be taken as only parts of one and the same ridge. The breadth of the whole site of Jerusalem from the brow of the valley of Hinnom, near the Jaffa gate, to the brink of the valley of Jehoshaphat, is about one thousand and twenty yards, or nearly half a geographical mile; of which distance three hundred and eighteen yards are occupied by the area of the great mosque of Omar, which occupies the site of Solomon's temple. North of the Jaffa gate the city wall sweeps round more to the west, and increases the breadth of the city in that part. The country around Jerusalem is all of limestone formation. The rocks everywhere come out above the surface, which in many parts is also thickly strewed with loose stones; and the aspect of the whole region is barren and dreary; yet the olive thrives here abundantly, and fields of grain are seen in the vallies and level places, but they are less productive than in the region of Hebron and Nabulus. Neither vineyards nor fig-trees flourish on the high ground around the city, though the latter are found in the gardens below Siloam, and very frequently in the vicinity of Bethlehem.

The Scripture affords few materials for a connected view of the ancient city; and although Josephus is more particular, the idea which he furnishes is less distinct than it may at the first view appear. His descriptions also refer to a time later even than that of Christ, although in all essential points applicable to the New Testament period; and then the city had become in most respects very different from the more ancient city which the Old Testament presents to our notice. Still his account affords certain leading ideas which must have been applicable at all periods, and its substance may therefore be stated in this place. He describes Jerusalem as being in his time enclosed by a triple wall, wherever it was not encircled by impassable vallies; for there it had but a single wall. The ancient city lay upon two hills over against each other, separated by an intervening valley, at which the houses terminated. Of these hills, that (Zion) which bore the upper city was the highest, and was straighter in extent. On account of its fortifications, it was called by King David the Fortress or Citadel (see *v.* 7-9); but in the time of the historian it was known as the Upper Market. The other hill, sustaining the lower city, and called Akra, had the form of the gibbous moon. Over against this was a third hill, naturally lower than Akra, and separated from it by another broad valley. But in the time when the Asmonæans had rule they threw earth into this valley, intending to connect the city with the temple; and working upon Akra, they lowered the height of it, so that the temple rose conspicuously above it. The valley of the Tyropœon or Cheesemakers as it was called, which has already been mentioned as separating the hills of the upper and lower city, extended quite down to Siloam, —a fountain so named, whose waters were sweet and abundant. From without, the two hills of the city were enclosed by deep vallies; and there was no approach because of the precipices on every side.

Dr. Robinson, in comparing the information derivable from Josephus with his own materials, declares that the main features depicted by the Jewish historian may still be recognised. 'True,' he says, 'the valley of the Tyropœon and that between Akra and Moriah have been greatly filled up with the rubbish accumulated from the repeated desolations of nearly eighteen centuries. Yet they are still distinctly to be traced; the hills of Zion, Akra, Moriah and Bezetha are not to be mistaken, while the deep vallies of the Kidron and of Hinnom, and the Mount of Olives, are permanent natural features, too prominent and gigantic indeed to be forgotten, or to undergo any perceptible change.'

Recurring to the walls, Josephus says:—'Of these three walls the old one was hard to be taken; both by reason of the vallies, and of that hill on which it was built, and which was above them. But besides that great advantage, as to the place where they were situate, it was also built very strong: because David, and Solomon and the following kings were very zealous about this work.' After some further account of the walls, which has no immediate connection with our present subject, he adds that 'the city in its ultimate extension, included another hill, the fourth, called Bezetha, to the north of the temple, from which it was separated by a deep artificial ditch.' But this part of the city belonging to the New Testament history, will not at present engage our attention.

From this account of Josephus, as compared with those furnished by others, it appears that Jerusalem stood on three hills, Mount Zion, Mount Akra, and Mount Moriah, on which last the temple stood. Or we may consider them as two, after Mount Akra had been levelled, and the valley filled up which separated it from Mount Moriah. Of these hills Zion was the highest, and contained the upper city, 'the city of David,' with the citadel, the strength of which, and of the position on which it stood, enabled the Jebusites so long to retain it as their strong hold, and to maintain their command over the lower part of the city, even when they were obliged to allow the Israelites to share in its occupation. This Mount Zion (which we are only here noticing cursorily) formed the southern portion of the ancient city. It is almost excluded from the modern city, and is under partial cultivation. It is nearly a mile in circumference, is highest on the west side, and towards the east slopes down in broad terraces in the upper part of the mountain, and narrow ones on the side, towards the brook Kidron. This mount is considerably higher than the ground on which the ancient (lower) city stood, or that on the east leading to the valley of Jehoshaphat, but has very little relative height above the ground on the south and on the west, and must have owed its boasted strength principally to a deep ravine, by which it is encompassed on the east, south and west, and the strong high walls and towers by which it was enclosed and flanked completely round. The breadth of this ravine is about one hundred and fifty feet, and its depth, or the height of Mount Zion above the bottom of the ravine, about sixty feet. The bottom is rock, covered with a thin sprinkling of earth, and in the winter season is the natural channel for conveying off the water that falls into it from the higher ground. On both of its sides the rock is cut perpendicularly down; and it was probably the quarry from which much of the stone was taken for the building of the city.

The site, regarded *as a whole*, without further attending to the distinction of hills, is surrounded on the east, west, and south by vallies of various depth and breadth, but to the north-west extends into the plain, which in this part is called 'the plain of Jeremiah,' and is the best wooded tract in the whole neighbourhood. The progressive extension of the city was thus necessarily northward, as stated by

Josephus. The town most probably, almost certainly, began at the southern, or Mount Zion, part of this site, and in its ultimate extension, according to Josephus, comprehended a circuit of thirty-three furlongs; whereas that of the modern town does not appear to exceed two miles and a half. The confining vallies are often mentioned in Scripture. Those on the east and south are very deep. The former is the valley of Jehoshaphat, through which flows the brook Kidron, and the latter is generally called the valley of Hinnom. This denomination is extended by some topographers also to the western and least deep valley, while others call it the valley of Gihon. On the opposite side of these vallies rise hills, which are mostly of superior elevation to that of the site of the city itself. That on the east, beyond the brook Kidron, is the Mount of Olives. That on the south is a broad and barren hill, loftier than the Mount of Olives, but without any of its picturesque beauty. On the west there is a rocky flat, which rises to a considerable elevation towards the north, and to which has been assigned the name of Mount Gihon. Even in the north-east, at Scopus, where the besieging Romans under Titus encamped, the ground is considerably more elevated than the immediate site of the town. Thus is explained the expression of David: 'As the mountains are round about Jerusalem, so the Lord is round about his people' (Ps. cxxv. 2). The relative height of those surrounding hills gives to the city an apparent elevation inferior to that which it really possesses. The district for many miles round Jerusalem, is now of a very barren and cheerless character, whatever may have been its ancient condition. The considerations which may have influenced David in rendering it the capital of his kingdom have been already indicated: but his son Solomon must be considered as having permanently fixed its metropolitan character, by the erection of the temple and the royal establishment. But it was the temple, chiefly, which in all ages maintained Jerusalem as the metropolis of the country. Even after the destruction of that venerated fabric, the mere fact that it had existed there, operated in preventing the selection of any new site, even when the opportunity occurred. The separation into two kingdoms, after the death of Solomon, did also necessarily prevent any intentions of change which might have arisen, had the whole country remained one kingdom, with a large choice of situations for a capital; and we are to remember that, although, after the erection of the temple, it always remained the *ecclesiastical* metropolis of the land, it was, in a civil sense, for a long series of years, the capital of only the smallest of the two kingdoms into which the land was divided. But under all disadvantages, many of which are perhaps the result of the wars, the desolations, and the neglect of many ages, the very situation of the town, on the brink of rugged hills, encircled by deep and wild vallies, bounded by eminences whose sides *were* covered with groves and gardens, added to its numerous towers and temple, must, as Carne remarks, have given it a singular and gloomy magnificence, scarcely possessed by any other city in the world.

The best view of the site and locality of Jerusalem is obtained from the Mount of Olives. The Mount is usually visited by travellers, who all speak of the completeness of the view obtained from the above spot. This view comprehends in the distance the Dead Sea and the mountains beyond; while, to the west, the city with its surrounding vallies and all its topographical characteristics, is displayed like a panorama, below and very near the spectator, the Mount being only separated from the town by the narrow valley of Jehoshaphat. It is seldom indeed that any city is seen in such completeness of detail as Jerusalem from the Mount of Olives. The statement of these details would however embrace so much that is modern, that we shall not at present describe it, particularly as all that is of importance to our present purpose has already been indicated.

The climate of the mountainous tract in which Jerusalem is situated, differs from that of the temperate parts of Europe more in the alternations of wet and dry seasons than in the degree of temperature. The variations of rain and sunshine which with us exist throughout the year, are in Palestine confined chiefly to the latter part of autumn and the winter, while the remaining months enjoy almost uninterruptedly a cloudless sky. The rains have been already noticed under Deut. xi. 14, and do not therefore require further notice in this place. Snow often falls, about Jerusalem, in January and February, to the depth of a foot or more; but it does not usually lie long. The *ground* never freezes; but the exposed standing waters in the reservoirs are sometimes covered with thin ice for a day or two. The high elevation of Jerusalem secures it the privilege of a pure atmosphere, nor does the heat of summer ever become oppressive except during the prevalence of the south wind, or sirocco. Dr. Robinson states that during his sojourn at Jerusalem, from April 14th to May 6th, the thermometer ranged at sunrise from 44° to 64° F., and at 2 P.M. from 60° to 79° F.; this last degree of heat being felt during a sirocco, April 30th. From the 10th to the 13th of June, at Jerusalem, the range at sunrise was from 56° to 74°, and at 2 P.M. once 86° with a strong north-west wind. Yet the air was fine and the heat not burdensome. The nights are uniformly cool, often with heavy dew. Yet the total absence of rain soon destroys the verdure of the fields, and gives to the whole landscape the aspect of drought and barrenness. The only green thing that remains is the foliage of the scattered fruit-trees and occasional vineyards, and fields of millet. The deep green of the broad fig-leaf and of the millet is delightful to the eye in the midst of the general aridness; while the foliage of the olive with its dull grayish hue scarcely deserves the name of verdure.

6. '*Except thou take away the blind and the lame,*' etc.—This very difficult passage has been variously understood. The majority of the Jewish, and many Christian, interpreters, apprehend that the epithet 'the blind and the lame,' was given derisively by David to the idolatrous images in which the Jebusites trusted for the security of their town, and while they retained which they believed the place could never be taken. It is certain that the heathens had tutelar gods for their cities, whose images they set up in the fort or elsewhere: and these, the Greeks and Romans, when they besieged a place, either endeavoured to take away, or to render propitious. But we think it is impossible to read this passage connectedly with such a reference—particularly as the Jebusites themselves are represented as using this expression; and, however proper it might be from David, we can scarcely suppose that the idolaters would themselves employ it. The explanatory statement of Josephus, followed by Aben Ezra and Abarbanel, and supported by Dr. Kennicott, has better claims to consideration. This is, that the Jebusites, persuaded of the strength of the place, and deriding the attempt of David to take it, mustered the lame and blind, and committed to them the defence of the wall, declaring their insulting belief that these alone were sufficient to prevent David's access. Dr. Kennicott thinks the translation in Coverdale's version better than the present. It is, 'Thou shalt not come in hither, but the blynde and lame shall dryve the awaie,' etc. He seems himself to think that the Jebusites professed that the blind and lame were to keep him off merely by shouting, 'David shall not come hither,'—or, 'No David shall come hither,' and concludes a learned criticism on the text by proposing to translate:—'And the inhabitants of Jebus said, Thou shalt not come hither; for the blind and the lame shall keep thee off, by saying, David shall not come in hither.' We are sorry to give this version apart from the analysis on which it is founded; but the considerations we have stated, and the comparison of the different versions we have given, will assist the reader's comprehension of this most obscure passage.

8. '*Getteth up to the gutter.*'—The word rendered gutter (צִנּוֹר *tzinnor*) occurs nowhere else except in Ps. xlii. 8; where it is translated 'water-spout;' and there is a very perplexing diversity of opinions as to its meaning in that place. The word in that text certainly means a watercourse, and the probability is that the word here denotes a subterraneous passage through which water passed; but whence the water came, whither it went, the use, if any, to which it was applied, and whether the

channel was not occasionally dry, are questions concerning which no satisfactory information can be obtained. But recent research has shewn that there is an extensive system of subterraneous communications for water in Jerusalem, and that some of these have their outlets beyond the walls. It is interesting to collect that communications of this kind existed even before the Israelites obtained possession of the city. Besiegers have often obtained access to besieged places through aqueducts, drains, and subterraneous passages; and we may be satisfied to conclude that something of this sort happened in the present instance. Josephus says simply that the ingress was obtained through subterraneous passages. The Jews have many traditions concerning passages leading from Jerusalem to different parts of the vicinity, and their account is confirmed by Dion Cassius, who says, that in the last fatal siege of the town by the Romans, there were several such passages through which many of the Jews made their escape from the beleaguered city.

11. '*Hiram King of Tyre sent messengers to David.*'—It is interesting to note how early in David's reign his famous alliance with the Phœnicians of Tyre commenced. It may be remembered, however, that David was renowned in the closely neighbouring states before he became king; and, no doubt, not only his eminent public qualities, but his remarkable personal history, was familiar not less to the Phœnicians than to the Philistines. And although an enterprising, commercial, and skilful manufacturing people like them, would be disposed to look down upon a nation so inferior to themselves as the Hebrews in the finer and larger arts of social life,—military success, and such heroic qualities as the character of David offered, have never yet failed to be appreciated wherever found. Hiram 'was ever a lover of David,' and the offered alliance must have been the more gratifying to him, as it came before David acquired greatness, and (before) 'his fame went out into all lands, and the Lord brought the fear of him upon all nations.' This alliance was one of mutual advantage. Tyre possessed but a strip of narrow maritime territory, the produce of which, if not sedulously cultivated, would have been very inadequate to the supply of its teeming population and numerous flocks. But besides this, the absorbing devotion of the Phœnicians to commerce and the arts, rendered them averse to the slow pursuits of agriculture, the products of which they could so much more easily obtain in exchange for the products of their foreign traffic and their skill. To them therefore it was a most invaluable circumstance, that behind them lay a country in the hands of a people who had none of the advantages which were so much prized by themselves, but who had abundance of corn, wine, oil, and cattle to barter for them. An alliance, cemented by such reciprocal benefits, and undisturbed by territorial designs or jealousies, was likely to be permanent, and we know that it tended much to advance the Hebrews in the arts which belong to civilized life, and to promote the external splendour of this and the ensuing reign. In the present instance Hiram supplied the architects and mechanics, as well as the timber (hewn in Lebanon), whereby David was enabled to build his palace of cedar, and to undertake the other works which united the upper and lower cities, and rendered Jerusalem a strong and comely metropolis.

24. '*Mulberry trees*' (בְּכָאִים *becaim*, Sing. בָּכָא *baca*).—The Septuagint, followed by Josephus, paraphrases this word by saying, 'from the grove of weeping' (*ἀπὸ τοῦ ἄλσους τοῦ κλαυθμῶνος*). But, in 1 Chron. xiv. 14, it renders the same word by 'pear-trees,' and is followed by the Vulgate. The word, in the singular, is retained in our version of Ps. lxxxiv. 6, as a proper name. The Arabic seems to consider that 'hills' are here denoted. Rosenmüller and Gesenius think that the tree called by the Arabians *bak* or *baka*, is intended; but it is not well agreed what tree this is. Some make it an elm; but Dr. Royle (art. BACA, in Kitto's *Cyclopædia*) holds it to be a poplar. The tree alluded to in Scripture, whatever it be, must be common in Palestine, must grow in the neighbourhood of water, must have its leaves easily moved, and must have a name in some of the cognate languages similar to the Hebrew *baca*. Now the *bak* of the Arabs, understood as the poplar, is as appropriate as any tree can be for the elucidation of the passages of Scripture in which the baca occurs. 'For the poplar,' says Dr. Royle, 'is well known to delight in moist situations; and Bishop Horne, in his Comm. on Psalm lxxxiv. has inferred that in the valley of Baca the Israelites, on their way to Jerusalem, were refreshed by plenty of water. It is not less appropriate in the passages in 2 Sam. and 1 Chron., as no tree is more remarkable than the poplar for the ease with which its leaves are rustled by the slightest movement of the air; an effect which might be caused in a still night even by the movement of a body of men on the ground, when attacked in flank or when unprepared. That poplars are common in Palestine may be proved from Kitto's *Palestine*, i. 250: "Of poplars we only know, with certainty, that the black poplar, the aspen, and the Lombardy poplar grow in Palestine. The aspen, whose long leaf-stalks cause the leaves to tremble with every breath of wind, unites with the willow and the oak to overshadow the watercourses of the Lower Lebanon, and, with the oleander and the acacia, to adorn the ravines of southern Palestine. We do not know that the Lombardy poplar has been noticed but by Lord Lindsay, who describes it as growing with the walnut-tree and weeping-willow beside the deep torrents of the Upper Lebanon."'

CHAPTER VI.

1 *David fetcheth the ark from Kirjath-jearim on a new cart.* 6 *Uzzah is smitten at Perez-uzzah.* 11 *God blesseth Obed-edom for the ark.* 12 *David bringeth the ark into Zion with sacrifices; danceth before it, for which Michal despiseth him.* 17 *He placeth it in a tabernacle with great joy and feasting.* 20 *Michal reproving David for his religious joy, is childless to her death.*

AGAIN, David gathered together all *the* chosen *men* of Israel, thirty thousand.

2 And [1]David arose, and went with all the people that *were* with him from Baale of Judah, to bring up from thence the ark of God, [2]whose name is called by the name of the LORD of hosts that dwelleth *between* the cherubims.

3 And they [3]set the ark of God upon a new cart, and brought it out of the house of Abinadab that *was* in [4]Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

4 And they brought it out of [5]the house of Abinadab which *was* at Gibeah, [6]accompanying the ark of God: and Ahio went before the ark.

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[1] 1 Chron. 13. 5, 6.
[2] Or, *at which the name even the name of the LORD of hosts was called upon.*
[3] Heb. *made to ride.*
[4] Or, *the hill.*
[5] 1 Sam. 7. 1.
[6] Heb. *with.*

5 And David and all the house of Israel played before the Lord on all manner of *instruments made of* fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And [7]when they came to Nachon's threshingfloor, Uzzah put forth *his hand* to the ark of God, and took hold of it; for the oxen [8]shook *it*.

7 And the anger of the Lord was kindled against Uzzah; and God smote him there for *his* [9]error; and there he died by the ark of God.

8 And David was displeased, because the Lord had [10]made a breach upon Uzzah: and he called the name of the place [11]Perez-uzzah to this day.

9 And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?

10 So David would not remove the ark of the Lord unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the Lord continued in the house of Obed-edom the Gittite three months: and the Lord blessed Obed-edom, and all his houshold.

12 ¶ And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. [12]So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was *so*, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings.

14 And David danced before the Lord with all *his* might; and David *was* girded with a linen ephod.

15 So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet.

16 And as the ark of the Lord came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart.

17 ¶ And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had [13] pitched for it: and David offered burnt offerings and peace offerings before the Lord.

18 And as soon as David had made an end of offering burnt offerings and peace offerings, [14]he blessed the people in the name of the Lord of hosts.

19 And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*. So all the people departed every one to his house.

20 ¶ Then David returned to bless his houshold. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows [15]shamelessly uncovereth himself!

21 And David said unto Michal, *It was* before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel: therefore will I play before the Lord.

22 And I will yet be more vile than thus, and will be base in mine own sight: and [16]of the maidservants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child unto the day of her death.

[7] 1 Chron. 13. 9. [8] Or, *stumbled.* [9] Or, *rashness.* [10] Heb. *broken.* [11] That is, *the breach of Uzzah.* [12] 1 Chron. 15. 25. [13] Heb. *stretched.* [14] 1 Chron. 16. 2. [15] Or, *openly.* [16] Or, *of the handmaids* of my servants.

Verse 2. '*Baale.*'—The same that is called Baalah, Kirjath-Baal, and Kirjath-jearim. Compare Josh. xv. 9-60; 1 Sam. vii. 1.

6. '*Took hold of it; for the oxen shook it.*'—It will be observed that the whole process adopted in the removal of the ark is entirely contrary to the directions given in the law. The ark was not to be conveyed on a cart, or drawn by any animals, but to be carried on the shoulders of the Levites, by means of staves; which precluded the ark itself from being handled by the bearers in its removals. Indeed, in Num. iv. 15, it is forbidden, on pain of death, that any of the holy things should be touched by the Levites: and we might expect to find this law the more rigidly enforced with respect to the ark, on account of the superior sanctity with which it was invested. The ark had indeed before been conveyed on a cart, when returned by the Philistines; but that case was very different from the present. The Philistines could not be supposed to have been acquainted with the rules for its conveyance; and if they had, they could not have commanded the services of the Levites for the occasion. *Now* the removal is conducted by persons who ought to have known what the law required in such removals, particularly as they could not but have heard of the awful judgment with which an intrusion on the sanctity of the ark had been visited at Beth-shemesh (1 Sam. vi. 19). Probably the course adopted by the Philistines on the occasion referred to, formed the bad and inapplicable precedent adopted in the present instance.

10. '*Obed-edom the Gittite.*'—This Obed-edom was a Levite, as appears from 1 Chron. xv. and xvi. Some suppose he is called a Gittite because he had lived at Gath;

but more probably from being a native of Gath-rimmon, which was a city of the Levites.

14. '*David danced before the Lord.*'—(See the note on Judges xxi. 21.) This dancing before the ark was certainly not a usual circumstance, nor were any of the solemnities and rejoicings attending its present removal usual; but they were thought to be, and doubtless were, proper expressions of exultation and joy at the progress of the symbol of the Divine Presence to the seat of government. It is highly probable, indeed almost certain, that this dancing was accompanied by an appropriate sacred song, or festive psalm, such, for instance, as Ps. lxviii. Thus viewed, the procedure may receive a by no means inapt illustration from the following incident, which Captain H. Wilson describes as having occurred on a day of festive celebration in one of the Pellew islands. An elderly person began a song or long sentence, and on his coming to the end of it, all the dancers joined in concert, dancing along at the same time: then a new sentence was pronounced, and danced to; which continued till every one had sung, and his verse had been danced to.

Some writers, attached to the present style of ideas, maintain that the ancient dances of the Hebrews, which accompanied their canticles, and especially the dance of King David, were not, properly speaking, dances, but only gestures, attitudes, prostrations, by which they occasionally gave more fervour to their thanksgivings for any signal favour they received, as, for example, after their passage over the Red Sea, for the destruction of Pharaoh's army, and for their own deliverance from the persecution of the Egyptians. By this also they attempt to explain that testimony, which David, by dancing before the ark, gave of his joy on that solemn occasion. But that is a mistaken zeal for propriety which connects ludicrous images with an act which, in remote ages, in divers countries, was considered part of religious worship, and was solemnized formerly on that footing. The triumphal procession of the Roman emperors was performed not merely by walking, but by dancing or exultation. Down as late as the last century, at Limoges, the people used to dance round the choir of the church, which is dedicated to their patron saint, and at the end of each psalm, instead of the *Gloria Patri*, they sung as follows: 'St. Marcel pray for us, and we will dance in honour of you.' In most of the eastern nations the religious dance was practised, as the ancient Chinese book *Tcheonli* mentions a dance called *Tchon-von*, invented by *Tcheon-kong*. 'The dancers played on instruments which they accompanied with their voices, and they successively ran through the different notes of music. They began with an invocation to Heaven, next to earth; after which, making a mock fight, they addressed themselves to their ancestors; then, breaking out into loud cries, they called out towards the four quarters of the world.'

17. '*In the midst of the tabernacle that David had pitched for it.*'—The old tabernacle, made in the wilderness, with the altar and all the sacred utensils, were, it appears, still at Gibeon (1 Chron. xvi. 39; xxi. 29; 2 Chron. i. 3). Why David erected a new tabernacle, instead of removing the former, does not clearly appear; but it is probable that it was too large for the place within the precincts of his new palace, which for the present he intended it to occupy.

19. '*A good piece of flesh.*'—It *was* a good piece, if the sixth part of a bullock, as the rabbins say. But the piece was probably not more than enough to furnish every person with a hearty meal. The original word (אֶשְׁפָּר *eshpar*) only occurs here, and in the parallel passage, 1 Chron. xvi. 3. Its etymology is very uncertain. It is probably from אֵשׁ *fire*, and פַּר *bull*, and may then mean 'roast beef,' as rendered by the Vulgate. This is the very thing we do on occasions of great rejoicing.

'*A flagon* of wine.'—The words 'of wine' are not in the original; and it is agreed that אֲשִׁישָׁה *ashishah*, does not mean 'a flagon.' The Septuagint has 'pancake' here, and 'honey-cake' in the parallel text, 1 Chron. xvi. 3. Honey was used as we use sugar; 'honey-cake' means therefore a sweet cake, which might be true of a pancake. We use sugar with pancakes, and they would therefore in the literal sense be *pan*-cakes. The fact seems to be that the word not only denotes cakes generally, but particularly the kind of cake prepared from dried grapes or raisins, and pressed or compacted into a certain form. They seem to be mentioned in the places where they occur (as above cited) as delicacies with which the weary and languid were refreshed.

20. '*How glorious was the king of Israel to day,*' etc.—The meaning of all this verse is, that Michal thought David had acted a part unbecoming his royal dignity, in laying aside the ensigns of that dignity, and taking so active and leading a part in the rejoicings of the people. Our translation is too broad, and insinuates a charge of indecency, which is not to be found in the original, and is adverse to the plain meaning of the context. First, as to the word 'uncovered,'—we have shewn, in the note to 1 Sam. xix. 24, that the word rendered 'naked' often means no more than being without the outer garment. The present is a different word (נִגְלָה *niglah*), the frequent signification of which is, 'to shew oneself openly;' as in 1 Sam. xiv. 8, 'Behold, we will pass over to these men and *discover ourselves* unto them.' And that this is the sense to be selected here, is clear from *v.* 16, where the cause of Michal's contempt is mentioned—which is, not that she saw him 'uncovered,' but that she saw him 'leaping and dancing.' Then the word 'shamelessly' is not in the original at all. Who the 'vain fellows' (רֵקִים *rēkim*) are, is not quite clear. Some think that the term is scornfully applied to the Levites; but this is on the supposition that the reflection refers to David's ephod-dress, which seems to have been the same as that of the Levites. We rather think that it refers to the lower class of the spectators, as the word seems often equivalent to our own popular terms of contempt applied to the low and worthless. The sense then is, that David, in Michal's opinion, had degraded himself by laying aside his kingly state, and putting himself too much on a level with the common people. She probably made her father a model of what a king ought to be; and his character seems to have been more stern and reserved, and much less animated and popular, than that of David.

21. '*It was before the Lord that I uncovered myself.*'—That is, in reverence of the Divine Presence accompanying the ark. To divest oneself of any part of one's raiment is not now, that we can recollect, a mode of shewing respect in the East, one being rather expected to be fully attired in the presence of a great personage, although it is true that servants generally appear in the presence of their masters with their outer robe laid aside, as if to shew that they are ready for active service. This certainly may have been the idea under which David divested himself of his outer robes. But a more exact parallel is perhaps to be found in the custom of the South Sea Islands, noticed by Captain Cook, in the narrative of whose second voyage we are told that, at Oparree, all the king's subjects, his father not excepted, are uncovered before him: which uncovering is there explained to be, the making bare the head and shoulders, or wearing no sort of clothing above the breast. It is added, 'when Otoo came into the cabin, Ereti and some of his friends were sitting there. The moment they saw the king enter, they stripped themselves in great haste, being covered before. This was all the respect they paid him; for they never rose from their seats, nor made any other obeisance.'

CHAPTER VII.

1 *Nathan first approving the purpose of David to build God an house,* 4 *after by the word of God forbiddeth him.* 12 *He promiseth him benefits and blessings in his seed.* 18 *David's prayer and thanksgiving.*

And it came to pass, [1]when the king sat in his house, and the Lord had given him rest round about from all his enemies;

2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, Go, do all that *is* in thine heart; for the Lord *is* with thee.

4 ¶ And it came to pass that night, that the word of the Lord came unto Nathan, saying,

5 Go and tell [2]my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Israel spake I a word with [3]any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, [4]I took thee from the sheepcote, [5]from following the sheep, to be ruler over my people, over Israel:

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies [6]out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

11 And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house.

12 ¶ And [7]when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 [8]He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

14 [9]I will be his father, and he shall be my son. [10]If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat before the Lord, and he said, Who *am* I, O Lord God? and what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And *is* this the [11]manner of man, O Lord God?

20 And what can David say more unto thee? for thou, Lord God, knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore thou art great, O Lord God: for *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

23 And [12]what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: and thou, Lord, art become their God.

25 And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The Lord of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O Lord of hosts, God of Israel, hast [13]revealed to thy servant, saying, I will build thee an house: therefore hath thy

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[1] 1 Chron. 17. 1.
[2] Heb. *to my servant, to David.*
[3] 1 Chron. 17. 6, *any of the judges.*
[4] 1 Sam. 16. 11. Psalm 78. 70.
[5] Heb. *from after.*
[6] Heb. *from thy face.*
[7] 1 Kings 8. 20.
[8] 1 Kings 5. 5, and 6. 12. 1 Chron. 22. 10.
[9] Heb. 1. 5.
[10] Psal. 89. 30, 31, 32.
[11] Heb. *law.*
[12] Deut. 4. 7.
[13] Heb. *opened the ear.*

servant found in his heart to pray this prayer unto thee.

28 And now, O Lord God, thou *art* that God, and [14]thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now [15]let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken *it:* and with thy blessing let the house of thy servant be blessed for ever.

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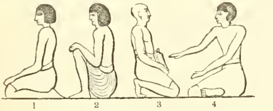
[14] John 17. 17.

[15] Heb. *be thou pleased and bless.*

Verse 18. '*King David went in, and sat before the Lord.*'—To our notions it may seem not properly respectful for David to go and address the Lord in a sitting posture. We have partly shewn by anticipation under 1 Sam. iv. 18, that this impression is groundless. The plain fact is, that in the East the sitting postures are various, and that one of them is considered as respectful, or even reverent, as any posture can be.

The Orientals now sit upon the ground, or on carpets or cushions laid on the ground. And although there is evidence that the Israelites used raised seats, such as chairs and stools, it is clear that they also sat on the ground in the various postures now used in the East. The case, in this respect, appears to have been much the same with them as with the Egyptians, who, although they used all kinds of raised seats, yet also sat on the floor in every variety of posture. This is evinced by the small cut here introduced. The posture of crouching, shewn in the second figure of the cut, was very common among the Egyptians, but is now rather unusual in the East. Sitting cross-legged, a posture rather awkwardly represented in the last figure, is now the usual and ordinary posture in common life. It is the same as that which tailors adopt in this country, and which to those used to it, is really the sitting posture which gives more perfect repose to the body than any other. The postures in which the figures 1 and 3 are represented in the cut—of sitting on the heels—are more difficult, and give less repose. These two were postures of respect among the Egyptians; and they are figured in them when in the presence of their superiors, as *well as when bearing sacred emblems before the shrines of their gods.* And this posture of sitting on the heels—the only one in which the Egyptians could sit before the shrine of their gods, is obviously that in which David sat before the shrine of Jehovah. This continues to be the posture of respect in the East; and no one thinks of using any other in the presence of a superior. Great personages sit thus, if they sit at all, in the presence of kings; and it is one of the positions, and the only *sitting* one, which the Moslems take in their devotions.



Various Modes of Sitting.

19. '*The manner of man*'—that is, a human custom, to which God had graciously condescended, in order to convey to his servant this intimation of His designs in a way which he had been accustomed to consider the most binding.

CHAPTER VIII.

1 *David subdueth the Philistines and the Moabites.* 3 *He smiteth Hadadezer, and the Syrians.* 9 *Toi sendeth Joram with presents to bless him.* 11 *The presents and the spoil David dedicateth to God.* 14 *He putteth garrisons in Edom.* 16 *David's officers.*

And [1]after this it came to pass, that David smote the Philistines, and subdued them: and David took [2]Metheg-ammah out of the hand of the Philistines.

2 And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And *so* the Moabites became David's servants, *and* brought gifts.

3 ¶ David smote also Hadadezer, the son of Rehob, king of [3]Zobah, as he went to recover his border at the river Euphrates.

4 And David took [4]from him a thousand [5]*chariots*, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot *horses*, but reserved of them *for* an hundred chariots.

5 And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, *and* brought gifts. And the Lord preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

9 ¶ When Toi king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent Joram his son unto king David, to [6]salute him, and to bless him, because he had fought against Hadadezer, and

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[1] 1 Chron. 18. 1, &c.

[2] Or, *the bridle of Ammah.*

[3] Psalm 60. 2.

[4] Or, *of his.*

[5] As 1 Chron. 18. 4.

[6] Heb. *ask him of peace.*

smitten him: for Hadadezer [7]had wars with Toi. And *Joram* [8]brought with him vessels of silver, and vessels of gold, and vessels of brass:

11 Which also king David did dedicate unto the Lord, with the silver and gold that he had dedicated of all nations which he subdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David gat *him* a name when he returned from [9]smiting of the Syrians in the valley of salt, *being* eighteen thousand *men*.

14 ¶ And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the Lord preserved David whithersoever he went.

15 ¶ And David reigned over all Israel; and David executed judgment and justice unto all his people.

16 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud *was* [10]recorder;

17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests; and Seraiah *was* the [11]scribe;

18 [12]And Benaiah the son of Jehoiada *was over* both the Cherethites and the Pelethites; and David's sons were [13]chief rulers.

[7] Heb. *was a man of wars with.* [8] Heb. *in his hand were.* [9] Heb. *his smiting.* [10] Or, *remembrancer, or, writer of chronicles.* [11] Or, *secretary.* [12] 1 Chron. 18. 17. [13] Or, *princes.*

Verse 1. '*Metheg-ammah.*'—There has been some speculation about the signification of this name. It seems sufficient to know that it denotes 'Gath and her towns;' as in the parallel passage, 1 Chron. xviii. 1.

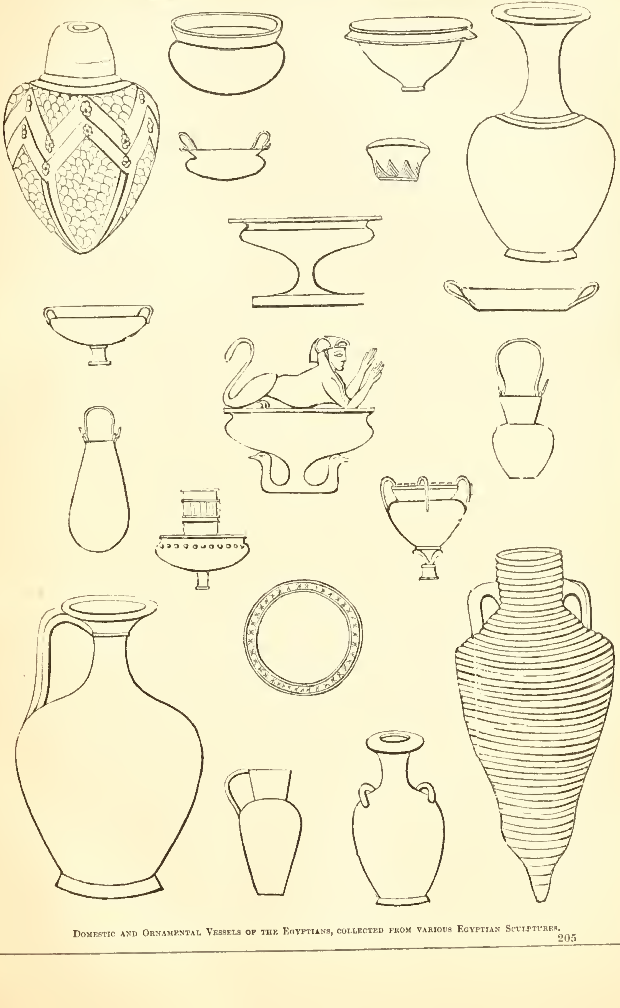
2. '*Measured them with a line.*'—Some apply this to the *country* of Moab; but the plain meaning of the text seems to be, that David (in conformity, doubtless, with a known usage of Oriental warfare) caused all his captives to lie down, and instead of destroying the whole, as the law authorized, and as they *all* probably expected, marked off a certain proportion to be spared. What that proportion was is not very clear. Our version seems to make those who were destroyed two-thirds of the whole; but we prefer the reading of the Septuagint and Vulgate, which, although they differ in terms, concur in the sense of making the proportion one-half. The former says there were two lines for preserving alive, and two for putting to death: and the latter, that there were two lines, one for each purpose; and this is the clearest interpretation. As to the principle of the measure, all comment has been anticipated in the remarks on the ancient war-law of the Hebrews and their neighbours, in the notes to Deut. xx. 6, 7, and Judg. i., which will serve to shew that the procedure here described could scarcely at that time have been considered as a severe measure, but rather as an act of lenity, with the intention of sparing a part of the male captives, whom the law and the general custom of war doomed to death.

3. '*Zobah.*'—See the note on 1 Chron. xviii. 3.

4. '*Houghed all the chariot horses.*'—See the notes on Deut. xvii. 16, Josh. xi. 6. The neighbouring nations, with some exceptions, continue strong in cavalry; while the Hebrews, according to the intentions of their lawgiver, remain without horses. In David's own Psalms there are frequent references to this, chiefly as contrasting their own confidence in Jehovah with the reliance which their enemies placed on their strong bodies of cavalry (Ps. xx. 7; xxxiii. 17; lxxvi. 6; cxlvii. 10); and such expressions occurring in hymns, were well calculated to foster in the minds of the Hebrews, those feelings of contempt towards cavalry which they unquestionably entertained. The direction to hough the horses of the enemy is not in the Law; but was given to Joshua on occasion of his war with the northern Canaanites: but whether David in the present instance acted with reference to that direction, or according to the common practice of the time, is not very clear. The practice of thus treating the horses of the adverse party, when they cannot be brought off, has been continued in modern warfare, for the purpose of disabling the animals and rendering them unserviceable to the enemy. The Hebrews had more reason for such a proceeding than any modern European nation: for they were forbidden to employ horses in war, and did not employ them for travelling or agriculture: and it is therefore difficult to see what they could have done with these animals, if they had preserved them. It is true they might have sold them; but then their enemies might have contrived to buy them back again, and employed them anew against their conquerors. The policy therefore was to diminish, as far as possible, the race of these animals, as possessed by their neighbours; and the importance of this we cannot estimate without recollecting that the immediate neighbours of the Hebrews do not appear to have had any native breed of horses, but to have obtained them by purchase from Armenia or Egypt—a circumstance which rendered it not easy to repair the loss which the destruction of their horses involved. The same course was adopted by the Romans towards elephants, which they killed,—because, on the one hand, they had no desire themselves to obtain the assistance of such auxiliaries, and knew, on the other, that these creatures were sometimes dangerous to the troops in which they were employed.

8. '*Brass.*'—Josephus says that this brass was of most excellent quality, surpassing in value gold itself, like the famous Corinthian brass among the Greeks.

10. '*Vessels of silver, and vessels of gold, and vessels of brass.*'—If what Denon says be true, that the arts of other nations are only spoils of those of the Egyptians, it will be right to consider that the vases and other vessels, whether of pottery or metal, in use among that most ingenious people, furnished the models for the style, fashion, and material of those possessed by, at least, their more immediate neighbours—including the Hebrews, Syrians, and others. We have therefore figured a small collection of Egyptian vessels; and our conviction that they may be taken as examples of some of the vessels mentioned in Scripture, is founded on stronger reasons than the alleged derivation of all the arts from Egypt—and that is, on their ancient universality and their existing prevalence. Wherever they originated, certain it is, that we everywhere recognize the same essential forms in the ancient vases and domestic vessels. The Greek vases do not more certainly resemble those of Egypt, from which they are confessedly derived, than do those of ancient Persia and Babylonia. But then, also, they are modern European and modern Oriental. We may well derive the former from the Egyptians, or indirectly from the Greeks, and we see them preserved, more or less, in our water pitchers, jars, ewers, bowls, ale and wine glasses, goblets, flower-glasses, tea-pots, and many other examples. But then again we recognize the same forms—or at least many of them—in



Domestic and Ornamental Vessels of the Egyptians, collected from various Egyptian Sculptures.

China, India, Persia, Mesopotamia, Syria—everywhere in the East. In Baghdad, or in any other town in that most ancient of historical regions in which Baghdad is situated, we see in the shop of an ordinary potter a variety of forms of common vessels, which we do not hesitate at once to recognize as 'classical,' or as 'Egyptian.' If we dig in the neighbouring primitive soil of Babylonia, or Chaldæa, or the 'plain of Shinar,' we there find precisely the same wares as are exhibited in the shop of the potter, whose forms we hesitate any longer to call 'classical' or 'Egyptian.' They are universal: and therefore they are Egyptian, and Syrian, and Hebrew: although, of course, we must make some allowance for occasional peculiarities, resulting from the individual wants or tastes of a particular nation. Now, of these ancient universal forms, the remains of Egypt certainly furnish the most complete and various specimens; and it is almost impossible to be much mistaken in referring to them for the purpose of Scriptural illustration: it being only necessary to recollect that in such specimens we sometimes discover a tendency to the grotesque in style and ornament, which we may reject as a general illustration, regarding it as a peculiarity of Egyptian taste.

Concerning the paintings of Egyptian metallic vases, Mr. Long, in his '*Egyptian Antiquities*,' observes—'The art of working in the precious metals, such as the making of golden ornaments on gold vases, of large size and beautiful workmanship, might be inferred from a variety of incidental notices in ancient writers, but is confirmed by the representations given in Rosellini. Here we see numerous vases, painted yellow, which no doubt is intended to represent gold. Many of these, though exceedingly grotesque in some of their details, are often very finely formed, and indicate not only a high state of manual skill, but much taste and imagination. Other plates in the same work contain drawings of a great variety of vases and vessels, some of which, for the lightness and beauty of their form, are not to be surpassed by any specimens of ancient or modern art.'

13. '*Returned from smiting of the Syrians in the valley of salt.*'—See 2 Kings xiv. 7. That not the Syrians, as here, but the Edomites, are intended, is evident from the following verse, and is clearly expressed in 1 Chron. xviii. 12, where we doubtless have the correct reading, from which it would appear that a whole line has here been dropped after 'Syrians,' which we might insert thus—*Meanwhile Abishai the son of Zeruiah slew of the Edomites*, in the valley, etc. Thus it appears that while David carried on the war in person against the Syrians, his general Abishai brought the Edomites under subjection.

17. '*Zadok . . . and Ahimelech the son of Abiathar were the priests.*'—This is an obvious error of transcription, and we must read Abiathar the son of Ahimelech. We know that it was Abiathar who was priest; that he was the son of Ahimelech, and that this Ahimelech had been slain some years before by Doeg. This is the first occasion in which Zadok is mentioned as high priest; but afterwards, throughout the reign of David, he and Abiathar are often named separately or together, as *both* bearing that character—a singular innovation, resulting probably from circumstances over which the king had little control. It seems likely that after Saul had slain the priests of Ithamar's line at Nob, he restored the pontificate to the line of Eleazer, in the person of Zadok; while David and his people, during his wandering and his reign in Judah, had been accustomed to look to Abiathar, the escaped son of Ahimelech, as the high-priest; that he thought it proper and prudent to recognize Zadok in that character without depriving Abiathar of the consideration he had previously enjoyed. If this explanation be correct, Zadok would have had this advantage over Abiathar, that he had actually discharged the regular functions of high-priesthood at the tabernacle, which the other had never an opportunity of doing. It is probably on this account that wherever the two names occur together that of Zadok is placed first.

18. '*Cherethites . . . Pelethites.*'—See 1 Chron. xviii. 17. In the notes on the same chapter will be found some remarks on other particulars mentioned here.

CHAPTER IX.

1 *David by Ziba sendeth for Mephibosheth.* 7 *For Jonathan's sake he entertaineth him at his table, and restoreth him all that was Saul's.* 9 *He maketh Ziba his farmer.*

And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?

2 And *there was* of the house of Saul a servant whose name *was* Ziba. And when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is he*.

3 And the king said, *Is* there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, *which is* [1]lame on *his* feet.

4 And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of Machir, the son of Ammiel, in Lo-debar.

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

7 ¶ And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such a dead dog as I *am*?

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son

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[1] Chap. 4. 4.

may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name *was* Micah. And all that dwelt in the house of Ziba *were* servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

Verse 11. '*He shall eat at my table, as one of the king's sons.*'—The general reader may be perplexed to know why, when David intended Mephibosheth to eat at his own table, he yet directed Ziba to bring to Jerusalem the produce of his estate, that he might have food to eat (*v.* 10). The fact seems to be, that David by no means intended that Mephibosheth, or any one else, should eat constantly with him; but only that he should have a right to the honourable distinction of a place at his table, on those public occasions and festivals when the king was accustomed to dine with the princes of his own family, and, perhaps, with the chief officers of state. This is still customary in the East, where the king usually eats alone, but on certain occasions admits his relations and great functionaries to his table. This is a very great privilege; but of course it does not affect the favoured person's ordinary means of subsistence. The situation of Jonathan's son in David's court seems to have been analogous to that of David himself in the court of Saul. *He*, as the king's son-in-law, had an assigned place at the royal table, but was not expected to occupy it till the new moon. (See the note on 1 Sam. xxv. 5.)

CHAPTER X.

1 *David's messengers, sent to comfort Hanun the son of Nahash, are villainously entreated.* 6 *The Ammonites, strengthened by the Syrians at Helam, are overcome by Joab and Abishai.* 15 *Shobach, making a new supply of the Syrians at Helam, is slain by David.*

And it came to pass after this, that the [1]king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, [2]Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and sent them away.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men.

7 And when David heard of *it*, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, *were* by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So

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[1] 1 Chron. 19. 1.

[2] Heb. *In thine eyes doth David.*

Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that *were* beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer *went* before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew *the men of* seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.

19 And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

Verse 4. '*Shaved off the one half of their beards.*'—The shame of the men, and the indignation of David, clearly demonstrate that scarcely any indignity could exceed that with which the king of Israel's ambassadors were treated by Hanun. So it would now be considered, in those nations of the East by which the beard is cherished. It is not our purpose to inquire into the source of that tenderness and respect with which this appendage of the human face is regarded among nations which have scarcely any other feeling in common; but we shall merely state a few facts which seem to illustrate the force of the present narrative.

All the feelings concerning the beard which the Scriptures indicate, are no where more strongly manifested than among the Arabs. D'Arvieux, who has devoted a chapter to the exposition of *their* sentiments on this subject, correctly states, that the Arabs have such a respect for the beard, that they look upon it as a sacred ornament, which God has given to men to distinguish them from women. They never shave it, but let it grow from their very youth. There is no greater mark of infamy among them than that of shaving it off. They regard it indeed as an essential part of their religion, under the belief that Mohammed was never shaven. It is also the badge of a free man, and a shaven face is the brand of a slave. In this impression the Turks concurred when D'Arvieux wrote; but since his time great alterations have in this respect taken place among *them*. It was well if they thought nothing worse of a shaven European, than that he was a runaway slave, of whom his own country was ashamed. Under this view, well might the ambassadors of David be overwhelmed with shame at the insult and degradation they had received. The Arabs, in short, regard the beard as the perfection and completion of man's countenance, which they believe to be infinitely less disfigured by the loss of the nose than by that of the beard. 'It is,' adds the accurate observer, to whose remarks we are indebted,—'it is a greater mark of infamy in Arabia to cut a man's beard off than it is with us to whip a fellow at the cart's tail, or to burn him in the hand. Many people in that country would rather die than incur that punishment. I saw an Arab who had received a musket shot in the jaw, and who determined rather to perish than allow the surgeon to cut his beard off to dress his wound. His resolution was at length overcome; but not until the wound was beginning to gangrene. He never allowed himself to be seen while his beard was off; and when at last he got abroad, he went always with his face covered with a black veil, that he might not be seen without a beard; and this he did till his beard had again grown to a respectable length.'

More lately, the Wahabee chief, Saoud, acted upon this respect for the beard, in his punishment of grave offences, committed by persons of consideration. The loss of the beard was the severest punishment he ever inflicted; and it was considered far less tolerable than death itself, by those who had to endure it. Burckhardt, in his *Materials for a History of the Wahabys*, relates an anecdote which strongly illustrates the force of Arabian feeling on this point:—'Saoud had long been desirous to purchase the mare of a sheikh belonging to the tribe of Beni-Shammar, but the owner refused to sell her for any sum of money. At this time, a sheikh of the Kahtan Arabs had been sentenced to lose his beard for some offence. When the barber produced his razor in the presence of Saoud, the sheikh exclaimed, "O Saoud, take the mare of the Shammary as a ransom for my beard!" The punishment was remitted; the sheikh was allowed to go and bargain for the mare, which cost him 2500 dollars, the owner declaring that no consideration could have induced him to part with her, had it not been to save the beard of a noble Kahtany.' The same traveller observes, that the Arabs who had the misfortune to incur this disgrace, invariably concealed themselves from view until their beards had grown again. Numerous other examples of respect for the beard and the disgrace of losing it, might be adduced; but the above will perhaps be considered to convey an adequate illustration of the present text.

6. '*Sent and hired the Syrians.*'—The events of this war being more precisely stated in 1 Chron. xix., we reserve for that chapter such remarks as the narrative seems to require.

CHAPTER XI.

1 *While Joab besieged Rabbah, David committeth adultery with Bath-sheba.* 6 *Uriah, sent for by David to cover the adultery, would not go home neither sober nor drunken.* 14 *He carrieth to Joab the letter for his death.* 18 *Joab sendeth the news thereof to David.* 26 *David taketh Bath-sheba to wife.*

And it came to pass [1]after the year was expired, at the time when kings go forth *to battle*, that [2]David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

2 ¶ And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing

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[1] Heb. *at the return of the year.*

[2] 1 Chron. 20. 1.

herself; and the woman *was* very beautiful to look upon.

3 And David sent and enquired after the woman. And *one* said, *Is* not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?

4 And David sent messengers, and took her; and she came in unto him, and he lay with her; [3]for she was [4]purified from her uncleanness: and she returned unto her house.

5 ¶ And the woman conceived, and sent and told David, and said, I *am* with child.

6 And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* [5]how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there [6]followed him a mess *of meat* from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?

11 And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the [7]hottest battle, and retire ye [8]from him, that he may be smitten, and die.

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote [9]Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them, even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing [10]displease thee, for the sword devoureth [11]one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done [12]displeased the LORD.

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[3] Or, *and when she had purified herself, &c., she returned.*
[4] Levit. 15. 19, and 18. 19.
[5] Heb. *of the peace of*, &c.
[6] Heb. *went out after him.*
[7] Heb. *strong.*
[8] Heb. *from after him.*
[9] Judges 9. 53.
[10] Heb. *be evil in thine eyes.*
[11] Heb. *so and such.*
[12] Heb. *was evil in the eyes of.*

Verse 1. '*At the time when kings go forth to battle.*'—See the notes on 1 Chron. xx., where the narrative of the war, as given at the beginning of this and the end of the next chapter, is repeated, without any notice being taken of the unhappy transactions in which David was meanwhile involved at Jerusalem. There is much point in the observation, which we find there as here, that although it was the time when *kings* went forth to battle, David the king of Israel did *not* go forth, but 'remained still at Jerusalem.' Whether it was indisposition or self-indulgence that prevented him, does not appear; but the latter is commonly supposed.

2. '*David arose from off his bed, and walked upon the roof.*'—There have been many grave remarks and sermons upon the consequences of *idleness*, as exemplified in this instance, and so forth. Now there is no idleness in the case, or anything to blame David for, but the sin into which he fell. It is quite true that if he had not been at Jerusalem, and if he had not walked on the roof of his palace after sleep, this thing would not have happened to him; but this is no more than the obvious truth that if a man were doing one thing, another thing would not have been done, which is as applicable to every human act as to that of David. *We are told that he ought not to have been at Jerusalem, but at the head of his army.* Now this is more than we know. It is, perhaps, rather creditable to David that he knew that a king had more important duties than to lead forth his armies in person on every occasion. He was doubtless ready, if there had been adequate occasion; but the result proved that Joab was fully equal to the service on which he was engaged: and the king could probably more easily find one to command the army than to conduct the civil government in his own absence, according to his own plans and designs. Those must have singular notions of an oriental monarchy who suppose that David had grown indolent because he remained in his metropolis; for there are few men whose *ordinary* home duties are more arduous and laborious than those of most eastern kings; and we know, from a subsequent event, that David actually undertook in his own person, when at Jerusalem, more labour than he was able adequately to sustain. Then, *as to his afternoon sleep and subsequent walk*,—the idleness of this has seemed unquestionable. But this is the ignorant inference of people who sleep at night for eight or nine hours through, and then marvel to see others sleepful while they are wakeful, without considering that these others have slept but five hours at night, have risen at daybreak, and have discharged half the duties of the day before they commence their own. In warm climates the cool morning hours are highly favourable to exertion, and therefore the orientals rise early to employ them; and to compensate for this, as well as to obtain the total quantity of sleep which nature requires, they lie down again during the heat of the day, when, if they remained awake, the relaxing warmth would make exertion difficult. Taken in all, the orientals do not sleep more, if as much, as we do; but they find it convenient and suitable to have two short sleeps instead of a single long one; and for this they do not deserve to be considered indolent. Joab doubtless slept as soundly in his camp this afterooon as David in his palace.

— '*Walked upon the roof of the king's house.*'—It is usual, towards evening, to resort to the house-top to enjoy the cool air. But the orientals do not properly *walk* there; they have no idea of walking for enjoyment or exercise; and they regard it as one of the peculiar and inscrutable madnesses of the Europeans to walk to and fro without any present and apparent motive. They may saunter or lounge about a little, which was perhaps what David did; but more generally they sit or recline on mats or carpets. The roofs being flat, a house in an elevated spot overlooks many other roofs and interior courts: but prudent persons are cautious of inspecting the proceedings of their neighbours, as, in many places, a man would be thought perfectly justified in shooting a too inquisitive person through the head—a thing which does sometimes happen. Feeling, in our country also, would be very strong against it, as we see from the following anecdote, which we transcribed long ago from Brook, without a reference to the particular work (probably the *Mute Christian*): 'I have read of one Sir William Champney, once living in Tower Street, London, in the reign of King Henry III., who was the first man in England who ever built a turret on the top of his house, that he might the better overlook all his neighbours; but so it fell out, that not long after he was struck blind.'

8. '*Go down to thy house.*'—Detection would have been death to Bathsheba; and David's object was to screen the effects of his own and her criminality, by getting Uriah to go home. It is possible that the latter may have suspected or heard something of the truth. The repeated urgency of the king on this particular point was alone well calculated to rouse his suspicions; but the text seems to assign an adequate reason for his refusal, in that high and honourable sense of military duty and propriety which he so forcibly expresses in *v.* 11.

11. '*The ark.*'—It would seem probable from this, that the ark was with the army; and if so, this will make the second recorded instance of the kind, the first being when the ark was taken by the Philistines. As, however, the place of the ark was a tent even in Jerusalem, this point remains uncertain.

CHAPTER XII.

1 *Nathan's parable of the ewe lamb causeth David to be his own judge.* 7 *David, reproved by Nathan, confesseth his sin, and is pardoned.* 15 *David mourneth and prayeth for the child, while it lived.* 24 *Solomon is born, and named Jedidiah.* 26 *David taketh Rabbah, and tortureth the people thereof.*

And the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own [1]meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, *As* the Lord liveth, the man that hath done this *thing* [2]shall surely die:

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[1] Heb. *morsel.*

[2] Or, *is worthy to die*

6 And he shall restore the lamb [3]fourfold, because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, Thou *art* the man. Thus saith the Lord God of Israel, I [4]anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will [5]take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun.

13 And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, [6]The Lord also hath put away thy sin; thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also *that is* born unto thee shall surely die.

15 ¶ And Nathan departed unto his house. And the Lord struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David [7]fasted, and went in, and lay all night upon the earth.

17 And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then [8]vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and [9]she bare a son, and [10]he called his name Solomon: and the Lord loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name [11]Jedidiah, because of the Lord.

26 ¶ And Joab fought against Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and [12]it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 [13]And he took their king's crown from off his head, the weight whereof *was* a talent of gold with the precious stones: and it was *set* on David's head. And he brought forth the spoil of the city [14]in great abundance.

31 And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

[3] Exod. 22. 1.
[4] 1 Sam. 16. 13.
[5] Deut. 28. 30. Chap. 16. 22.
[6] Ecclus. 47. 11.
[7] Heb. *fasted a fast.*
[8] Heb. *do hurt.*
[9] Matth. 1. 6.
[10] 1 Chron. 22. 9.
[11] That is, *Beloved of the LORD.*
[12] Heb. *my name be called upon it.*
[13] 1 Chron. 20. 2.
[14] Heb. *very great.*

Verse 1. '*There were two men in one city,*' etc.—See the observations on parables under Judges ix. The leading idea in the present exquisite parable, which belongs to a higher order of fable than that of Jotham, is strikingly applicable; and in such things a detailed and sustained analogy seldom occurs, and is not to be expected. David's crime was greater, even with reference to the comparison only, than as here stated; for not only had he taken the pet-lamb from its master's bosom, but had produced the death of the faithful and devoted owner. But probably a more exact resemblance between the parable and the transaction against which it was levelled, would have defeated the purpose of the prophet, by enabling the king to discover too soon the drift of his apologue.

4. '*He spared to take of his own flock,*' etc.—In the notes to Gen. xviii., Judges iv., xix., and elsewhere, we have touched on the Oriental feeling concerning the duty and honour of entertaining strangers. This obligation is the most imperatively felt in camps and in small towns. In large towns the frequent concourse of strangers and the more elaborate organization of society, together with the facilities which visitors possess of providing for their own wants, necessarily operate, with other circumstances, in diminishing their claim upon the hospitality of the inhabitants; though even there such claims are not entirely neglected. We have little doubt that the same difference prevailed anciently in the same countries. Now, it is clear, from the mention of flocks quite at hand, that the scene of the present fable is laid in a country town or village, where, as at this day, the principal persons were bound in point of honour and duty to provide for the wants of travellers. The ancient usage and feeling on this subject, and which still survive in many small towns and villages, we conceive to be strikingly illustrated by what Burckhardt states concerning Kerak, a town of 550 families, about nine miles east from the Dead Sea towards its southern extremity, and the site of which formed part of David's dominion. The place has eight *menzels* or *medhafes* (lodging-places) for strangers. 'Their expenses are not defrayed from a common purse; but whenever a stranger takes up his lodging at one of the medhafes, one of the people present declares that he intends to furnish that day's entertainment; and it is then his duty to provide a dinner or supper, which he sends to the medhafe, and which is always in sufficient quantity for a large number. *A goat or lamb is generally killed on the occasion*, and barley for the guest's horse is also furnished. There are Turks who every other day kill a goat for this hospitable purpose. . . . Their love of entertaining strangers is carried to such a length, that not long ago, when a Christian silversmith, who came from Jerusalem to work for the ladies, and who, being an industrious man, seldom stirred from his shop, was on the point of departure after a two months' residence, each of the principal families of the town sent him a lamb, saying that it was not just that he should lose his due, though he did not choose to come and dine with them. The more a man expends upon his guests, the greater is his reputation and influence; and the few families who pursue an opposite conduct are despised by all the others.' *Travels in Syria*, p. 384.

8. '*I gave thee thy master's house, and thy master's wives into thy bosom.*'—See ch. xvi. 22, where Absalom, rebelling against David, takes public possession of his concubines. From these facts we may learn that the haram of the preceding king was regarded as a sort of regalia, appertaining to the crown, and so essentially the property of his successor, that the possession of it gave much strength to a claim which might in itself be disputable. The spirit of such a custom will be better seen by parallel illustration than by conjectural deductions. Bosman tells us that in Guinea the choosing or confirming a new king seldom continues long in dispute; for the eldest son no sooner hears of the king's death than he immediately makes his interest among his friends, to take possession of the late king's court and wives. If he succeed in this, he has little further ground of apprehension, as the people will not readily consent, after this, to see him driven from the throne. A similar feeling appears to exist on the opposite, or eastern coast of Africa, in the country bordering on the river Sofala. The lord of that country (according to Dios Santos) maintains a number of wives, the chief of whom are his near relations, and are called his queens, the rest being regarded merely as concubines. As soon as the Quiteva, or prince, dies, a successor is chosen, capable of governing with wisdom and prudence. Whether he be qualified or deficient in these respects, it is enough to secure his position that a majority of the king's women declare in his favour, as on them the possession of the throne really depends. He therefore repairs to the palace, where he meets the ladies, and with their consent, seats himself on a throne prepared for him in the midst of a large hall. A curtain is then drawn before him and them; and the king, from behind it, issues orders for his proclamation. On this the people rush in to tender their homage and swear obedience, which is done while the curtain still conceals the new monarch from their view. Here we see that the consent and presence of the late king's women give the indispensable sanction to the act of succession; and it is on account of their presence that the curtain is on this occasion introduced, for without that contrivance their presence could not be secured.

13. '*I have sinned against the Lord.*'—The excellent remarks of Hales, in his *Analysis of Chronology*, ii. 341-343, may here be read with advantage. 'The fall of David is one of the most instructive and alarming recorded in that most faithful and impartial of all histories, the Holy Bible. And the transgression of one idle and unguarded moment pierced him through with many sorrows and embittered the remainder of his life, and gave occasion for the enemies of the Lord to blaspheme on account of this crying offence of "the man after God's own heart." When he only cut off the skirt of Saul's robe, *his heart smote him* for the indignity thus offered to his master; but when he treacherously cut off a faithful and gallant soldier, who was fighting his battles, after having defiled his bed, his heart smote him not, at least we read not of any compunction or remorse of conscience till Nathan was sent to reprove him. Then, indeed, his sorrow was extreme; and his Psalms, composed on this occasion, express in the most pathetic strains the anguish of a wounded spirit, and the bitterness of his penitence (Ps. xxxii.; li.; ciii.). . . . Still the rising again of David holds forth no encouragement to sinners who may wish to shelter themselves under his example, or flatter themselves with the hope of obtaining his forgiveness; for though his life was spared, yet God inflicted upon him those temporal punishments which the prophet had denounced. The remainder of his days were as disastrous as the beginning had been prosperous.'

28. '*Take it: lest I take the city, and it be called after my name.*'—This was most magnanimous conduct in Joab, who, with all his crimes, appears to have been a faithful servant of David and jealous for his prosperity and honour. Among the later Romans, the victories of the military commanders were ascribed to the absent emperor, who appropriated the glory and the triumph. This was a refinement to which the kings of Israel never attained. They could not obtain the immediate honour, without gaining, or, at least completing, the victory in person. History affords many analogous instances of military commanders conceding to their kings or superiors in command, the privilege of reaping the glory they had sown. Q. Curtius mentions such a case in the history of Alexander's expedition. Craterus besieged Artacoana, and, after having prepared everything for the king's arrival, waited for his coming, to resign to him the honour of taking the town (l. vi. c. 6).

The circumstance of giving a name to a city on any particular occasion, or of changing the name in some extraordinary event, frequently occurs in ancient history, as we find at Alexandria, Constantinople, and many other places. In India it is equally prevalent: Ahmedabad, Hyderabad and Aurungabad derive their name from their founder or conqueror.

CHAPTER XIII.

1 *Amnon loving Tamar, by Jonadab's counsel feigning himself sick, ravisheth her.* 15 *He hateth her, and shamefully turneth her away.* 19 *Absalom entertaineth her, and concealeth his purpose.* 23 *At a sheepshearing, among all the king's sons, he killeth Amnon.* 30 *David grieving at the news is comforted by Jonadab.* 37 *Absalom fleeth to Talmai at Geshur.*

AND it came to pass after this, that Absalom the son of David had a fair sister, whose name *was* Tamar; and Amnon the son of David loved her.

2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she *was* a virgin; and [1]Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name *was* Jonadab, the son of Shimeah David's brother: and Jonadab *was* a very subtil man.

4 And he said unto him, Why *art* thou, *being* the king's son, [2]lean [3]from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.

6 ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took [4]flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured *them* out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not [5]force me; for [6] [7]no such thing ought to be done in Israel: do not thou this folly.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

14 Howbeit he would not hearken unto her voice; but, being stronger than she, forced her, and lay with her.

15 ¶ Then Amnon hated her [8]exceedingly; so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

16 And she said unto him, *There is* no cause: this evil in sending me away *is* greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she had* a garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar put ashes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; [9]regard not this thing. So Tamar remained [10]desolate in her brother Absalom's house.

21 ¶ But when king David heard of all these things, he was very wroth.

22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years, that Absalom had sheepshearers in Baal-hazor, which *is* beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant.

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[1] Heb. *it was marvellous,* or, *hidden in the eyes of Amnon.*
[2] Heb. *thin.*
[3] Heb. *morning by morning.*
[4] Or, *paste.*
[5] Heb. *humble me.*
[6] Levit. 18. 9.
[7] Heb. *it ought not so to be done.*
[8] Heb. *with great hatred greatly.*
[9] Heb. *set not thine heart.*
[10] Heb. *and desolate.*

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: [11]have not I commanded you? be courageous, and be [12]valiant.

29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man [13]gat him up upon his mule, and fled.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.

32 And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the [14]appointment of Absalom this hath been [15]determined from the day that he forced his sister Tamar.

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: [16]as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept [17]very sore.

37 ¶ But Absalom fled, and went to Talmai, the son of [18]Ammihud, king of Geshur. And *David* mourned for his son every day.

38 So Absalom fled, and went to Geshur, and was there three years.

39 And *the soul of* king David [19]longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

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[11] Or, *will you not, since I have commanded you?* [12] Heb. *sons of valour.* [13] Heb. *rode.* [14] Heb. *mouth.* [15] Or, *settled.*
[16] Heb. *according to the word of thy servant.* [17] Heb. *with a great weeping greatly.* [18] Or, *Ammihur.* [19] Or, *was consumed.*

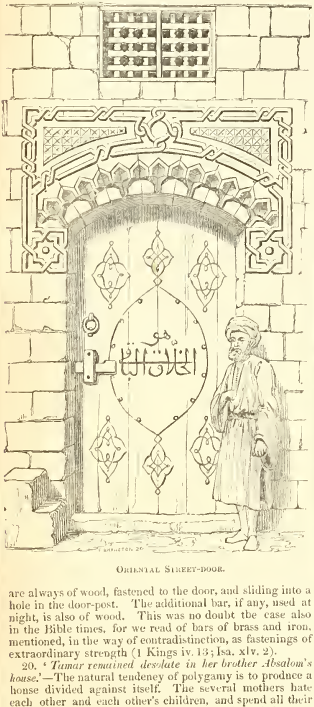
Verse 2. '*She was a virgin, and Amnon thought,*' etc.—This is not very intelligible as it stands. The sense doubtless is that virgins being in the East so closely watched, Amnon found it impossible to obtain access to her without witnesses: hence his distress, and the wicked device to which he resorted.

6. '*Amnon lay down and made himself sick.*'—'The Asiatics,' writes Mr. Roberts, 'are certainly the most expert creatures I have seen in feigning themselves sick. Thus those who wish to get off work, or any duty, complain they have a pain here, and another there; they affect to pant for breath, roll their eyes as if in agony; and, should you touch them, they shriek out, as if you were killing them. The sepoys, and those who are servants in the Government offices, give great trouble to their superiors by ever and anon complaining they are sick; and it requires great discernment to find out whether they really are so, or are merely affecting it. Their general object is either to attend a marriage or some religious festival.'

8. '*Made cakes in his sight.*'—This she might very well do, according to several of the various processes of baking described in former notes. It might, for instance, be done at the circular fire pit in the floor, or upon the hearth, or in a pan, or on a metallic plate placed over a brasier, or against the sides of a heated jar or portable oven. Probably Amnon's request seemed reasonable to David, not merely as the fancy of a sick man, but on account of Tamar's having a reputation for peculiar skill in making some kind of cake or pastry. We have already noticed that such matters devolve upon women in the East: and that females of the highest rank are expected to attend to them. The consequence of this is, that there is no accomplishment on which even ladies of distinction pride themselves more than on their peculiar skill in such preparations. In the *Arabian Nights* there is the story of Bedreddin Hassan, much of the interest of which is connected with the skill in the making of tarts possessed by his mother, who was the wife of one grand vizier and the only daughter of another. She had a secret in this art, which enabled her to make the best tarts in the world; and this secret she communicated to no one but her son. He in the course of time becomes a ruined man and a fugitive, and finally sets up as a pastry-cook in Damascus. After many years his friends, including his mother, go from city to city in search of him. Bedreddin's own son, whom he never saw, is of the party, and in going through the bazaar gluts himself with the tarts of his unknown father. On his return, he declines one of the tarts of his grandmother, who then exclaims, 'What! does my child thus despise the work of my hands? Be it known to you, that not one in the world can make such cream tarts, excepting myself and your father Bedreddin, whom I myself taught.' The boy contends he had eaten better tarts in the bazaar; to test which assertion, the old lady sends for one; and she no sooner tastes it than she swoons away, declaring, on her recovery, that the maker must be her long-lost son. This proves to be the fact, to the great joy of all parties concerned.

17. '*Bolt the door after her.*'—The street-doors of Oriental houses are usually kept bolted, except when the inhabitant is a person of such consequence as to have one or more porters in attendance, and then it is commonly

left open by day. Amnon, the eldest son of the king, of course had porters attending at his door; and what we understand is, that Amnon directed his servants to conduct Tamar out of the house, and bolt the street-door after her, instead of keeping it open, as usual. The bolts of doors are always of wood, fastened to the door, and sliding into a hole in the door-post. The additional bar, if any, used at night, is also of wood. This was no doubt the case also in the Bible times, for we read of bars of brass and iron, mentioned, in the way of contradistinction, as fastenings of extraordinary strength (1 Kings iv. 13; Isa. xlv. 2).



Oriental Street-door.

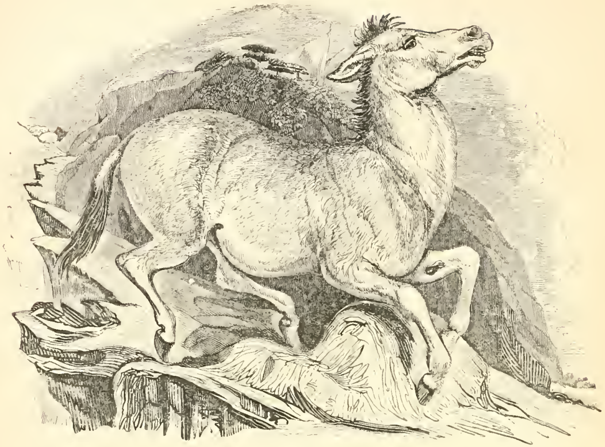
20. '*Tamar remained desolate in her brother Absalom's house.*'—The natural tendency of polygamy is to produce a house divided against itself. The several mothers hate each other and each other's children, and spend all their thoughts in plotting for the exclusive benefit of their own. Hence the large family which is sometimes formed in polygamy is not one family, but an assemblage of several families, opposed to each other in interest and in feeling. The ties of brotherhood and sisterhood seldom extend beyond the children of the same mother; and the only sentiment in which they all concur is in respect for the common father and common husband. Under this state of things, however, the daughters, aware that there are others who have equal claim upon their father's affection, do not so much look up to him as their natural protector, and the avenger of their wrongs, as to their uterine brother, whose affection, and interest in their honour, is more immediate and concentrated. This is well understood in many parts of the East, where the brother has often more admitted authority in all that concerns the daughter of his mother, than the father himself. We find an instance of this here, and one still earlier, in the case of Simeon and Levi, who arranged the terms of their sister Dinah's marriage; and who, to the deep regret of their father, horribly avenged upon the men of Shechem the injury their sister had received.

23. '*Baal-hazor, which is beside Ephraim*'—not in the tribe of Ephraim, in which we read of no town named thus, but near a town called Ephraim; probably the same that is mentioned in 2 Chron. xiii. 19, and John xi. 54. In the former of these texts it is mentioned with Bethel: Baal-hazor would therefore seem to have been in the tribe of Benjamin; and is probably the same with the Hazor of Neh. xi. 33. All the indications of Scripture agree very well with the distance which Eusebius gives, of eight miles from Jerusalem; about which distance, in a direction N.N.E., D'Anville places Ephraim, near which Baal-hazor was situated.

29. '*Every man gat him up upon his mule.*'—This is the first time that the mule is indisputably mentioned in the Scriptures (see the note on Gen. xxxvi. 24): and, as we might expect, these animals begin to be mentioned at nearly the same time that horses began to be partially known among the Jews. Not at present to notice the state of the question with respect to horses, we observe, that although a few horses were kept for state, mules were now used for riding by persons of distinction, in peace as well as in war; although the ass continued to maintain its respectable position, and never wholly gave place to either the mule or the horse. The taste seems decidedly to be for mules in this period of Hebrew history. We see here that all the king's sons were accustomed to ride on those animals; and even Absalom, although he had chariots and horses, and while he bore the state and title of a king, rode upon a mule in battle (ch. xviii. 9). The king himself also was wont to ride on a mule. He had a choice mule —a mule of state, known to be his; and when he intended Solomon to be anointed, with great solemnity, as king in his own lifetime, he does not direct his officers to take his chariots and horses for the regal procession, but 'Cause Solomon my son to ride upon mine own mule' (1 Kings i. 33). Mules, as well as horses, were also among the presents which Solomon received from those who, at a subsequent period, came from far to hear his wisdom (1 Kings x. 25). The mule appears with equal dignity among the Greeks. Although used in the laborious services of agriculture, yet choice animals of this class were employed in more dignified offices. Mules, mentioned as

> 'A gift illustrious by the Mysians erst
> Conferr'd on Priam,'

were yoked to the litter in which that aged monarch conveyed the 'glorious ransom' of Hector's body to the Grecian camp, and in which the body itself was taken back to Troy. Chariots, drawn by mules, were also allowed to contend for the prize in the chariot-races of the Olympic games, and in the similar games of the Romans. Mules are still much used in the East, as well for riding as for the conveyance of baggage and merchandise; and, from the attention paid to their breed, they are generally much finer animals than in England. The combination, in the mule, of the more useful qualities of both the horse and the ass—its strength, activity, steadiness, and great power of endurance, are characteristics of peculiar value in the East; and therefore the Jews, although interdicted from *breeding* mules (Lev. xix. 19), did not find it convenient to consider that their *use* was forbidden. But as they could not legally breed mules, the question arises, how they obtained those which they possessed. It seems probable that they were employed in the armies which David overthrew; and that, there being no precedent for hamstringing mules, he preserved them for use. Or they



MULE.—T. Landseer.

may have been obtained from David's friend Hiram, the king of Tyre; for we find, in the time of Ezekiel, that the Armenians brought not only horses but mules to the great market of Tyre (Ezek. xxvii. 14). This they may have done at a much earlier period. At any rate, this fact points to Armenia as the possible source from which mules might, more or less directly, have been derived. In Solomon's time they might have been obtained from Egypt; but, till his reign, the commercial relations with that country do not appear to have been opened. (See the note on Josh. xi. 6.)

CHAPTER XIV.

1 *Joab, suborning a widow of Tekoah by a parable to incline the king's heart to fetch home Absalom, bringeth him to Jerusalem.* 25 *Absalom's beauty, hair, and children.* 28 *After two years, Absalom by Joab is brought into the king's presence.*

Now Joab the son of Zeruiah perceived that the king's heart *was* toward Absalom.

2 And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, [1]Help, O king.

5 And the king said unto her, What aileth thee? And she answered, I *am* indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons, and they two strove together in the field, and *there was* [2]none to part them, but the one smote the other, and slew him.

7 And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew;

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[1] Heb. *Save*

[2] Heb. *no deliverer between them.*

and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder [3]upon the earth.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity *be* on me, and on my father's house: and the king and his throne *be* guiltless.

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the LORD thy God, [4]that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, *As* the LORD liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

14 For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; [5]neither doth God respect *any* person: yet doth he devise means that his banished be not expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be [6]comfortable: for as an angel of God, so *is* my lord the king [7]to discern good and bad: therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and [8]thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of [9]his servant.

23 So Joab arose and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

25 ¶ [10]But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at every year's end that he polled *it:* because *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.

27 ¶ And unto Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, and saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is [11]near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I

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[3] Heb. *upon the face of the earth.*

[4] Heb. *that the revenger of blood do not multiply to destroy.*

[5] Or, *because God hath not taken away his life, he hath also devised means, &c.*

[6] Heb. *for rest.*

[7] Heb. *to hear.*

[8] Heb. *blessed.*

[9] Or, *thy.*

[10] Heb. *And as Absalom there was not a beautiful man in all Israel to praise greatly.*

[11] Heb. *near my place.*

may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still: now therefore let me see the king's face; and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.

Verse 2. '*Tekoah.*'—This place was afterwards fortified by Rehoboam, and became the birthplace of the prophet Amos. It gave its name to the adjacent desert on the east. The place still bears the name of Tekûa, and lies about six miles south of Bethlehem. It is not mentioned in the New Testament. In 765 A.D., when visited by St. Willibald, it was a Christian place and had a church. In the time of the Crusaders, it was still inhabited by Christians, who afforded assistance to the Crusaders during the siege of Jerusalem; and ultimately King Fulco assigned it to the canons of the church of the Holy Sepulchre, in exchange for Bethany. In 1138 A.D., it was sacked by a party of Turks from beyond Jordan; and no subsequent notice of it as an inhabited place is found. In the time of Quaresmius it was, as now, desolate, and not visited for fear of the Arabs. Later travellers have not seldom passed this way, sometimes on their route between Bethlehem and Hebron. Tekoah lies on an elevated hill, not steep, but broad on the top, and covered with ruins to the extent of four or five acres. These consist chiefly in the foundations of houses built of squared stones, some of which are bevilled. Near the middle of the site are the ruins of a Greek church, among which are several fragments of columns, and a remarkable baptismal font. There are many cisterns excavated in the rocks; and not far off is a living spring of fine water. See Robinson's *Biblical Researches in Palestine*, ii. 182-184.

7. '*Kill him, for the life of his brother whom he slew.*'—This case, although a fiction, is very remarkable, as illustrating the operation of the custom of blood-revenge among the Jews. So inveterate was that principle, that, although the mother herself was the most aggrieved party, she had no influence in preventing the next male kin from avenging the blood of the slain son upon his slaying brother. She therefore applies to the king for his pardon and protection; and knowing, as doubtless the king knew, that, in such a case, strong measures were necessary, she is not satisfied with a general promise, but presses him with her apprehensions, till at last he confirms his promise by an oath: 'As the Lord liveth, there shall not one hair of thy son fall to the earth.' She is then satisfied, and begins to develop her design. That design was to induce the king to satisfy his conscience in pardoning Absalom, by proving that, in so doing, he did not otherwise than he would have done in the case of a stranger, where no partiality could operate. It is clear that David wished to pardon his son, but was afraid, as a king, to do so. The device of Joab turned the balance which had so long wavered between private affection and public duty. That device was probably borrowed from the course taken by Nathan to make David pronounce his own condemnation. The two cases are strikingly analogous; and in both the crime stated in the fiction is inferior in its enormity to the actual offence.

9. '*The iniquity be on me,*' etc.—that is, the iniquity of pardoning a homicide, whom the avenger had a right to slay wherever he should find him, except in a city of refuge.

14. '*We must needs die, and are as water spilt on the ground, which cannot be gathered up again.*'—Joab could not have found a more suitable advocate than this woman of Tekoah. What could be better calculated to impress a poet like David than the most beautiful figures of speech which she employs? In verse 7 she compares the prospective death of her only surviving son to the quenching of her last live coal; and here she compares death to water, which, once spilt upon the ground, can be gathered up no more. With reference to the latter figure, the Rev. W. Jowett, in describing an Armenian funeral, says:—'The corpse is now carried out into the churchyard. A slab lifted up discovered to our view that the whole churchyard is hollow under ground. The body was put into a meaner wooden coffin, and lowered into the grave. I did not observe that they sprinkled earth upon it, as we do; but, instead of this, a priest concluded the ceremony by pouring a glass of water on the head of the corpse. I did not learn what this meant; but it brought to my mind that touching passage in 2 Sam. xiv. 14—'*For we must needs die,*' etc. On inquiry, Mr. Jowett would have learned that the water was holy water, and was intended to give the corpse its final purification and protection, before being shut out from the world for ever. The custom is however impressive; as is also another in use among the same people, who collect into one place the bones which may have become exposed, and every year sprinkle them with water, praying for the hastening of that time when the dry bones shall be quickened to eternal life. It may further contribute to the illustration of this fine image, to notice that it was the custom of the Jews to throw out of window all the water in the house in which any one has died, in the belief that the departed soul has cleansed itself therein. There is a somewhat similar custom in some of the provinces of France, only they throw away the milk instead of the water. The Formosans, who place their dead in green booths, set there every day a calabash full of fresh water, with a bamboo beside it, that the soul may be enabled to bathe and to assuage its thirst. *Essais sur la Littérature des Hébreux*, iii. 537.

26. '*Weighed the hair of his head at two hundred shekels.*'—It appears that this handsome, but unprincipled and vain man, glorying in the abundance and beauty of his hair, wore it as long as he could without great inconvenience; and when it was cut caused it to be weighed, that the reputation of its quantity might compensate to his vanity for the present loss to his personal appearance. The sacred historian condescends to notice the circumstance, in order to explain and give point to the fact, that the locks which Absalom so fondly cherished became subsequently the occasion of his death. It would seem that, at this time, the custom for men to wear the hair short, or to shave the head, except in mourning, had not come into use. In the time of St. Paul it was a shame for men to wear long hair (1 Cor. xi. 14), but in the time of David it was a glory to have the hair long and abundant. The present is not the only indication of this fact. We shall find it also in Solomon's Song, and confirmed by Josephus, who observes that the picked men who formed the guard of that magnificent monarch wore their hair in long flowing tresses, which they sprinkled every morning with gold dust (having first anointed it, of course), so that their heads glittered in the sunbeams, as reflected from the gold. If this were the custom a little earlier, the weight of the unguents with which it was saturated, and of the gold dust it contained, may somewhat lessen our surprise at the weight of Absalom's hair, though it must still have been extraordinary. There have been various explanations as to the weight. In fact we do not know with certainty what was the weight of the Hebrew shekel at different periods. According to the common calculation the weight of 200 shekels would be 112 ounces troy; but the weight is here said to have been by 'the king's shekel,' which is generally understood to have been considerably less than the common shekel. Some, with

reference to this, reduce the weight of Absalom's hair to half the above; some (as Bochart) still lower, to 3lb. 2oz., and even a pound lower than that. It may be even possible to bring down the quantity to four shekels, by supposing that the quantity was originally stated in numeral letters, and that the letter daleth ד, which stands for four, became transmuted in the course of copying into the very similar letter *resh* ר, which, as a numeral, stands for two hundred. But a head of hair weighing only two ounces would not be very remarkable. These differences shew the difficulty of the matter, and that, in fact, we can know nothing with certainty, except that the hair of Absalom is intended to be described as remarkably fine and abundant. Harmer states that he had been told that it was a very good English head of hair that weighs more than five ounces. On this Jahn builds the hypothesis that the shekel by which Absalom's hair was weighed, could not have been more than a fifth, or perhaps a sixth of the legal shekel; for, he says, we can hardly suppose the hair of Absalom weighed more than double a good English head of hair, and *therefore* the shekel could not have exceeded that proportion to the legal shekel.—So much more wildly do men reason and infer on Scriptural topics than the common sense of mankind would tolerate on any other. In fact Harmer does not say to what kind of heads of hair his information applied—whether of males or females, or whether to the growth of one or of many years. It is certain, however, that heads of hair greatly exceeding his maximum have been known, especially among females, and only more particularly among them, probably, because their habit of allowing the hair to grow long has afforded more opportunity for comparison; for the hair of men will certainly grow as thick, or even thicker than that of women, and if we may judge from the long queues (which sometimes reach to the ground) of the Chinese, it will grow as long. Several curious instances of this are given in White's *Regular Gradation in Man*, pp. 92-94; and he adds, 'I have myself seen an Englishwoman, the wife of a theatrical gentleman, whose hair is six feet in length, and weighs upwards of three pounds, without that part which is nearly connected with the head. Its colour is of a light brown.'

We have only to add the opinion of those, who, unable to satisfy their minds otherwise on the subject, suppose that two hundred shekels mean the *value* of the hair when sold: but it does not seem likely that the king's son would sell his hair, nor can we see to what use it could be applied by those who bought it. Wigs, though certainly at and before this time in use among the Egyptians, do not appear to have been ever used by the Jews. It remains to observe that the Hebrew does not say that Absalom polled his hair every year, but from time to time—occasionally;—that is, as the text explains it, when it became heavy. This may have been at longer intervals than a year.

— '*After the king's weight.*'—The preceding note has exhibited some of the opinions which have been held respecting this 'king's weight.' It must denote some peculiarity. Perhaps it intimates accuracy only—meaning that the weight is given according to the accredited standard weight in the royal treasury. Of this opinion, Bishop Cumberland, in his standard work on the subject of Hebrew weights and measures (*An Essay towards the Recovery of Jewish Measures and Weights*, 1686) seems to have been, for he confesses himself unsatisfied with the arguments adduced by some modern Jews and Christians, for the existence of a shekel of inferior weight to the legal standard, p. 109. The prevailing opinion is, however, in favour of the 'king's shekel' being of weight much inferior to the other, in the proportion stated in the last note. But the conclusion is obviously founded upon this text, and must be therefore taken with the limitations which a just view of the text may itself suggest. One notion is, that the sacred books being revised after the captivity, the Babylonish weight, distinguished as 'the king's weight,' was introduced, as, at that time, more generally intelligible; and this, it is said, was only a third of the Jewish shekel. If we could rely upon this, it would remove most of the difficulty of the text as it stands. Another explanation is that of the always ingenious Michaelis, who concludes that as it was not forbidden the Israelites to deal in common life by different weights, there arose in process of time under the Judges, a shekel much smaller than that of the sanctuary: but at last, to prevent uncertainty and imposition, the kings fixed the weight of this common shekel more accurately; so that from this time there were two lawful shekels current among the people, the sacred and the royal.

27. '*Three sons.*'—They seem to have died early, as their names are not given, and as Absalom is elsewhere described as building a monument to perpetuate his memory, because he had no son. See xviii. 18.

CHAPTER XV.

1 *Absalom, by fair speeches and courtesies, stealeth the hearts of Israel.* 7 *Under pretence of a vow he obtaineth leave to go to Hebron.* 10 *He maketh there a great conspiracy.* 13 *David upon the news fleeth from Jerusalem.* 19 *Ittai would not leave him.* 24 *Zadok and Abiathar are sent back with the ark.* 30 *David and his company go up mount Olivet weeping.* 31 *He curseth Ahithophel's counsel.* 32 *Hushai is sent back with instructions.*

And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was *so*, that when any man that had a controversy [1]came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters *are* good and right; but [2]*there is* no man *deputed* of the king to hear thee.

4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

7 ¶ And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron.

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord

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[1] Heb. *to come.*

[2] Or, *none will hear thee from the king* downward.

shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* called; and they went in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, *even* from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

13 ¶ And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and [3]bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall [4]appoint.

16 And the king went forth, and all his houshold [5]after him. And the king left ten women, *which were* concubines, to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day [6]make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth *be* with thee.

21 And Ittai answered the king, and said, *As* the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook [7]Kidron, and all the people passed over, toward the way of the wilderness.

24 ¶ And lo Zadok also, and all the Levites *were* with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me *both* it, and his habitation:

26 But if he thus say, I have no delight in thee; behold, *here am* I, let him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, *Art not* thou a [8]seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 ¶ And David went up by the ascent of *mount* Olivet, [9]and wept as he went up, and had his head covered, and he went barefoot: and all the people that *was* with him covered every man his head, and they went up, weeping as they went up.

31 ¶ And *one* told David, saying, Ahithophel *is* among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.

32 ¶ And it came to pass, that *when* David was come to the top *of the mount*, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head:

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:

34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king; *as* I *have been* thy father's servant hitherto, so

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[3] Heb. *thrust.*

[4] Heb. *choose.*

[5] Heb. *at his feet.*

[6] Heb. *make thee wander in going.*

[7] Called, John 18. 1. *Cedron.*

[8] 1 Sam. 9. 9.

[9] Heb. *going up and weeping.*

will I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, thou shalt tell *it* to Zadok and Abiathar the priests.

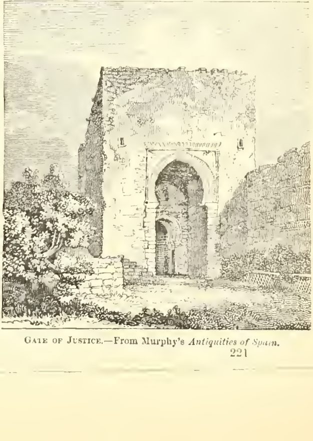
36 Behold, *they have* there with them their two sons, Ahimaaz Zadok's *son*, and Jonathan Abiathar's *son;* and by them ye shall send unto me every thing that ye can hear.

37 So Hushai David's friend came into the city, and Absalom came into Jerusalem.

Verse 1. '*Absalom prepared him chariots,*' etc.—It would seem to have been during his retirement in Geshur, or rather, perhaps, during his seclusion at Jerusalem, that Absalom formed those designs for the ultimate execution of which he soon after began to prepare the way; this was no less than to deprive his father of the crown. As David was already old, Absalom would probably have been content to await his death, but for peculiar circumstances. If David properly discharged his duty, he must have led his sons to understand that although the succession to the throne had been assured to his family, the ordinary rules of succession were not to be considered obligatory or binding, inasmuch as the Supreme King possessed, and would exercise, the right of appointing the particular person who might be acceptable to him. In the absence of any contrary intimation, the ordinary rules might be observed; but, according to the principles of the theocratical government, no such rules could be of force when a special appointment intervened. It was already known to David, and could not but be known or suspected by Absalom, that not only he but some others of the king's sons were to be passed over, by such an appointment, in favour of Solomon, whom, by this time, the king probably treated as his destined successor. The fact that even the ordinary law of primogeniture, as applied to the government, had not yet been exemplified among the Hebrews, must have tended to increase the misgivings of Absalom respecting his own succession. Besides, in contending for the crown while his father lived, he had but one competitor, and that one fondly attached to him; whereas, if he waited until his father's death, he might have many vigorous competitors in his brothers. These, or some of them, were probably the considerations in which the designs of Absalom originated. But these designs were not merely culpable as against his own father, but as an act of rebellion against the ordinations of the theocracy, since they involved an attempt to appropriate by force that which God had otherwise destinated, or which, at least, was to be left for his free appointment. The ultimate success of Absalom would therefore have utterly subverted the theocratical principle which still remained in the constitution of the Hebrew state.

2. '*Absalom rose up early.*'—This shews that the judicial and other public business of the kings was dispatched very early in the morning. The greatest sovereigns in the East rise at day-break, and after their morning devotions proceed immediately to the transaction of public business. Thus, in describing the duties of the king of Persia, Sir John Malcolm says: 'At an early hour in the morning the principal ministers and secretaries attend the king, make reports upon what has occurred, and receive his commands. After this audience he proceeds to his public levee, which takes place almost every day, and continues about an hour and a half. At this levee, which is attended by the princes, ministers, and the officers of the court, all affairs which are wished to be made public are transacted; rewards are given, punishments commanded, and the king expresses aloud those sentiments of displeasure or approbation which he wishes to be promulgated.' (*Hist. of Persia*, ii. 434, 4to.) Such are the duties which, with little variation, an Oriental king has discharged in the early morning, before, in England, persons of consideration usually leave their beds. This explains why Absalom was obliged to rise early when he wished to ingratiate himself with the persons who went to the morning levee, to present their petitions, or to submit their cases to the king's determination.

— '*Stood beside the way of the gate.*'—The gate being here mentioned in connection with the administration of justice, it may be well to notice a custom which so frequently comes under our observation in the Old Testament—that of public affairs being transacted and causes tried at the gates of towns. In the Scripture we see transacted at the gate such business as the purchase and sale of lands (Gen. xxiii. 18); the transfer to another of a right of marriage, involving the conveyance of an estate (Ruth iv. 1—10); with numerous passages, in which the same place is described as the seat of justice, (Deut. xxii. 15; xxv. 7; Ps. cxxvii. 5; Prov. xxii. 22; xxxi. 23; Lam. v. 14; Amos v. 12; Zech. viii. 16, &c.) The cause commonly assigned for this is, that, as the Hebrews were chiefly an agricultural people, going out in the morning and coming back at night, it was convenient for them to have their affairs determined as they went or returned. The same circumstance rendered the gate a place of great resort, in consequence of which publicity was given to the proceedings of the judges—'the elders of the gate,' as they are called. Allowing due weight to such considerations, we have no doubt that Goguet (*Origine des Lois*, i. 44) is right in considering that the custom originated in the ignorance, in the early times, of the art of writing, or the infrequent and reluctant employment of it, after it had come into use. Then, as decisions were not registered in writing, it was necessary to their establishment that they should be registered in the minds of men, who might be appealed to as witnesses when any dispute arose about the decison—or rather, whose presence gave such publicity to the determination of the judges, as was calculated to prevent any dispute from arising. We see



Gate of Justice.—From Murphy's *Antiquities of Spain.*

this clearly in the procedure of Boaz in the gate of Bethlehem. Having formed his agreement with his relative, he calls 'unto the elders and *unto all the people*,' and says, 'Ye are witnesses this day, that I have bought,' etc.; and, having completed his statement of the compact, he again repeats, '"Ye are witnesses this day." And *all the people that were in the gate*, and the elders, said, "We are witnesses."' This was the record of the transaction; and we read of no written record or document of any kind.

We find that precisely the same process of making the gate, or a place near the gate, the seat of judgment, continues to prevail among those semi-barbarous nations of Asia and Africa with whom written documents are not in use, and where therefore the publicity necessary to establish a judicial determination or a covenant can only be obtained in a place of public resort, such as the gate usually is. The same custom may be traced in Homer, in whose epics we do not recollect that any written documents are mentioned. The following passage is very remarkable:—

> 'But when Aurora, daughter of the dawn,
> Had tinged the East, arising from his bed
> Gerenian Nestor issued forth, and sat
> Before his palace-gate, on the white stones
> Resplendent as with oil, on which of old
> His father Neleus had been wont to sit
> *In council* like a god; but he had sought,
> By destiny dismissed long since, the shades.
> On those stones therefore, guardian of the Greeks,
> Sat Nestor now, *his sceptre in his hand*,
> And thither from their chambers also came,
> T' encircle him around, his num'rous sons.'
> *Odyss.* iii.—Cowper.

On this passage it is well remarked by Pope,—'We have here an ancient custom recorded by the poet; a king placing himself before the gate of his palace on a seat of marble; worn smooth by long use, says Eustathius, or perhaps smoothed exquisitely by the hand of the workman. What I would chiefly observe is, that they placed themselves thus in public for the dispatch of justice. We read in Scripture of judges *sitting in the gate;* and that this procedure of Nestor was for that purpose is probable from the expression, "He sat in the seat where Neleus used to sit" (which seems to express his wisdom in the discharge of justice). Nestor is also described as bearing his sceptre in his hand, which was never used but on some act of regality, in the dispatch of business, or other solemn occasion.' But this was at the gate of the palace, not at that of the town. Neither was David's court held at the gate of Jerusalem. When kings came to acquire some state, their sittings, wherever held, were sure to command a sufficient attendance to give publicity and to establish their determinations. Therefore they changed *their* seat of judgment to the gate of their own palace; while, probably, inferior magistrates continued to adjudicate causes of small importance at the gate of the town in which the court was held, and, in other towns, *all* causes, except those which were carried by appeal or referred by the local judges to the king. The continued operation of the same causes ultimately induced kings to discontinue the sitting even at their own palace gates; although probably the custom of associating judicial procedure with gates occasioned a longer continuance of the custom than the constant attendance of a court wherever the king sat publicly, and the growing use of written documents, required. But even when this removal to the interior was effected, it seems probable that respect to ancient usage did not at first induce them to withdraw farther than to a room of state *over the gate*, and which therefore preserved the idea of the gate as the seat of justice; while, at the same time, this continued association of the court of justice with the gate, maintained the idea of that facility of access to the complaints of their subjects, about which the Oriental kings are particularly careful. It is not clear that David, or any other king of Israel, administered justice in the open gate; and it is therefore uncertain what is meant by 'gate' in the present text. As it is mentioned independently, without saying what gate it was, some think it was the city-gate, others, the palace-gate; and Jahn supposes that here (and in Est. ii. 19, 21; iii. 3; Dan. ii. 49, etc.) the word 'gate' is equivalent to 'palace.' We are willing to allow this in a general sense, as the name of 'gate' is still very commonly applied in the East to the court of a prince (see D'Herbelot, *s. v.* 'Bab'): but, in the present instance, we incline to think that the gate of David's palace is simply intended; but that it is not necessary to suppose that he held his morning levee for the administration of justice in the open gate, but in the room over it, from which there is usually access from the gate itself, on the one hand, while it communicates (if part of a palace or other habitable building) with the interior of the residence, on the other. (See the note on chap. xviii. 24.) So also, we imagine, when we read that the principal entrance to the Alhambra (the palace of the Moorish kings of Granada) was called the 'Gate of Judgment,' that this was with reference to the king's tribunal being held over the gate, or in a room to which there was access from the gate; not, as some travellers suppose, that it was held in or before the open gateway; or else it might be with a respect to the idea that the royal residence, generally, was the fountain of justice, whence its principal gate might be called the 'Gate of Judgment.' We have no historical information that the Moorish kings of Spain held their tribunals in the gateways of their palaces or cities; and the more renowned khalifs of Bagdad, whom they in general imitated, certainly did not. It was a very ancient custom, long retained, but ultimately discontinued under altered circumstances, although many ideas and expressions connected with it are still preserved, and even the custom itself is still exhibited under circumstances analogous to those in which it originated.

6. '*So Absalom stole the hearts of the men of Israel.*'—At the first view, such an enterprise as this against such a man as David, and by his own son, must have seemed wild and hopeless. But in the contest between youth and age,—between novelty and habit,—between the dignity and authority of an old king, and the ease and freedom of one who has *only* popularity to seek,—the advantages are not all in favour of the old governor. Besides, it seems that there was much latent discontent among the people, arising in a considerable degree from that very confidence in the justice and wisdom of the king by which his throne ought to have been secured. It is the duty of an Oriental king to administer justice in his own person, and that duty is not seldom among the heaviest of those which devolve upon him. This grew in time to be so sensibly felt, that ultimately among the Hebrews, as in some Oriental and more European states, the king only undertook to attend to appeals from the ordinary tribunals. But under the former state of things, the people will rather bring their causes before a just and popular king than to the ordinary judges; and he in consequence is so overwhelmed with judicial business, that there remain only two alternatives—either to give up all his time to these matters, to the neglect of the general affairs of the nation; or else to risk his popularity by fixing a certain time every day for the hearing of causes, whereby some of the suitors must often wait many days before their causes can be brought under his notice. This hindrance to bringing a case immediately before the king is calculated to relieve him by inducing the people to resort to the inferior judges from whom prompt justice might be obtained; but on the other hand, it is well calculated to endanger his popularity with the unthinking multitude, who deem their own affairs of the highest importance, and attribute to his neglect or indolence the delay and difficulty which they experience. David made choice of the latter alternative and incurred the inevitable consequences.

7. '*After forty years.*'—There is no convenient point from which the commencement of this period might be dated:—certainly not from the commencement of David's reign, as its entire duration was but forty years. It is generally concluded that the difficulty arose from the error

of some transcriber in writing אַרְבָּעִים *arba'yim*, 'forty, for אַרְבַּע *arba*, 'four:' and this understanding is supported by the Syriac and Arabic versions, by Josephus, by the Sixtine edition of the Vulgate, and by various manuscript copies of the same version. These all read 'four' instead of 'forty.'

12. '*Sent for Ahithophel.*'—Absalom must have been aware that this man, although David's chosen counsellor and trusted friend, was likely to come if sent for. The Jewish writers assign a reason for this by alleging that Ahithophel was the grandfather of Bathsheba, and that he had been alienated from David by his conduct towards this woman and her husband. But this seems exceedingly doubtful.

— '*Giloh.*'—This place is mentioned in Josh. xv. 51, among the towns in the mountains of Judah's lot. It seems to have been not far from Hebron, where Absalom was when he sent for Ahithophel.

18. '*The Gittites, six hundred men which came after him from Gath.*'—These appear to have been native Philistines of Gath, whom David had attached to his service, after making himself master of their country, and who had perhaps become proselytes. Some, however, think that this body was composed of native Israelites, called Gittites or Gathites, in memory of the 600 followers who accompanied him when he sought refuge the second time at Gath, and in which the actual members of that body had been incorporated, and had been replaced as they died off. But there seems no good reason why a body thus constituted should be named from Gath rather than from any other place or circumstances in which their history connected them with David. Besides, the king obviously speaks to their leader Ittai in *v.* 19, 20, as a foreigner, who, with his 'brethren,' could hardly be expected to incur distress for his sake.

23. '*The brook Kidron.*'—This brook, as mentioned in the general notice of Jerusalem (chap. v.), flows through the valley which lies between the city and the Mount of Olives on the east. It discharges itself into the Dead Sea, and, like most of the other streams of Palestine, is a mere winter torrent, having a considerable current during the rainy season, but being usually quite dry for nine months of the year. Its bed is very narrow and rather deep, and is in one place crossed by a bridge of one arch.

26. '*Let him do to me as seemeth good unto him.*'—From the whole of the words which this sentence concludes, and from other expressions similarly humble and resigned to the dispensations of the Lord's providence, it is manifest that David recognized in this unnatural conspiracy, which made him a fugitive, a portion of the divine judgments which the prophet had been authorized to denounce against him for iniquities in the matter of Uriah and Bathsheba.

30. '*Had his head covered.*'—This does not mean covering the head in a common sense, as by putting on a cap or hat, which, it is evident, was not a sign of mourning; but it obviously means wrapping up or enveloping the head with a cloth or robe. This was also a custom of mourning among the Persians, Egyptians, and Romans—and is indeed a rather general practice, being a sufficiently natural expression of grief when understood as a resource to conceal its expression. Do we not find something of the same idea among ourselves in the hoods worn by female mourners, and even in the sweeping hatbands worn by the men at funerals? There are two touching illustrations of this custom in Quintus Curtius. Darius being informed by the eunuch Tyriotes that his queen had died in her captivity, but had been respectfully treated by the conqueror, 'he covered his head and wept a long time; and then, the tears still flowing from his eyes, *he uncovered his face*, and holding up his hands to heaven, prayed to be preserved in his kingdom; but, if not, that none but Alexander might be master of Asia.' And again, when the same king was in the power of the traitor Bessus, every moment expecting his own death, he had an interview with Artabazus: they wept together, and the latter being unwilling to leave Darius, the unhappy monarch ordered him to be taken away, and covered his own head that he might not see him depart in such affliction, and then flung himself upon the ground. In these instances we see that the covering of the head involves the concealment of the face, and is taken as a sign of grief that would be concealed. The principle of this idea was in the mind of the ancient painter, who, despairing of exhibiting adequately the grief of a father at the sacrifice of his daughter, represented his head as covered with a veil.

CHAPTER XVI.

1 *Ziba, by presents and false suggestions, obtaineth his master's inheritance.* 5 *At Bahurim Shimei curseth David.* 9 *David with patience abstaineth, and restraineth others, from revenge.* 15 *Hushai insinuateth himself into Absalom's counsel.* 20 *Ahithophel's counsel.*

AND when David was a little past the top *of the hill,* behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's houshold to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.

3 And the king said, And where *is* thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, [1]I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* Shimei, the son of Gera: [2]he came forth, and cursed still as he came.

6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were* on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou [3]bloody man, and thou man of Belial:

8 The LORD hath returned upon thee all the blood of the house of Saul, in whose

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[1] Heb. *I do obeisance.*

[2] Or, *he still came forth and cursed.*

[3] Heb. *man of blood.*

stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son: and, [4]behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this [5]dead dog curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it?* let him alone, and let him curse; for the Lord hath bidden him.

12 It may be that the Lord will look on mine [6][7]affliction, and that the Lord will requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and [8]cast dust.

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

15 ¶ And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, [9]God save the king, God save the king.

17 And Absalom said to Hushai, *Is* this thy kindness to thy friend? why wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay; but whom the Lord, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, whom should I serve? *should I* not *serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that *are* with thee be strong.

22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had enquired at the [10]oracle of God: so *was* all the counsel of Ahithophel both with David and with Absalom.

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[4] Heb. *behold thee in thy evil.*
[5] 1 Sam. 24. 14. Chap. 9. 8.
[6] Or, *tears.*
[7] Heb. *eye.*
[8] Heb. *dusted* him *with dust.*
[9] Heb. *Let the king live.*
[10] Heb. *word.*

Verse 13. '*Threw stones at him.*'—In like manner, when the later Jews were offended at what Christ said to them, 'they took up stones to cast at him.' Professor Paxton observes—'This conduct was evidently the relic of a very ancient custom, which had gradually fallen into disuse, as the conduct and policy of the warrior improved, till, among the Jews at least, it was confined to the movements of private rage or popular fury.' (*Illustrations of Scripture*, iii. 381.) This custom was that of using stones as regular and legitimate weapons of offence. There is no question that stones were the first missiles that were used, whether in private quarrels or public warfare; and one of the first inventions for an offensive purpose was (as by the sling) to give to the stone greater power and impulsion than when discharged by the hand. We have no notice in the Bible of the use of stones in regular warfare, unless in the defence of besieged towns; but there is abundant indication that these were the weapons with which the Hebrews were most accustomed to assail each other in their quarrels, sometimes with fatal effect. See, for instance, Exod. xxi. 18, and Num. xxxv. 17. Nor was this an undignified resource, according to ancient notions. Homer's most stately heroes do not hesitate to pelt each other with stones most vigorously. In one action—

> 'As the feath'ry snows
> Fall frequent, on some wint'ry day . . . .
> So thick, alternately by Trojans hurl'd
> Against the Greeks, and by the Greeks return'd,
> The stony vollies flew.'—*Iliad*, xii.—Cowper.

We also see Diomede knocking down Æneas with a great stone and breaking his leg; Ajax and Hector assail each other in the same manner, and the latter has his shield shattered to pieces with a stone as large as a millstone. Agamemnon also, 'the king of men,' in dealing destruction among the ranks of the enemy, employs by turns 'spear, sword, and massy stones.' Other instances of this use of stones might be mentioned for the purpose of indicating that the act of throwing stones was not quite so undignified as it now is. (See the cut at page 145 of this volume.)

— '*And cast dust.*'—Thus also the Jews of a later day, when offended at the address of St. Paul, 'Cried out, and cast off their clothes, and *threw dust into the air*' (Acts xxii. 23). That practice is however susceptible of a distinct illustration, from the existing custom of the East, as thus graphically described by Mr. Roberts. 'Who, in the East, has not often witnessed a similar scene? Listen to the maledictions: they are of such a nature that evil spirits only could have suggested them. Look at the enraged miscreant: he dares not come near for fear of punishment, but he stands at a distance, vociferates his imprecations, violently throws about his hands; then stoops to the ground and takes up handsful of dust, throws it in the air, and exclaims, "Soon shalt thou be as that—thy mouth shall soon be full of it—look, look, thou cursed one; as this dust so shalt thou be!"' We may add, that the Oriental nations, generally, infinitely surpass those of Europe in the expressions and acts of insult and abuse;

but that the exhibitions of their rage, however violent, are seldom attended with personal injury, or proceed to the length of bodily conflict.

21. '*Go in unto thy father's concubines.*'—Perceiving that many held back or wavered from the apprehension that Absalom would hardly go to the last extremities against his father, and that possibly they might become the victims of another reconciliation between David and his son, this wily and unprincipled statesman advised that Absalom should not delay to remove this apprehension by such an act as would in the sight of all the people commit him, beyond all hope of a pardon or reconciliation, to the bad cause in which he was engaged. This was that he should rear a pavilion on the top of the palace (to render it conspicuous from afar), into which he should, 'in the sight of all Israel,' enter unto the concubine-wives whom David had left in charge of the palace. This atrocious counsel was followed by Absalom, who thus unintentionally accomplished Nathan's prophecy in ch. xii. 11.

CHAPTER XVII.

1 *Ahithophel's counsel is overthrown by Hushai's, according to God's appointment.* 15 *Secret intelligence is sent unto David.* 23 *Ahithophel hangeth himself.* 25 *Amasa is made captain.* 27 *David at Mahanaim is furnished with provision.*

MOREOVER Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

2 And I will come upon him while he *is* weary and weak handed, and will make him afraid: and all the people that *are* with him shall flee: and I will smite the king only:

3 And I will bring back all the people unto thee: the man whom thou seekest *is* as if all returned: *so* all the people shall be in peace.

4 And the saying [1]pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise [2]what he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his [3]saying? if not; speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath [4]given *is* not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* [5]chafed in their minds, as a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be [6]overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that *is* by the sea for multitude; and [7]that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. For the LORD had [8]appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

17 Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.

19 And the woman took and spread a covering over the well's mouth, and spread

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[1] Heb. *was right in the eyes of*, &c.
[2] Heb. *what is in his mouth.*
[3] Heb. *word.*
[4] Heb. *counselled.*
[5] Heb. *bitter of soul.*
[6] Heb. *fallen.*
[7] Heb. *that thy face*, or, *presence go*, &c.
[8] Heb. *commanded.*

ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find *them*, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel saw that his counsel was not [9]followed, he saddled *his* ass, and arose, and gat him home to his house, to his city, and [10]put his houshold in order, and hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host instead of Joab: which Amasa *was* a man's son, whose name *was* Ithra an Israelite,[a]that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

28 Brought beds, and [11]basons, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*,

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that *were* with him, to eat: for they said, The people *is* hungry, and weary, and thirsty, in the wilderness.

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[9] Heb. *done*.

[10] Heb. *gave charge concerning his house*.

[[a] Ishmaelite in 1 Chron. ii. 17; see note there.]

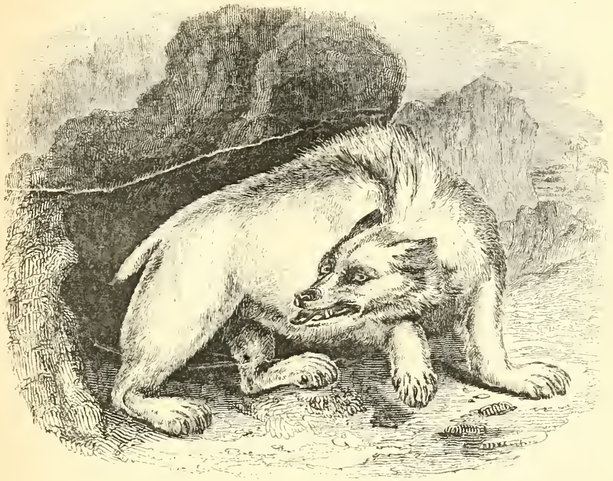
[11] Or, *cups*.

Verse 7. '*The counsel that Ahithophel hath given is not good at this time.*'—The counsel which Ahithophel had given was in fact marked by his usual political sagacity—advising prompt action before the king should be able to collect his resources. Hushai at once saw that, according to human probabilities, David was lost unless some plan of frustrating this deep counsel were devised. He therefore, with great presence of mind, adduced several specious arguments against it, and in favour of delay—dwelling upon the tried valour of David and his friends, and the serious consequences of any check or failure in the first attack. The least repulse at such a juncture must, he argued, be fatal to the cause of Absalom. The awe in which they all stood of the military talents and resources of the old king gave such effect to these suggestions, that the fallacious reasoning of Hushai had more effect upon the heads of the conspiracy than the really sage counsel of Ahithophel.

8. '*As a bear robbed of her whelps.*'—Harmer apologizes for the coarseness of this comparison. We are unable to perceive any coarseness that needs apology. David and his valiant men are not compared to bears; but their state of mind, when chafed by wrong, and contending for honour and existence, is compared to that most awful example of animal rage, and of unswerving vengeance and unconquerable energy, which the bereaved bear exhibits, even to the death. On this point we may remark again, under Prov. xvii. 12, where a similar comparison occurs—limiting our attention at present to the animal itself. We have stated in the note to 1 Sam. xvii., that the bear is now very rare in Palestine, but is not altogether unknown, and is still found in Syria and other parts of Western Asia. We believe that the only figure extant of a proper Syrian bear is that given by Hemprich and Ehrenberg in the *Symbolæ Physicæ*, after which the figure in our woodcut has been drawn. The specimen (a female) was killed by the travellers near the village of Bischerre in Syria. They have determined it to be a distinct species, to which they have given the name of the Syrian bear (*Ursus Syriacus*). It is perhaps a variety of the brown bear (*Ursus Arctos*) produced by climate; and the figured specimen of Ehrenberg bears much resemblance to an albino specimen of the brown bear preserved in the British Museum.

The Syrian bear is sometimes of a fulvous brown colour, and sometimes of a fulvous white, variegated with fulvous spots; the fur is woolly beneath, with long, straight, or but slightly-curled hair externally; and between the shoulders there is a stiff mane of erected hairs, about four inches long. The individual killed was neither young nor old, and measured, from the nose to the tip of the tail, about four feet two, the tail being six inches. They saw her den (where there was much bear's dung), formed by great fragments of calcareous rock that appeared to have been casually thrown together. They ate of the flesh, which they found sapid, but the liver was sweet and nauseous. The gall appears to be held in great esteem; the skins are sold, and so is the dung, under the name of bar-ed-dub; the latter being used as a medicine for diseases of the eye in Syria and Egypt. There was nothing found in its stomach; but it is described as frequently preying on animals, though it, for the most part, feeds on vegetables. It will be observed that Bischerre (Bishirrai of Burckhardt) is a few miles east of Kanobin in Mount Lebanon. It is there said to inhabit the higher parts of the mountain, near the region of snow, in summer; but in winter wanders to the neighbourhood of the villages lower down the mountain. As the Scripture indicates no characteristic of the bear which it mentions, except such as are common to every species, we cannot otherwise conclude than that this bear is that which is intended, and concerning which the information furnished by Ehrenberg, however scanty, is by far the most satisfactory that has hitherto been given.

10. '*He also that is valiant, whose heart is as the heart of a lion.*'—In *v.* 8, the bear robbed of her whelps is taken as the symbol of the rage and boldness of excitement and despair; here the lion is made the symbol of native, or permanently inherent, boldness and courage. In the Bible



SYRIAN BEAR.

the native courage of the lion is continually mentioned both as a fact, and as supplying an illustrative figure. Nor is this peculiar to the Bible; for the daring and indomitable warrior is compared to the lion in the poetry of Greece and Rome, and of every nation, ancient or modern, in which the lion exists, or is known by tradition or report. Even *we* have the same comparison. Men of high courage are called 'lion-like;' they 'fight like lions;' and it was thought a proud distinction for the fiercest of our kings to be called the 'lion-hearted.' We think that this concurrence of testimony, sacred and profane, ancient and modern, far outweighs whatever evidence may be deduced from the stray anecdotes by which it has, in modern times, been occasionally sought to shake the claim of this magnificent beast to those high distinctions which it has enjoyed from the earliest records of time. We believe that Leo Africanus was the first to assail the character of the lion. He says that the lions in some parts of Africa were so timid, that they would scamper away at the cry of children; and this was particularly the case in the neighbourhood of Agla, whence it became a proverb in Fez, to call blustering cowards 'lions of Agla.' Elsewhere he observes, that the most timorous persons might drive the lions away with a small stick. Mr. Barrow and others have also more recently impugned the claim of the lion to the more noble qualities which have been assigned to him; and numerous cases are related in which he has quailed before the eye of a courageous man, and made an undignified retreat in circumstances of danger. We have ourselves, on the banks of the Tigris, seen the most outrageous insults, by voice and missiles, insufficient to provoke lions from their secure dens, the entrances to which were strewed with the spoils of the animals they had devoured. Nevertheless, we do not see why individual instances, or local modifications of character, should be made to affect the general estimation in which an animal is held. There is perhaps the same individuality of character among wild beasts, as we allow to dogs and other domestic animals: nor probably are they, in the different climates they inhabit, without, so to speak, national peculiarities analogous to those which we observe among the dispersed tribes of mankind. It requires therefore the concurrence of a large number of independent observations to establish the general character of any animal, or to authorize us to modify a character which has long been established. We may therefore allow that there are cowardly lions, and that even the lions of particular districts are timid creatures, without being required to admit that the lion is not generally as bold and courageous as the sacred writers and the general consent of mankind affirm him to be.

13. '*Bring ropes to that city*,' etc.—The exaggerated, hyperbolical style which Hushai, here and elsewhere, judges to be calculated to win upon Absalom, shews that he perfectly understood the sort of man with whom he had to deal. In the present instance it is possible that there was some exaggerated reference to a mode actually adopted in the siege of towns. Hooks or cranes were thrown upon the walls or battlements, with which, by means of attached ropes, they were sometimes pulled down piecemeal into the surrounding trench or ditch. The language of Hushai is of stronger import than this, and seems intended to convey the idea, that, with such vast power as Absalom could command, the mere manual force of his troops would sweep the strongest town from the face of the earth. It is in fact a true Oriental style of speaking of or to a prince. Forbes, in his *Oriental Memoirs*, has a passage which, as

he states, illustrates this. In describing the manner in which the chopdars or heralds proclaimed the titles of Futty Singh, the Mahratta chief, as they marched before him, when he visited the British camp at Brodera, he says:—'One of the most insignificant-looking men I ever saw, then became the destroyer of nations, the leveller of mountains, the exhauster of the ocean. After commanding every inferior mortal to make way for this exalted prince, the heralds called aloud to the animal creation, "Retire, ye serpents; fly, ye locusts; approach not, guanas, lizards, and reptiles, while your lord and master condescends to set his foot upon the earth." Arrogant as this language may appear it is less so than that of Oriental pageantry in general. The sacred writings afford many examples of such hyperbole; none more so than Hushai's speech to Absalom.' Indeed, all Hushai's speeches to him furnish a choice collection of such Orientalisms. Absalom is to collect an army 'as the sand that is by the sea for multitude:' which army is to light upon David and the faithful few 'as the dew falleth on the ground;' and is to pull towns with ropes into rivers 'until there be not one small stone found there.'

18. '*Had a well in his court; whither they went down.*'—This may have been either a proper well, at that time dry, or a cistern for the preservation of rain-water, which happened to be then exhausted. The water in common cisterns is often out before the end of summer, and wells also sometimes become dry in the same season. Some wells remain dry permanently, and cisterns can of course be kept dry when once exhausted. Hence there are in the East great numbers of dry cisterns and wells, which furnish occasional retreats to such as require concealment. Hushai himself had, in *v.* 7, suggested the probability that David was hid in some pit—perhaps referring to some such place of refuge as that which the sons of the priests now found. Instances are often heard in the East of persons who have remained concealed a considerable length of time, under similar circumstances. They are also occasionally used as prisons. Scott Waring mentions a descendant of Nadir Shah whom he found acting as head groom to Mihdee Ulee Khan, on a salary of about forty shillings a month. 'At two different periods he was confined in a well for two, and then three years, and was indebted for his escape each time to the disturbances which distracted Khorassan.' Empty cisterns (sometimes however with mire at the bottom) were used for the same purpose by the Jews, as we see by Jer. xxxviii. 6; Zech. ix. 11.

23. '*Hanged himself.*'—The far-seeing Ahithophel deemed the cause of Absalom to be lost when he knew that the counsel of Hushai was to be followed. His pride could ill brook the neglect of the advice which he had given, and which he had used to see so reverently regarded. On both accounts he abandoned the cause. He went to his own home, and while he was still wise enough to set his affairs in order, he was mad enough to hang himself.

25. '*Amasa.*'—The explanation concerning this man's parentage which follows must be understood to mean that he was a cousin of Absalom. Zeruiah, the mother of Joab and Abishai, was a sister of David: Abigail, the mother of this Amasa, was another sister of the king. Thus Joab, Abishai, and Amasa were all nephews of David and cousins of Absalom (see 1 Chron. ii. 16, 17). The present text might seem indeed to make the mother of Amasa not the sister, but the daughter of the sister of Zeruiah. But this arises from the ambiguity of the expression, which, as interpreted by parallel texts, can only mean that Abigail was daughter to Nahash and sister to Zeruiah. The mother's name is given probably to shew that they were sisters by different mothers.

29. '*Cheese of kine.*'—This is mentioned, we conclude, to distinguish the cheese from that made from the milk of goats and sheep. These, with cows, furnish most of the cheese used in the East. Camels' milk is not used for the purpose, or very rarely. In different times and countries, the milk of a great variety of animals has been used for making cheese. In the middle ages we read of cheese from deer's milk. The Arabs near Mount Carmel readily believed D'Arvieux, when, to prevent them from seizing the cheeses which formed part of the cargo of a vessel wrecked on the coast, he told them that they were made with sows' milk. We conclude that when cheese is mentioned without such distinction as in the present text, we are to understand that it is made from the milk of goats, and perhaps that of sheep.

CHAPTER XVIII.

1 *David viewing the armies in their march giveth them charge of Absalom.* 6 *The Israelites are sore smitten in the wood of Ephraim.* 9 *Absalom, hanging in an oak, is slain by Joab, and cast into a pit.* 18 *Absalom's place.* 19 *Ahimaaz and Cushi bring tidings to David.* 33 *David mourneth for Absalom.*

AND David numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not [1]care for us; neither if half of us die, will they care for us: but now *thou art* [2]worth ten thousand of us: therefore now *it is* better that thou [3]succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab and Abishai and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel: and the battle was in the wood of Ephraim;

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men.*

8 For the battle was there scattered over the face of all the country: and the wood

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[1] Heb. *set their heart on us.* [2] Heb. *as ten thousand of us.* [3] Heb. *be to succour.*

[4]devoured more people that day than the sword devoured.

9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

12 And the man said unto Joab, Though I should [5]receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, [6]Beware that none *touch* the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*.

14 Then said Joab, I may not tarry thus [7]with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the [8]midst of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 ¶ Now Absalom in his lifetime had taken and reared up for himself a pillar, which *is* in [9]the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath [10]avenged him of his enemies.

20 And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt [11]bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But [12]howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings [13]ready?

23 But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.

24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, [14]Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, [15][16]All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God, which hath [17]delivered up the men that lifted up their hand against my lord the king.

29 And the king said, [18]Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.

30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still.

31 And, behold, Cushi came; and Cushi said, [19]Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi an-

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[4] Heb. *multiplied to devour.* [5] Heb. *weigh upon mine hand.* [6] Heb. *Beware whosoever* ye be *of*, &c. [7] Heb. *before thee.* [8] Heb. *heart.* [9] Gen. 14. 17. [10] Heb. *judged him from the hand*, &c. [11] Heb. *be a man of tidings.* [12] Heb. *be what* may. [13] Or, *convenient.* [14] Heb. *I see the running.* [15] Or, *Peace* be to thee. [16] Heb. *Peace.* [17] Heb. *shut up.* [18] Heb. Is there *peace?* [19] Heb. *Tidings is brought.*

swered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*.

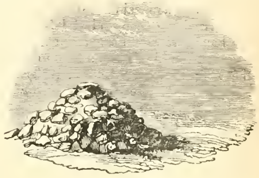
33 And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

Verse 6. '*In the wood of Ephraim.*'—This wood was, of course, not in the tribe of Ephraim, but on the east of the Jordan, near Mahanaim. It was so called, as some suppose, from the slaughter of the Ephraimites in this neighbourhood by Jephthah. Others think that the Ephraimites had pasture grounds there: for it is an alleged fact, which, if true, will well explain why the name of Ephraim occurs in places remote from the inheritance of the tribe—that the Hebrews believe that Joshua gave to them the privilege of feeding their cattle in any wood within the lot of any of the other tribes: and the present wood being conveniently situated near the Jordan, they used to take their cattle across the river for pasture.

8. '*The wood devoured more people that day than the sword.*'—Josephus explains this by observing that more of Absalom's army were slain in the pursuit through the forest and vallies than on the field of battle. This not unfrequently happens.

9. '*His head caught hold of the oak.*'—The Rev. I. Hartley, in his *Researches in Greece*, writes—'Passing under the olive trees, I have frequently noticed how easily the accident which befel Absalom might actually occur. It is necessary to be continually on one's guard against the branches of trees; and when the hair is worn in large locks floating down the back, as was the case with a young man of the party to which I belonged, any thick boughs interposing in the path might easily dislodge a rider from his seat, and catch hold of his flowing hair. The custom of wearing the hair exceedingly long, which Paul condemns as effeminate (1 Cor. xi. 14), is still common in Greece, especially amongst the priesthood. Absalom doubtless wore his hair in this manner (2 Sam. xiv. 26); and Homer celebrates continually the 'Achæans, with the head of flowing hair.'

17. '*Cast him into a great pit . . . . and laid a very great heap of stones upon him.*'—The common opinion is, that this was intended as a dishonourable grave, for one who wanted nothing but the power to have been a parricide. Under this view, Divine Providence rendered his death dishonourable, by hanging him in a tree; and man made his funeral dishonourable, by subjecting him after death to the punishment of stoning—awarded in the law to the rebellious son (Deut. xxi. 21). And this opinion is alleged to be supported by the fact, that the people are continually throwing stones toward the monument of Absalom, in the valley of Jehoshaphat, to mark their detestation of his crime. We feel obliged to dissent from this view. We will not decidedly contend that the heap of stones was intended *to honour* the memory of the king's beloved, though guilty, son; but we are certainly persuaded that no such stigma was originally intended by this mode of interment. Where do we read that a heap of stones over a grave was accounted disgraceful? So far from being so, perhaps the most ancient and prevalent method of preserving the memory of the mighty dead was to erect over their graves a heap of earth or stones: and how shall we say, that what was deemed honourable under ordinary circumstances, was disgraceful in the case of Absalom? It is even possible that those wonders of the world, the Egyptian pyramids—if they be indeed sepulchral monuments—were, as such, founded on the idea which the primitive heap of loose unwrought stones suggested. A pyramid is little other than such a heap, compacted into a regular and stable form, such as an ingenious and laborious people might naturally think of giving to it. A pyramid is, in this view, a tumulus; and the rude tumulus of heaped earth or stone being perhaps deemed unseemly by so refined a people, they determined to retain the essential character of this kind of monument, but at the same time to render it a gigantic effort of human art and human labour. Princes, and chiefs slain in battle, seem to have been most generally distinguished by such heaped monuments. Absalom was both. Nevertheless, it must be confessed that in instances which occurred some centuries earlier, a heap of stones does, on the first view, appear to have been considered a posthumous degradation (see Josh. vii. 26; viii. 29); but on this too much stress must not be laid, as we know that the same posthumous treatment of the body became, in other instances, honourable, which had originally been accounted degrading—burning for instance.

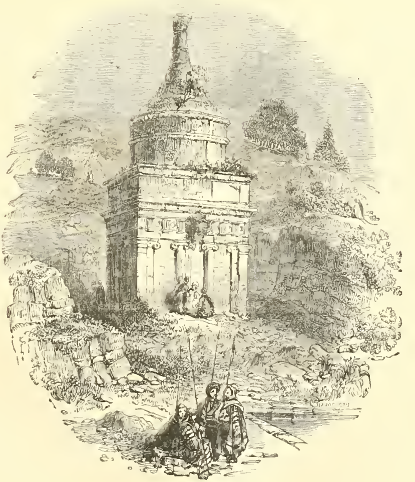


Cairn.

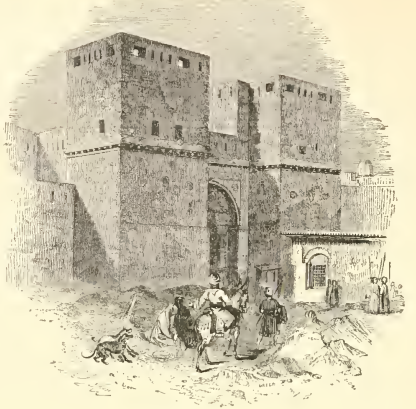
But we are disinclined, in *any* of the cases mentioned, to consider the heap of stones as a peculiarly *sepulchral* monument, whether for honour or degradation. If we consider the declared sense in which heaps of stone are thrown up, we find that they were 'heaps of witness,' or memorials of various transactions—of covenants or events—and not monuments of persons, or only so as connected with events, being a commemoration of the event of which the death of such a person formed the crisis or termination. Thus the heap of Achan commemorated the termination, by his punishment, of the public evil which his sin had occasioned; that over the king of Ai commemorated the downfal of that city; and that in the text was a memorial of the rebellion which terminated in Absalom's death.

As to the fact that the natives throw stones at the supposed tomb of Absalom; the act has many meanings in the East, and we are not sure that travellers have not given it, in many instances, the explanation which *they* judged probable, rather than that which the natives had in view. We will mention a few instances of this practice. It is customary to make a heap of stones where a traveller has been murdered, and every one who passes throws one to increase the heap, from some superstitious feeling which has not been well defined. Some think it a mark of detestation of the deed; this it may be in part, but we believe the leading idea is—to cover deep the innocent blood shed there, that its cry from the earth for vengeance may not be heard. It may also be a contribution of respect to the memory of the deceased. The idea is not confined to the blood of man. Burckhardt notices that the man who sacrificed a goat at the tomb of Aaron, at Mount Hor, covered the blood with a heap of stones. The throwing of stones may also be an act of respect. The Mohammedan pilgrims to Sinai visit what they believe to be the print of Mohammed's foot (or his camel's foot, according to some) impressed on the rock; and, to testify their respect, they bring a stone with them, which they lay there, and which has occasioned a very large heap to accumulate. The Arabs also thus distinguish the stone which they suppose to be that which was twice stricken by Moses. This mode of doing honour may be very widely traced. The Egyptian and Grecian Hermes was thought to be honoured by stones being thrown at the feet of his statue. Purchas, after Acosta, remarks the same custom among the Peruvians: 'And such as their gods be, such are the things which they offer unto them in their worship. They have used, as they go by the way, to cast in the cross ways, in the hills, and tops of mountains, old shoes, feathers, and coca chewed. And when they had nothing else, they cast a stone as an offering, that they might pass freely and lustily; hence it is that they find in the high-ways great heaps of stones offered, and such other things.' As, however, there is no particular reason to respect the memory of Absalom, it is probable that the sense in which stones are thrown at his tomb is similar to that of the famous stone-throwing in the Mohammedan pilgrimage to Arafat, and which is considered as throwing stones at Satan, who is believed to have there tempted Adam and Abraham. The motive of the Arabs in throwing stones at Absalom's tomb does not, however, shew the original intention of the heap. And even with regard to the act as an expression of detestation at Arafat, it is much forgotten, even by Mohammedans, that it was considered by Mohammed himself as no less an act of honour to God than of hate to Satan. He says: 'Throwing stones and running between Safa and Merwa, has not been ordained for any other purpose than to remember God.' (*Mischat-ul-Masabih*, vol. i. p. 631.) Even here, then, throwing stones and heaping them, is stated to be for the purpose of *memorial;* which we believe to be the primary motive wherever the practices occur, in any of the diversified forms in which they are exhibited.

18. '*Absalom's place.*'—This is literally 'Absalom's hand' (see the note on 1 Sam. xv. 12), and properly, 'Absalom's monument' or 'pillar.' The monument now shewn in the valley of Jehoshaphat, as Absalom's tomb, may perhaps be taken as the representative of this monument. He was buried under the great heap of stones on the east of Jordan, and this therefore could not really be his tomb, unless we suppose that David caused his remains to be disinterred and removed to near Jerusalem, which the feeling of the Jews with respect to the dead renders altogether unlikely. Josephus describes Absalom's pillar as of marble, and as being two furlongs from Jerusalem. The structure now shewn, is situated on the edge of the valley of Jehoshaphat near the brook Kidron, and between it and the Mount of Olives. It answers well enough to the indication of Josephus; the distance would, as Buckingham remarks, depend on the part of the city it was measured from, but could not in any case be far from the truth; and the term *marble* may be indefinitely used to imply any fine stone, and that of *pillar* to express any lofty monument. Our cut will sufficiently exhibit its appearance, and supersede the necessity of detailed description. No one will suppose that this monument, as it now appears, was the work of Absalom. It bears the unquestionable impress of classical taste in some of its parts; and, upon the whole, there is not a finer piece of workmanship to be met with in this part of the country. It is a square isolated block hewn out of the rocky ledge, so as to leave an area or niche around it. The body of the monument is about twenty-four feet square, and is ornamented on



ABSALOM'S TOMB. Present appearance.



Eastern Town Gate.

each side with two columns and two half columns of the Ionic order, with pilasters at the corners. The elevation is about eighteen or twenty feet to the top of the architrave, and it is wholly cut from the rock. But the adjacent rock is not here so high as at the place of an adjacent monument which bears the name of Zacharias, and therefore the upper part of the work has been carried up with masonry of large stones. This consists first of two square layers, of which the upper one is smaller than the lower, and then a small dome or cupola runs up into a low spire, which appears to have formerly spread out a little at the top, like an opening flame; the main work is perhaps twenty feet high, giving to the whole an elevation of about forty feet. There is a small excavated chamber in the body of the tomb, through which a hole has been broken through one of the sides several centuries ago in search of treasure. Upon the whole, it appears probable, that the original square mass with the moulding and cornice, formed the ancient Jewish tomb, surmounted perhaps with a pyramid (such as appears in 'the tomb of Zechariah'), and that the columns, with the metopes and the triglyphs, were sculptured at a subsequent period, and the dome of masonry perhaps added at a still later date; so that its primitive character, and perhaps its destination, became greatly changed.

24. '*David sat between the two gates: and the watchman went up to the roof over the gate.*' . . . 33. '*And the king was much moved, and went up to the chamber over the gate.*'—The due understanding of the passages we have here copied, will render intelligible many references to the gate which the Scriptures contain, and will corroborate some of the statements in the note to chap. xv. 2. It is not difficult to perceive that the entrance to the walled town of Mahanaim was through a gateway, closed by two gates, one outward, facing the suburbs, and one inward, facing the town. They may have been opposite to each other; but this is not always the case. In the gate-*way*, between the two gates, David sat, to render his presence as public as possible to the persons going to the battle, and to be ready to receive such intimations as the occasion might require. The gateway of Mahanaim was in fact the head quarters. Or David may have taken a lesson from Uriah, remaining in the gate and refusing the enjoyments of his chamber, while his army remained in the field. We are not to suppose that David's presence formed any obstruction in the gateway. There is frequently a raised bench of masonry on each side, where the officers in attendance often sit; and there are also sometimes rooms or cells, sometimes entirely open in front, for their accommodation and that of the guard. We have only to suppose that David sat on the bench, or, if there were none, in the front of one of those side rooms or recesses. Then, the gateway was high, as we see by its top being the station of a sentinel, who could from thence command a view of the country. It was apparently a sort of gate-tower. The height was occupied by a room above the gateway, and to which one could ascend from thence. This is the room which, in the note to xv. 2, we have supposed to have sometimes formed the seat of the gate tribunal. There is such a room in most Oriental gateways, whether of public or private buildings. In the former it is usually a sort of state-room, and in the latter often a drawing-room, handsomely fitted up, where the householder receives and entertains his friends, whom etiquette does not allow him to take to the interior parts of his mansion. He can come from the interior to it by a distinct passage, while visitors ascend to it by a flight of steps near to or in the gateway. In most cases this room has a window towards the street, being usually the only one that appears. In Egypt and Turkey this window projects forward, something like a bay window, and is called a kiosk: but in Persia it is commonly a strong lattice of curious joinery inserted in the wall. Sometimes, however, this favourite apartment was, and still is, used as a private sitting-room, being the only place, except the roof, from which the master can amuse himself by observing what is going on out of doors. In this sense it seems to have been the 'summer parlour' of Eglon (Judg. iii. 20), and the 'bed-chamber' of Ishbosheth (chap. iv. 7); as we may observe from the fact that the regicides seem to have

entered the room and left it without appearing to have been observed. This was certainly the case in the former instance, and would scarcely have been practicable had the room been other than over the gate, with such a separate entrance as we have described.—The room to which David withdrew would seem, from its being sought for privacy, to have been rather a 'summer parlour' than a state-room. We need not remind the reader that rooms—sometimes large and elaborately finished state-rooms—frequently occur over the gateways of our old towns and castles.

CHAPTER XIX.

1 *Joab causeth the king to cease his mourning.* 9 *The Israelites are earnest to bring the king back.* 11 *David sendeth to the priests to incite them of Judah.* 18 *Shimei is pardoned.* 24 *Mephibosheth excused.* 32 *Barzillai dismissed, Chimham his son is taken into the king's family.* 41 *The Israelites expostulate with Judah for bringing home the king without them.*

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the [1]victory that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 [2]In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, [3]that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

7 Now therefore arise, go forth, and speak [4]comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

9 ¶ And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.

10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why [5]speak ye not a word of bringing the king back?

11 ¶ And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house.

12 Ye *are* my brethren, ye *are* my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye to Amasa, *Art* thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, even as *the heart of* one man; so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And [6]Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted and came down with the men of Judah to meet king David.

17 And *there were* a thousand men of Benjamin with him, and [7]Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry boat to carry over the king's houshold, and to do [8]what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember [9]that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first

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[1] Heb. *salvation*, or, *deliverance*.
[2] Heb. *By loving*, &c.
[3] Heb. *that princes or servants* are *not to thee*.
[4] Heb. *to the heart of thy servants*.
[5] Heb. are *ye silent?*
[6] 1 Kings 2. 8.
[7] Chap. 16. 1.
[8] Heb. *the good in his eyes*.
[9] Chap. 16. 5.

this day of all the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed?

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

23 Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him.

24 ¶ And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

27 And [10]he hath slandered thy servant unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

28 For all *of* my father's house were but [11]dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old: and [12]he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, [13]How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt [14]require of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41 ¶ And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his houshold, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king *is* near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost?* or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye [15]despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

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[10] Chap. 16. 3.

[11] Heb. *men of death.*

[12] Chap. 17. 27.

[13] Heb. *how many days* are *the years of my life?*

[14] Heb. *choose.*

[15] Heb. *set us at light.*

Verse 4. '*Covered his face.*'—This act is obviously the same, or of equivalent signification to the covering the head, mentioned in ch. xv. 30, and explained in the note.

10. '*Why speak ye not a word of bringing the king back.*'—It might seem the obvious consequence of his victory that David should repass the Jordan at the head of his conquering army, and re-ascend his throne at Jerusalem. But the mass of the people had chosen another for their king, and by that act had virtually, to the extent of their power, deposed himself; and in such a case it would appear that the civil principles of the constitution required that he should, in a certain sense, be re-elected to the crown by the people before he was entitled to regard himself as king over any but such as had continued to recognize him in that character; he therefore remained beyond the Jordan until the tribes should decide to recall him. It seems there was a general disposition among the people to do this; they blamed one another for their rebellion against the king, and for their remissness in recalling him, but all seemed to shrink from taking the first step in the matter. Judah, from its more intimate relations with David, might be expected to give the example; but Judah had been the head-quarters of the rebellion; and it appears that Jerusalem was in the occupation of Amasa, who, from the extent to which he had committed himself in Absalom's rebellion, might judge his case desperate, and hence use all his influence to prevent the king's return.

14. '*And he bowed the heart,*' etc.—The Jewish interpreters refer this, with great probability, to Amasa, not to David: that is, that David having won over Amasa, the latter employed his great influence in bringing the men of Judah back to their allegiance.

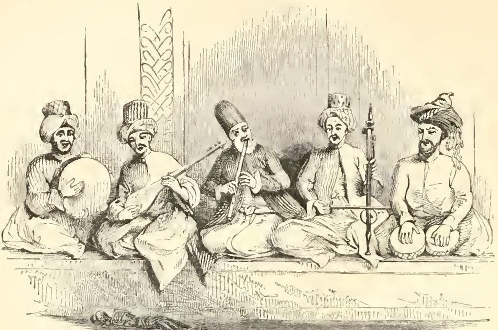
18. '*And there went over a ferry boat.*'—This translation is very doubtful, and the text on which it is founded is not free from suspicion of being corrupted. It is probable that the reading now exhibited in the Septuagint is that of the original Hebrew, and is followed by good modern authorities. According to that, the words of the clause refer to the *men* mentioned in the preceding verse; and would be rendered, 'And these went over Jordan before the king, and were serviceable in bringing over the king's household:' that is, as some of the rabbins understand, by carrying over, on their backs, the women and children who could not conveniently ford the river. Josephus and some of the ancient translators understood that they threw a bridge (of boats?) over the river; while Jerome supposes that they forded the river before the king's people, pointing out the proper places. An open interpretation, applicable to all these explanations, such as that we have indicated, would be the best and safest. As the text now stands, however, a ferry boat or raft might have been used. Nor is the thing itself unlikely: for, although the Jordan is not a great river, it is wide enough and deep enough to render such a mode of passing over aged people, women, children, and baggage, convenient. The ancients had also shallow flat-bottomed boats suited to such rivers; and at this day (according to the author of *Eothen*) rafts are employed for such purposes on the Jordan.

23. '*Thou shalt not die.*'—Considering the circumstance which Shimei urged, that he was the first in all Israel (Judah excepted) to come forward with a strong party to promote the restoration of the king; and considering—what was a still greater merit and a more important benefit to the royal cause—that his party was from the tribe of Benjamin, it would have been a most ungracious act had the king been inexorable. He therefore pardoned him freely, although some of the officers were for putting him to death. It was for the like reason probably—that is, for fear of disgusting the valuable party to which he belonged, and in which he had much influence—the king dared not entirely recal from Ziba the grant of Mephibosheth's lands which he had hastily made to him. Under the circumstances, the king could only say, 'Thou and Ziba divide the land;' to which the reply of Mephibosheth was worthy the son of the generous Jonathan—'Yea, let him take all, since my lord the king is come again to his own house in peace.'

24. '*— had neither dressed his feet.*'—His feet, which were lame, and required attention; or perhaps it means that he had omitted that general attention to the feet which is required in the East.

— '*Nor trimmed his beard.*'—After the explanation given in the note to ch. x. 4, concerning the estimation in which the beard is held in Western Asia, we scarcely need add that very considerable care is taken of it, the neglect of which is understood to express very forcibly the forgetfulness of grief. The manner in which it is attended to, however, differs in various nations. It is clipped by some to give it a favourite shape, and by others only trimmed slightly to improve its appearance. The example of Mohammed, who is alleged to have diminished the length and thickness of his beard, has had more weight with some of his followers than with others. Almost every Moslem carries a comb with him for the sole purpose of combing his beard. This is often done, particularly after prayers, at the conclusion of which the devotee usually remains sitting on his heels and combing his beard. The hairs which fall are carefully collected and preserved, to be buried with the person to whose beard they belonged; and sometimes when he has collected a certain quantity, he deposits them himself in his destined sepulchre. It seems that in the time of Mohammed the Jews did not dye their beards, but the Arabs did; for the traditions mention it as a point of difference between Moslems and Jews. This, however, is not conclusive evidence that the latter never did so. The dyes usually employed for the beard are black or fiery red. The latter is obtained by the application of a paste of *henna* leaves, and the black by a further application of indigo. The process is painful and tiresome, and must be repeated every fortnight; but men cheerfully submit to it for the honour of their beards. The Persians dye their beards more generally than any other people, and prefer the black colour. The Turks almost never dye theirs, and the Arabs but seldom. When the last named people use a dye, they are commonly content with the red colour. In this they follow the instruction of their prophet, who recommended dyeing the beard, but hated the black dye, preferring the red, and recommending in this the nearest approach to yellow that could be obtained by art. Beards are also anointed, perfumed, and incensed in the East by the upper classes. All this care of the beard will illustrate the entire abandonment to sorrow which the neglect of that important appendage implies.

35. '*Can I hear any more the voice of singing men and singing women?*'—As Barzillai mentions this among the attractions of the court, of which age rendered him incapable of enjoying, it would seem that David had made music to form one of the enjoyments of his regal state, and had probably trained or collected a body of vocal and instrumental performers, as part of his royal establishment. This we might expect from so accomplished a musician as David. The performances of his 'singing men and singing women' would seem, from what Barzillai says, to have been so much admired, that the subject formed one of those prominent wonders of the court, of which people living in distant parts of the country were accustomed to speak. This is still a royal custom of the East. Of professed singing women, who are also musicians and dancers, we have written under 1 Sam. xviii. 7. Of the corresponding vocation among men, we may mention that it is confined to music and singing, as men do not dance professionally. Much that illustrates the various scriptural intimations with regard to such persons might be drawn from the existing usages of the East. Jonas Hanway relates that Nadir Shah had in his army no less than nine hundred 'chioux or chanters.' They wore a distinctive dress, which Jonas describes, and 'they frequently chanted moral sentences and encomiums on the Shah, occasionally also proclaiming his victories as he passed along' (*Travels*, i. 170). Forbes, in his *Oriental Memoirs*, more than once mentions a description of bards, whose services are much in request in the courts of India. 'No Hindoo rajah is with-



SINGING MEN.

out them. Hyder Ali, though not a Hindoo, delighted to be constantly preceded by them. They have a wonderful facility in speaking improvisatore upon any subject proposed to them, in a kind of declamation, which may be considered as a kind of medium between blank verse and modulated prose [similar to the Hebrew poetry]; but their proper profession is that of chanting the exploits of former days in front of the troops, while marshalling to battle, and inciting them to emulate the glory of their ancestors.' In Syria there are men singers, who perform in concert, each accompanying his voice by the musical instrument in which he has most skill. A representation of such a concert, drawn from the life, is given by Russel, in his *Natural History of Aleppo*, and a copy of it is here introduced. The existence of such persons appears to arise from the fact, that, although the Orientals take great pleasure in hearing music and singing, no man of any rank likes to sing or to handle a musical instrument; nor are the youth of either sex taught music as an accomplishment; and the persons whose skill in vocal and instrumental music delights them are not regarded with much respect. This could not have been the case among the Hebrews, with whom persons of the highest rank and respectability were skilled in music.

CHAPTER XX.

1 *By occasion of the quarrel, Sheba maketh a party in Israel.* 3 *David's ten concubines are shut up in perpetual prison.* 4 *Amasa, made captain over Judah, is slain by Joab.* 14 *Joab pursueth Sheba unto Abel.* 16 *A wise woman saveth the city by Sheba's head.* 23 *David's officers.*

AND there happened to be there a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jerusalem; and the king took the ten women *his* [1]concubines, whom he had left to keep the house, and put them in [2]ward, and fed them, but went not in unto them. So they were [3]shut up unto the day of their death, [4]living in widowhood.

4 ¶ Then said the king to Amasa, [5]Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble *the men of* Judah: but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and [6]escape us.

7 And there went out after him Joab's men, and the [7]Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

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[1] Chap. 16. 22.
[2] Heb. *a house of ward.*
[3] Heb. *bound.*
[4] Heb. *in widowhood of life.*
[5] Heb. *Call.*
[6] Heb. *deliver himself from our eyes.*
[7] Chap. 8. 18.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, *Art* thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that *was* in Joab's hand: so he smote him therewith in the fifth *rib*, and shed out his bowels to the ground, and [8]struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and [9]it stood in the trench: and all the people that *were* with Joab [10]battered the wall, to throw it down.

16 ¶ Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, I *am he*. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, [11]They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*.

19 I *am one of them that are* peaceable *and* faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter *is* not so: but a man of mount Ephraim, Sheba the son of Bichri [12]by name, hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab. And he blew a trumpet, and they [13]retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

23 ¶ Now [14]Joab *was* over all the host of Israel: and Benaiah the son of Jehoiada *was* over the Cherethites and over the Pelethites:

24 And Adoram *was* over the tribute: and Jehoshaphat the son of Ahilud *was* [15]recorder:

25 And Sheva *was* scribe: and Zadok and Abiathar *were* the priests:

26 And Ira also the Jairite was [16]a chief ruler about David.

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[8] Heb. *doubled not his stroke.*

[9] Or, *it stood against the outmost wall.*

[10] Heb. *marred to throw down.*

[11] Or, *They plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end.*

[12] Heb. *by his name.*

[13] Heb. *were scattered.*

[14] Chap. 8. 16.

[15] Or, *remembrancer.*

[16] Or, *a prince.*

Verse 1. '*We have no part in David,*' etc.—From the result we may see ground to doubt the wisdom of the separate appeal which David had made to his own tribe of Judah, inasmuch as his more intimate connection with that tribe, by birth and by having reigned over it separately for seven years, required the most cautious policy on his side, to prevent his appearing to the other tribes as the king of a party. Now, when he had crossed the Jordan, people from all the tribes flocked to him to join in the act of recall and restoration. But when they came to consider of it, the other tribes were not willing to forgive Judah for having been beforehand with them; and they felt great displeasure that, instead of inviting them to join in the act of recall, the elders of Judah, by acting independently, had enabled themselves to exhibit the appearance of more alacrity and zeal in the king's behalf, putting the other tribes in an unfavourable position by comparison. They alleged also their claim to be considered, on the ground that the ten tribes had tenfold the interest in the kingdom to that which the single tribe of Judah could claim. The answer of that tribe was the most impolitic and provoking that could be made. They alleged that seeing the king was of their own tribe, 'their bone and their flesh,' they had a right to take a peculiar and exclusive interest in his recall. This quarrel grew so hot, as to strengthen the natural disposition of the tribes to regard David as the king of the Judahites; and but a slight impulse was wanting to induce them to leave him to his own party. This impulse was supplied by one Sheba, of the discontented tribe of Benjamin, who, perceiving the state of feeling, blew the trumpet, and gave forth the Hebrew watchword of revolt, 'To your tents, O

Israel!' and, in the name of the tribes, disclaimed all further interest in David, and bade defiance to his adherents. The effect of this move, perhaps, exceeded his expectation. On a sudden he saw himself at the head of all the tribes, except that of Judah, which had occasioned this defection, and which was left almost alone to conduct the king from the Jordan to Jerusalem.

5. '*So Amasa went*,' etc.—The defection of the ten tribes must have supplied to David an additional reason for performing the secret promise he had already made to Amasa (ch. xix. 13) of making him captain of the host, as that person appears to have been high in favour with the tribes. But most readers will feel dissatisfied that Joab should at this juncture—after the brilliant displays which he had so lately afforded of his loyalty, courage, and prudence—be displaced in favour of the rebel leader; and even if judged by the principles of the East, that every stroke of policy by which something may be gained is a good stroke, whatever interests or honour it sacrifices,—even judged by this rule, the policy of this operation may very much be doubted, as, indeed, David himself had soon occasion to suspect. In fact, we agree with Hales, that in this David 'seems to have acted rather ungratefully and unwisely,' justifying Joab's reproach (on a former occasion), "thou lovest thine enemies and hatest thy friends." But the old grudge and jealousy which he entertained against 'the sons of Zeruiah,' who were above his control, and too powerful to be punished, as in Abner's case, combined with Joab's disobedience of orders in killing Absalom, which he could never forget, nor forgive, to the day of his death, seem to have got the better of his usual temporising caution and political prudence.'

8. '*It fell out*.'—That is, it fell out of the sheath. Josephus says that he purposely let it fall out as he approached Amasa, that, taking it up again, he might salute him unsuspiciously, although he had the drawn sword in his hand. This is probable. We see that further, to prevent his intention from being suspected, he held the weapon in his *left* hand.

9. '*Joab took Amasa by the beard . . . . to kiss him*.'—As the Hebrew language has no neuter gender, it is not clear whether the *him* should not have been rendered *it*; that is, whether Joab took hold of Amasa's beard to kiss *it* or *him*. The former seems most probable. In the East it is generally considered an insult to touch the beard except to kiss it. In kissing the cheek or forehead, it is not usual to touch the beard, but it may be done incidentally without offence. Among the Arabs, kissing the beard is an act of respect: it is an exchange of respectful salutation between equals, and also an act of respect and deference to a superior. D'Arvieux correctly observes that, 'The women kiss their husbands' beards, and the children their fathers', when they go to salute them. The men kiss each other's beards reciprocally; and on both sides the beard, when they salute one another in the streets, or are returned from a journey. Such kisses are repeated from time to time among the compliments they make one another.' The same traveller, describing an entertainment given by one Arab emir to several others, fails not to remark how, as they arrived, they kissed one another's beards and hands. Homer seems to describe the touching of the beard, or at least the chin, as an act of respectful supplication. Thus, when Thetis goes to Olympus, to obtain Jupiter's favour for her son Achilles—

> 'She sat before him, to his knees applied
> Her left hand, *placed her right beneath his chin*,
> And thus the king, Saturnian Jove, implored.'

It is remarkable that both in this instance and that of Joab, the *right* hand is particularly mentioned.

10. '*And he died*.'—Josephus has a just observation to the effect—that this atrocious murder had much less shew of excuse than that of Abner, since the fact that the latter had slain Asahel, afforded, under the principle of blood-revenge, a decent pretext for the assassination, which was wanting in the present instance.

15. '*Abel of Beth-maachah*.'—This place is called also Abel-Maim, and simply Abel; the additions being used to distinguish it from other places of the last name, which signifies a grassy place. The identity of the place in the text under these different names is established by comparing *v.* 14, 15, 18, of this chapter; 1 Kings xv. 20; 2 Kings xv. 29; 2 Chron. xvi. 4. The addition of 'Maachah' indicates that it lay in or near to the region Maachah, which lay east of the upper Jordan under Mount Lebanon. The town was, eighty years after the date of the present transaction, taken and sacked by Benhadad, king of Syria, and it eventually was similarly dealt with by Tiglath-pileser, who moreover expatriated the inhabitants to Assyria.

What gave the town its peculiar reputation for wisdom is not clear: but in most countries we find one or more towns, the inhabitants of which, on some account or other, are reported to be wiser than their neighbours.

22. '*They cut off the head of Sheba . . . . and cast it out to Joab*.'—It is a very common course in the East, when an obnoxious person, who has taken refuge in a town, palace, or fortress, is demanded by an army or by an enraged populace, for the inhabitants to consult their own safety by sacrificing the offender. How many instances occur in Turkish history of the heads of high functionaries being reluctantly thrown out from the seraglio at Constantinople, to pacify the enraged Janissaries!

CHAPTER XXI.

1 *The three years' famine for the Gibeonites ceaseth, by hanging seven of Saul's sons.* 10 *Rizpah's kindness unto the dead.* 12 *David burieth the bones of Saul and Jonathan in his father's sepulchre.* 15 *Four battles against the Philistines, wherein four mighty men of David slay four giants.*

Then there was a famine in the days of David three years, year after year; and David [1]enquired of the Lord. And the Lord answered, *It is* for Saul, and for *his* bloody house, because he slew the Gibeonites.

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel, but [2]of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord?

4 And the Gibeonites said unto him, [3]We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

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[1] Heb. *sought the face*, &c.

[2] Josh. 9. 3, 16, 17.

[3] Or, It is *not silver nor gold that we have to do with Saul or his house, neither* pertains it *to us to kill*, &c.

5 And they answered the king, The man that consumed us, and that [4]devised against us *that* we should be destroyed from remaining in any of the coasts of Israel,

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, [5]*whom* the LORD did choose. And the king said, I will give *them*.

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of [6]the LORD's oath that *was* between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of [7]Michal the daughter of Saul, whom she [8]brought up for Adriel the son of Barzillai the Meholathite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest.

10 ¶ And [9]Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the [10]Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land.

15 ¶ Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which *was* of the sons of the [11]giant, the weight of whose [12]spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David.

17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the [13]light of Israel.

18 [14]And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which *was* of the sons of [15]the giant.

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew [16]*the brother of* Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to [17]the giant.

21 And when he [18]defied Israel, Jonathan the son of [19]Shimeah the brother of David slew him.

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

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[4] Or, *cut us off.* [5] Or, *chosen of the LORD.* [6] 1 Sam. 18. 3, and 20. 8. 42. [7] Or, *Michal's sister.* [8] Heb. *bare to Adriel.* [9] Chap. 3. 7. [10] 1 Sam. 31. 10. [11] Or, *Rapha.* [12] Heb. *the staff*, or, *the head.* [13] Heb. *candle*, or, *lamp.* [14] 1 Chron. 20. 4. [15] Or, *Rapha.* [16] See 1 Chron. 20. 5. [17] Or, *Rapha.* [18] Or, *reproached.* [19] 1 Sam. 16. 9.

Verse 2. '*Saul sought to slay them in his zeal.*'—There is no account of such an attempt in the preceding history, and various explanations have been given. Some think that, being hewers of wood and drawers of water to the priests, considerable numbers of them were slain at Nob, at the same time with the priests. This is the Jewish explanation; but we doubt it, as not only improbable in itself, but under the impression that the fact would have been noticed in the account of that transaction if it had really occurred. Is it not more probable that Saul, finding the difficulty of forming a landed property for his family in a country where all the land was already unalienably parcelled out among the families of Israel, had, under pretence of zeal for the interests of his own people, formed the design of utterly destroying the Gibeonites; and, as far as he was able, executed the design, giving their lands and wealth to his relatives, by the survivors of whom they were still possessed? [1 Sam. xxii. 7.]

6. '*Hang them up unto the Lord.*'—They probably slew them first, and gibbeted them after. It was against the law for a body to be left hanging after the sunset of the day in which the person was put to death. The continued gibbeting of Saul's descendants must have been very revolting to the Jews, who were less accustomed to such things than we have been. Drought is the usual cause of famine stated in the Scriptures; and as we see, from *v.* 10, that they re-

mained hanging 'until water dropped upon them out of heaven,' it seems more than probable that some vow or usage, in such cases, decreed them to remain suspended until that sign of peace and returning fertility was bestowed.

— '*I will give them.*'—David has been censured by some writers for consenting to the demand of the Gibeonites. But we have wasted the pains which, under different texts, we have taken in expounding the doctrine of avengement for blood, if the reader has not perceived that the demand of the Gibeonites was one which the king could not refuse. *They* might have accepted the blood-fine; but this was optional with them, and they were perfectly entitled to refuse it, and to demand blood for blood. That the persons who were slain had themselves no hand in the crime for which they were punished is more than we know; it is most likely that they were active parties in it, and still more that they reaped the profits of it. But even were this not the case, it is a well known principle of blood-avengement that the heirs and relatives of the blood-shedder are responsible for the blood in their own persons, in case the avenger is not able to reach the actual perpetrator. That David had any interest in getting rid of these persons, is equally absurd and untrue, for they made no pretensions to the crown themselves, nor did others make such pretensions for them. Even when the cause of Saul's house was almost in want of a head, none of these persons appeared to advance their claims, nor did the warmest partisans of the cause dream of producing any of them in opposition to David.

10. '*Suffered neither the birds of the air,*' etc.—See the second note on Judges xiv. 8.

20. '*On every hand six fingers, and on every foot six toes.*'—This is one of the aberrations of nature of which instances have been known in all ages and countries, although they are sufficiently rare to remain a subject of wonder. The old stories told by Pliny, Ctesias, and others, of *nations* distinguished by a supernumerary allowance of fingers and toes, are now universally exploded, together with most of the other wonders which they and other ancient writers relate concerning the Indian and other remote nations, of which nothing was in their time distinctly known. The most wonderful circumstance of this kind, that rests on any thing like fair authority, is that adduced by Dr. Dodd from M. Maupertuis, who says, in his Letters, that he saw at Berlin two families, in which *six-digitism*, as he calls it, was equally transmitted both on the side of father and mother.

CHAPTER XXII.

A psalm of thanksgiving for God's powerful deliverance, and manifold blessings.

AND David spake unto the LORD the words of this song in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:

2 And he said, [1]The LORD *is* my rock, and my fortress, and my deliverer;

3 The God of my rock; in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

4 I will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.

5 When the [2]waves of death compassed me, the floods of [3]ungodly men made me afraid;

6 The [4]sorrows of hell compassed me about; the snares of death prevented me;

7 In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.

9 There went up a smoke [5]out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

10 He bowed the heavens also, and came down; and darkness *was* under his feet.

11 And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

12 And he made darkness pavilions round about him, [6]dark waters, *and* thick clouds of the skies.

13 Through the brightness before him were coals of fire kindled.

14 The LORD thundered from heaven, and the most High uttered his voice.

15 And he sent out arrows, and scattered them; lightning, and discomfited them.

16 And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.

17 He sent from above, he took me; he drew me out of [7]many waters;

18 He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamity: but the LORD was my stay.

20 He brought me forth also into a large place: he delivered me, because he delighted in me.

21 The LORD rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me.

22 For I have kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his judgments *were* before me: and *as for* his statutes, I did not depart from them.

24 I was also upright [8]before him, and have kept myself from mine iniquity.

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[1] Psal. 18. 2, &c.

[2] Or, *pangs*.

[3] Heb. *Belial*.

[4] Or, *cords*.

[5] Heb. *by*.

[6] Heb. *binding of waters*.

[7] Or, *great*.

[8] Heb. *to him*.

25 Therefore the LORD hath recompensed me according to my righteousness; according to my cleanness [9]in his eye sight.

26 With the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright.

27 With the pure thou wilt shew thyself pure; and with the froward thou wilt [10]shew thyself unsavoury.

28 And the afflicted people thou wilt save: but thine eyes *are* upon the haughty, *that* thou mayest bring *them* down.

29 For thou *art* my [11]lamp, O LORD: and the LORD will lighten my darkness.

30 For by thee I have [12]run through a troop: by my God have I leaped over a wall.

31 *As for* God, his way *is* perfect; the word of the LORD *is* [13]tried: he *is* a buckler to all them that trust in him.

32 For who *is* God, save the LORD? and who *is* a rock, save our God?

33 God *is* my strength *and* power: and he [14]maketh my way perfect.

34 He [15]maketh my feet like hinds' *feet*: and setteth me upon my high places.

35 He teacheth my hands [16]to war; so that a bow of steel is broken by mine arms.

36 Thou hast also given me the shield of thy salvation: and thy gentleness hath [17]made me great.

37 Thou hast enlarged my steps under me; so that my [18]feet did not slip.

38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.

40 For thou hast girded me with strength to battle: them that rose up against me hast thou [19]subdued under me.

41 Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.

42 They looked, but *there was* none to save; *even* unto the LORD, but he answered them not.

43 Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, *and* did spread them abroad.

44 Thou also hast delivered me from the strivings of my people, thou hast kept me *to be* head of the heathen: a people *which* I knew not shall serve me.

45 [20]Strangers shall [21] [22]submit themselves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid out of their close places.

47 The LORD liveth; and blessed *be* my rock; and exalted be the God of the rock of my salvation.

48 It *is* God that [23]avengeth me, and that bringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.

50 Therefore I will give thanks unto thee, O LORD, among [24]the heathen, and I will sing praises unto thy name.

51 *He is* the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and [25]to his seed for evermore.

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[9] Heb. *before his eyes.*
[10] Or, *wrestle.* Psalm 18. 26.
[11] Or, *candle.*
[12] Or, *broken a troop.*
[13] Or, *refined.*
[14] Heb. *riddeth,* or, *looseth.*
[15] Heb. *equalleth.*
[16] Heb. *for the war.*
[17] Heb. *multiplied me.*
[18] Heb. *ankles.*
[19] Heb. *caused to bow.*
[20] Heb. *Sons of the stranger.*
[21] Or, *yield feigned obedience.*
[22] Heb. *lie.*
[23] Heb. *giveth avengement for me.*
[24] Rom. 15. 9.
[25] Chap. 7. 12.

Chap. xxii.—This is the same as the eighteenth Psalm, under which such observations as are required will be given. The Rabbins reckon up seventy-four differences between the two copies; most of them very minute. They probably arose from the fact that the poem was, as they conjecture, composed by David in his youth, and revised in his later days, when he sent it to the chief musician. The present is, of course, supposed to be the earlier copy.

CHAPTER XXIII.

1 *David, in his last words, professeth his faith in God's promises to be beyond sense or experience.* 6 *The different state of the wicked.* 8 *A catalogue of David's mighty men.*

Now these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 The Spirit of the LORD spake by me, and his word *was* in my tongue.

3 The God of Israel said, the Rock of Israel spake to me, [1]He that ruleth over men *must be* just, ruling in the fear of God.

4 And *he shall be* as the light of the morn-

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[1] Or, *Be thou ruler,* &c.

ing, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.

5 Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

6 But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man *that* shall touch them must be [2]fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

8 ¶ These *be* the names of the mighty men whom David had: The [3]Tachmonite that sat in the seat, chief among the captains; the same *was* Adino the Eznite: [4]*he lift up his spear* against eight hundred, [5]whom he slew at one time.

9 And after him *was* [6]Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away:

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him only to spoil.

11 And after him *was* [7]Shammah the son of Agee the Hararite. And the Philistines were gathered together [8]into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory.

13 And [9]three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.

14 And David *was* then in an hold, and the garrison of the Philistines *was* then *in* Beth-lehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the Lord.

17 And he said, Be it far from me, O Lord, that I should do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And [10]Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, [11]*and* slew *them*, and had the name among three.

19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the *first* three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, [12]who had done many acts, he slew two [13]lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:

21 And he slew an Egyptian, [14]a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was [15]more honourable than the thirty, but he attained not to the *first* three. And David set him over his [16] [17]guard.

24 [18]Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Beth-lehem,

25 Shammah the Harodite, Elika the Harodite,

26 Helez the [19]Paltite, Ira the son of Ikkesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the [20]brooks of Gaash,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite, of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

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[2] Heb. *filled.*
[3] Or, *Josheb-bassebet the Tachmonite head of the three.*
[4] See 1 Chron. 11. 11.
[5] Heb. *slain.*
[6] 1 Chron. 11. 12.
[7] 1 Chron. 11. 27.
[8] Or, *for foraging.*
[9] Or, *the three captains over the thirty.*
[10] 1 Chron. 11. 20.
[11] Heb. *slain.*
[12] Heb. *great of acts.*
[13] Heb. *lions of God.*
[14] Heb. *a man of countenance*, or, *sight:* called, 1 Chron. 11. 23, *a man of great stature.*
[15] Or, *honourable among the thirty.*
[16] Or, *council.*
[17] Heb. *at his command.*
[18] Chap. 2. 18.
[19] 1 Chron. 11. 27.
[20] Or, *valleys.*

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite.

37 Zelek the Ammonite, Nahari the Beerothite, armourbearer to Joab the son of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite: thirty and seven in all.

Verse 1. '*These be the last words of David.*'—The last of his poetical compositions, probably; or the original may be understood to mean merely that it was a later composition than the preceding. The Hebrew Scriptures not being divided into chapters, a few words to this effect might be necessary to prevent this from being read as a continuation of the preceding Psalm.—The first verse is the title given by the compiler of the book. The title of 'sweet psalmist of Israel' is applied with great propriety to David—the great lyric poet of the Hebrew nation. 'Sweet,' however, has somewhat changed its use since our version was made, and now 'pleasant,' or 'agreeable,' would better convey the sense of the Hebrew (נְעִים). The literal expression is, 'Pleasant in the songs of Israel.'

8. '*These be the names of the mighty men.*'—This account is repeated, with some variation, in 1 Chron. xi., in the notes to which some remarks will be found on the exploits of these distinguished men. An ingenious writer expresses an opinion, that the band of 'worthies' which the text proceeds to describe, forms a sort of order of knighthood. He says: 'from 2 Sam. xxiii. 8-9, it appears that the heroes or "mighty men" during the reign of David, were thirty-seven in number, including Joab, who was commander-in-chief of all his forces. These warriors were divided into three classes, the first and second of which consisted each of three men, Jashobeam, Eleazer, and Shammah; Abithai, Benaiah, and Asahel; and the third class was composed of the remaining thirty, of whom Asahel appears to have been the head. Such is the list according to 2 Sam. xxiii.; but in 1 Chron. xi. 10-47, the list is more numerous, and differs considerably from the preceding. The most probable solution of these variations is, that the first list contains the worthies who lived in the former part of David's reign, and that it underwent various changes in the course of his government of the kingdom of Israel. At the head of all these "mighty men" was Jashobeam the son of Hachmoni (1 Chron. xi. 11), who from his office is, in 2 Sam. xxiii. 8 (Hebrew and marginal rendering), termed "Joseb-Bassebet, the Hachmonite, head of the three," and whose military appellation was Adino-he-Ezni (the lifting up or striking with the spear), because he lifted up the spear against, or encountered, 300 soldiers at once. However extraordinary it may seem, we may here perceive a distinct order of knighthood, similar to our modern orders, and presenting the same honorary degrees, and of which Jashobeam, according to modern parlance, was the grand master. An institution of this kind was, in every respect, adapted to the reign, the character and the policy of David.' Coquerel, *Biographie Sacrée.*

CHAPTER XXIV.

1 *David, tempted by Satan, forceth Joab to number the people.* 5 *The captains, in nine months and twenty days, bring the muster of thirteen hundred thousand fighting men.* 10 *David, having three plagues propounded by Gad, repenteth, and chooseth the three days' pestilence.* 15 *After the death of threescore and ten thousand, David by repentance preventeth the destruction of Jerusalem.* 18 *David, by Gad's direction, purchaseth Araunah's threshing-floor; where having sacrificed, the plague stayeth.*

AND again the anger of the LORD was kindled against Israel, and [1]he moved David against them to say, Go, number Israel and Judah.

2 For the king said to Joab the captain of the host, which *was* with him, [2]Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.

3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see *it:* but why doth my lord the king delight in this thing?

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in Aroer, on the right side of the city that *lieth* in the midst of the [3]river of Gad, and toward Jazer:

6 Then they came to Gilead, and to the [4]land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon,

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

10 ¶ And David's heart smote him after

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[1] *Satan.* See 1 Chron. 21. 1.

[2] Or, *compass.*

[3] Or, *valley.*

[4] Or, *nether land newly inhabited.*

that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly.

11 For when David was up in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying,

12 Go and say unto David, Thus saith the Lord, I offer thee three *things;* choose thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord; for his mercies *are* [5]great: and let me not fall into the hand of man.

15 ¶ So the Lord sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, [6]the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the Lord was by the threshingplace of Araunah the Jebusite.

17 And David spake unto the Lord when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

18 ¶ And Gad came that day to David, and said unto him, Go up, rear an altar unto the Lord in the threshingfloor of Araunah the Jebusite.

19 And David, according to the saying of Gad, went up as the Lord commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the Lord, that the plague may be stayed from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen for burnt sacrifice, and threshing instruments and *other* instruments of the oxen for wood.

23 All these *things* did Araunah, *as* a king, give unto the king. And Araunah said unto the king, The Lord thy God accept thee.

24 And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver.

25 And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was intreated for the land, and the plague was stayed from Israel.

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[5] Or, *many.*

[6] 1 Sam. 15. 11.

Verse 2. '*Number ye the people.*'—There is another account of this transaction in 1 Chron. xxi., between which and that now before us there are some apparent discrepancies, which will be noticed under that chapter. We may also refer the reader to what has been already said on the subject of the Hebrew census, in the notes to Num. i. and xxvi., some of the considerations in which will contribute to the elucidation of the present chapter. There have been various opinions as to the sin of David in this transaction, which must undoubtedly have been of a most objectionable appearance, even in the general opinion of the time, as it certainly was in the eyes of God, since we see such a person as Joab—a man by no means of a very tender conscience—giving a most decided opinion as to the sin and danger of such a measure. The common impression seems to be, that the act of taking a census was in itself culpable, as indicating the sinful pride of the king in contemplating the probable number of his subjects; and, strange as it may seem, this opinion had at first considerable weight in rendering the people in most European countries averse to enumerations of the population, when such things first began to be seriously thought of by the different European governments. The absurdity of this opinion is shewn by a simple reference to the fact that, under Moses, two enumerations of the population were taken by the express direction of God himself. The explanation given by Josephus is very little better. It is, that David directed the census, without exacting for the sanctuary the half shekel of poll-tax enjoined by the law of Moses. We have, by anticipation, shewn the puerility of this, in the note to Num. i. Neither here nor in 1 Chron. xxi. is there any mention of the half shekel, which seems only to have been required at the *first* census, to assist in the erection of the tabernacle: and it is besides very unlikely that, if this tax ought to have been levied, David would have omitted to collect it, when he had himself laid aside for the erection of the future temple sums compared with which the result of such a collection would have been a mere trifle. Therefore, although we believe this collection *did not* necessarily accompany a census; yet *if it did* it is impossible to prove that he did not, or to find any reason why he should not, direct it to be levied.

We therefore concur in the explanation which is now usually given by the best Biblical scholars, and which is thus stated by Horne ('*Introduction*,' ii. 615). 'At the time referred to, David probably coveted an extension of empire; and having, through the suggestion of an adversary, given way to this evil disposition, he could not well look to God for help, and therefore wished to know whether the thousands of Israel and Judah might be deemed equal to the conquest which he meditated. His design was to force all the Israelites into military service, and engage in the contests which his ambition had in view; and as the people might resist this census, soldiers were employed to make it, who might not only put down resistance, but also suppress any disturbances that might arise.' See the same view more fully exhibited in Michaelis's *Commentaries*, art. clxxiv.

23. '*As a king, give unto the king.*'—The note of similitude is wanting in the original, it may be that it should be supplied, as by our translators; but read literally, without it, the text stands: 'a king unto the king.' Hence some have supposed that Araunah had been the Jebusite king before Jerusalem was taken; or at least that he was of the royal race, and probably the son and heir of the king who last reigned. The expression may, however, only denote the royal munificence of his character. It appears, in any case, that Araunah, a Jebusite, retained much consequence and property in Jerusalem, which last was so much respected by David, that he refused to accept the smallest portion of it without compensation. We find also, from the case of Uriah the Hittite, that persons of Canaanitish descent found employment in the armies of the king, in which indeed, it appears, he held a command, and was obviously a person of some consequence. From these and other instances, it appears that almost all but the genealogical distinction between the Israelites and the ancient inhabitants of the land had by this time disappeared. There is, however, much reason to conclude that many other Canaanites had become converts to the Jewish faith.

24. '*Fifty shekels of silver.*'—As this was little more than six pounds of our money, and paid not only for the threshing-floor, but for all that was upon it—cattle and implements—it seems to shew that the value of the precious metals among the Hebrews, at this time, was much higher than it is now with us. It is, however, possible that Araunah merely set a *nominal* price to satisfy the delicacy of the king, who would not sacrifice to God at the cost of other people. There is an apparent contradiction between the account in 2 Sam. xxiv. 24, and 1 Chron. xxi. 25, which says that David gave Araunah 600 shekels *of gold* by weight (which would be no less than 1200*l*. of our money); but this may be removed by the very probable supposition that after David knew, by the acceptance of the altar erected on the spot, that the temple was to be built in this place, he made a further purchase of a sufficient site for the additional and much larger sum just named.

THE FIRST BOOK

OF THE

KINGS,

COMMONLY CALLED,

THE THIRD BOOK OF THE KINGS.

THE two books of Kings form but one in the most correct and ancient editions of the Hebrew Bible. In the time of the Masoretes we know that this was the case. Like the books of Samuel, both these are included under one enumeration of sections, verses, etc. in the Masora. The more modern copies have the same division as ours. Some of the ancient Fathers seem to have begun the first book at the death of David, 1 Kings ii. 12.

The titles of the books have been various. It would seem from Origen that they at first had their title, like the books of the law, from the commencing words, וְהַמֶּלֶךְ דָּוִד VE-HAM-MELECH DAVID, 'Now king David.' The Septuagint simply terms the books Βασιλείων, 'of reigns' or 'kingdoms,' of which it calls the books of Samuel the first and second, and these the third and fourth. The title of the Vulgate translation in full is *Liber Regum tertius; secundum Hebræos, liber Malachim*—'The third book of Kings; but, according to the Hebrews, the first book of Malachim.' The title of the Syriac Version points attention to the fact that the books contain the history not only of the kings, but of the contemporary prophets: 'The Book of the Kings who flourished among this ancient people, containing also the history of the prophets who flourished in their times.' The Arabic gives the first book the singular but appropriate title of 'The Book of Solomon.' In this country the first of these books is no longer 'commonly called the Third Book of Kings,' as the second title intimates; but it was so at the time our version was made, and is so still in Roman Catholic Europe, where the authority of the Vulgate is followed: in Protestant Europe the books are named as with us.

Biblical scholars are much divided in opinion respecting the authorship of the books of Kings. The general impression seems to be that they were brought into their present shape by some one of the later prophets from contemporary histories and chronicles. The attempts to ascertain the authors of the original documents have not been very successful. Some suppose that David, Solomon, and Hezekiah respectively left the histories of their own reigns, and that these were probably incorporated in the general narrative as we find them: but there seems no solid foundation for this opinion. There is much more reason to suppose that the contemporary prophets left on record the events of their own times, seeing that the books themselves, as well as those of Chronicles, contain distinct references to existing histories so prepared, and of which, probably, the present histories are no other than summaries or abridgments. The acts of Solomon are described by the author of Chronicles as existing in more detail than in his own record—'In the words of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer' (2 Chron. ix. 29). The same sacred writer states that the transactions of Jehoshaphat's reign were written 'in the words of Jehu the son of Hanani, who is mentioned in the book of the kings of Israel' (2 Chron. xx. 34); and the prophet Isaiah is described as having penned 'the acts of Uzziah, first and last' (2 Chron. xxvi. 22); as well as those of Hezekiah (xxxii. 32). In the books of Kings themselves references for 'the rest of the acts' of particular reigns are given to 'the books of the chronicles of the kings of Israel,' or 'of Judah,' which seems to imply the existence of public records, kept perhaps by the high officer in the Hebrew court who bore the title of 'the recorder' or 'registrar.' It is more than likely that these chronicles extended in great detail over every successive reign, whereas only the events of particular reigns of great religious importance were recorded by the prophets, who were not likely to employ themselves in recording the merely secular incidents of any reign. All these materials the author of 'Kings' had before him. This evidence, which would be accepted as conclusive with respect to the first materials of any ancient book of heathen origin, must be regarded as establishing at least a probability in the present case. With respect to the preparation of the books in their present shape from the materials thus provided, the Jews ascribe the work to Jeremiah; others assign it to Isaiah; but the most current opinion seems to be that which refers it to Ezra. The intrinsic evidence, as between Jeremiah and Ezra, seems to us so nearly equal, that we should hesitate to express an opinion between the alternatives, were it not that it seems unlikely that two works so parallel to each other as 'Kings' and 'Chronicles' should have been produced by the same writer; and as the evidence which refers 'Chronicles' to Ezra is much stronger than that which ascribes to him the books of Kings, the probability arises that he was not the author of 'Kings;' and whatever tends to weaken his claim to the authorship of 'Kings,' goes to strengthen that of Jeremiah. The common arguments which evince that the author was a priest and a prophet, apply as fully to Jeremiah as to Ezra. There are marks that the books were written before the Exile; and although these are compatible with the authorship by Ezra, on the supposition of his copying in some parts literally the contemporary documents before him, they are still more strongly in favour of Jeremiah's authorship when other probabilities support his claim to the preference. Thus the ark of the covenant is spoken of as being still in the temple (1 Kings viii. 8); the kingdoms of Judah and Israel are mentioned as still subsisting (1 Kings viii. 8; xii. 9); the months of Zif and Bul are spoken of (vi. 1, 37, 38);—names which after the Captivity were no longer in use. Lastly, and particularly in the later portion, the writer expresses himself throughout as a contemporary, and as a writer who had witnessed what he describes. In the early portion this doubtless arises from the use of the contemporary documents, *whoever* was the final compiler; but in the later portion, where this feature is particularly manifest, it speaks more for Jeremiah than for Ezra, seeing that he was contemporary with the events and took a strong interest in public affairs. Furthermore there are certain linguistical affinities between the books of Kings and the book of Jeremiah's prophecies, which would go far to suggest that both were the work of the same writer, in the absence of direct evidence to the contrary. The reader may see this by comparing 2 Kings xvii. 13 with Jer. vii. 13; 2 Kings x. 8, with Jer. xxii. 8; 2 Kings xxiv., xxv., with Jer. lii.; 1 Kings xi. 4; viii. 25; ix. 5, with Jer. xxxiii. 17; xiii. 13; xvii. 25; 2 Kings xxi. 12, with Jer. xix. 3. Upon the whole, then, we apprehend that the balance of probabilities somewhat preponderates in favour of Jeremiah, although no certainty on the subject can be realized. If Jeremiah was the author, he may be supposed to have written the greater part of it before the destruction of Jerusalem, and to have finished it after that event. This seems best to agree with the internal evidence; but there is nothing to forbid the opinion that they may have been wholly composed after the downfall of the monarchy and the ruin of the land; and we know that, in ordinary circumstances, the overthrow of a state supplies a motive for the preservation of its historical remains; and Jeremiah, so eminently patriotic, must have desired that the children of the Captivity, whose restoration he foresaw and predicted, should possess a digested history of their extinct kingdom, to keep them always in mind of the causes of the ruin which had befallen their nation, and to shew where their hope of recovery lay; and this object would seem to have been consistent with the designs of Him by whose hand the pen of the writer was guided.

It is important to bear in mind that whatever uncertainty hangs over the authorship of the books of Kings, there is none whatever respecting the verity of the facts which they relate. There is, indeed, internal evidence amply sufficient to prove this. The fidelity and care of the author is evinced by his incorporation of the original documents, preserving their differences of style (as is obvious in the Hebrew), and the words and phrases proper to them. His sincerity and good faith are manifested by the full disclosures which he gives of the guilt of the people and of their kings. A great portion of the facts contained in the books are adduced in the same manner by other sacred writers, which, besides establishing the historical verity of the books, affords the usual evidence of their canonical authority. Compare 1 Kings x. 1 with Matt. xii. 42, and Luke xi. 31; 1 Kings xvii. 9, 14 with Luke iv. 26; 1 Kings vi. 1 with Acts vii. 47; 1 Kings xix. 10 with Rom. xi. 2-4; 1 Kings xvii. 1 with Rom. x. 18, and James v. 17, 18. It is further evident that our Lord and his apostles found these books among those which they regarded as divinely inspired, and which they quoted as such, thereby setting to them the seal of their authority. Thus our Lord quotes the examples of Elijah and Elisha to support his assertion that a prophet hath no honour in his own country (comp. 1 Kings xvii. 9, and 2 Kings v. 14, with Luke iv. 24-27); and has a pointed reference to the visit of 'the queen of the south' to Solomon (Matt. xii. 42, comp. 1 Kings x. 1). The books, by giving the history of the destruction of the kingdoms of Israel and Judah, and of the exile of the people, bear a strong and invincible testimony to the veracity of the prophets, and to the divine authority by which they spoke. It is only necessary to add that the Jews have in all times regarded these books as divinely inspired, and have always given them a place in their canonical Scriptures; and from their hands the Christian church has received them as an undoubted part of those divine oracles which had been committed to their trust.

I. KINGS.

The historical period covered by the two books of Kings is 455 years, from the anointing of Solomon as king in B.C. 1015, to the accession of Evil-Merodach, the successor of Nebuchadnezzar in Babylon. Of this period the first book, reaching to the death of Jehoshaphat in B.C. 889, covers 126 years; and the second, reaching to the thirty-seventh year of the captivity of Jehoiachin, B.C. 560, covers 329 years.

Many of the narrative pieces in the books of Kings are scarcely exceeded by any in the books of Samuel for their beautiful simplicity and natural force. Among these admirable pieces we may indicate the judgment of Solomon, in 1 Kings iii. 16-28; the history of the disobedient prophet, in xiii.; and the narrative of the Shunamite woman in 2 Kings iv. The pictures, as we may call them, of the books of Kings, have generally a character of greater magnificence than those of the books of Samuel. Such are those of Solomon offering his noble prayer at the dedication of the temple, in 1 Kings viii.; of the descent of the fire from heaven at the voice of Elijah on Mount Carmel, in 1 Kings xviii.; and the appearance of Jehovah to the same prophet in Horeb, than which nothing more grand and august can be conceived, in 1 Kings xix. 9-15. The most remarkable discourses contained in these books are Solomon's prayer to God in making choice of wisdom, in 1 Kings iii. 6-9; the long and beautiful prayer which the same king uttered at the dedication of the temple, in 1 Kings viii.; the prophecy of Ahijah to the wife of Jeroboam, in 1 Kings xiv. 6-16; the address of Elijah to Ahab in the vineyard of Naboth, 1 Kings xxi. 19-24; the prayer of Hezekiah after he had received the insulting letter of Sennacherib, 2 Kings xix. 15-19; and the prophecy of Isaiah against that conqueror, 2 Kings xix. 21-34. The books also abound, like those of Samuel, in little natural touches, which at once shew the hand of original contemporary writers, and evince the historical fidelity of the ultimate compiler. Some of the most striking traits of this nature are the following: The threat of Benhadad (in 1 Kings xx. 10) that he would [illegible] so large an army that 'the dust of Samaria should not suffice for handfuls,' with the truly [illegible] of Ahab, 'Let not him that girdeth on boast as he that putteth off' (his armour). This is [illegible] Benhadad while he is drinking. He replies in a single word, 'Place;'—that is, 'Bring up the engines of war.' Again, it is said (*v.* 27), 'The children of Israel pitched before them like two little flocks of kids, but the Syrians filled the country.' The conduct of Jezebel—equally infamous as a wife and a queen—is delineated with graphic fidelity in 1 Kings xxi. 7-16 and 2 Kings ix. 30-37: 'She painted her eyes and tired her head, and looked out at a window.' Equally natural are the taunts uttered to Micaiah the prophet, who had predicted the defeat of the Israelites—'Which way went the spirit of the Lord from me to speak to thee?' and Micaiah's reply—'Behold thou shalt see in that day when thou shalt go into an inner chamber to hide thyself.' The king says, 'Put this fellow in prison .... until I come in peace;' and the prophet answers, 'If thou return *at all* in peace, the Lord hath not spoken by me' (1 Kings xxii. 24-28). Such zeal inspired the nation to repair the temple, that 'they reckoned not with the men; for they dealt faithfully.' (2 Kings xii. 15.) The king of Judah challenges the king of Israel, saying, 'Come, let us look one another in the face.' (2 Kings xiv. 8.) The honesty of a man could not be better delineated than is done in 2 Kings vi. 5. A labourer has lost his axe in the water, and he exclaims to the prophet, 'Alas, master, for it was borrowed.'

There is no separate commentary in English on the books of Kings, nor any of recent date in any language; but several were produced in the sixteenth and seventeenth centuries, of which we give the titles:—Bugenhagii *Adnotationes in libros Regum*, Basil. 1525; Willerii *Commentarius in libros Regum*, Francof. 1557; Sarcerii *Comment. in libros Regum*, Lipsiæ, 1559; Martyris (Peter Martyr) *Comment. in duos libros Regum*, Tiguri, 1566; Mendoza, *Comment. in libros Regum*, Col. 1634; Schmidii *Adnott. in libros Regum*, Strasb., 1697, which is perhaps the best of the separate commentaries, probably because the writer had the advantage of all his predecessors' labours.

Several of those who have been noticed as commentators on 'Samuel' have also in connection therewith commentaries on the books of Kings, as Serarius, Drusius, Sanctius (Sanchez), and Bonfrerius. There are some others of less note. There is a good but diffuse commentary on that part of the first book which relates to Solomon by the Jesuit Pineda, published at Seville in 1557 under the title *De rebus Salomonis*. The apparent contradictions between the books of Kings and Chronicles have engaged much attention, and gave occasion to the useful work of Jean Baptiste le Brun, better known by the name of Desmarettes, published at Paris in 1691 under the title of *Concordia librorum Regum et Paralipomenon*. [Two Commentaries on Kings have recently appeared in Germany; namely, *Commentar über die Bücher der Könige, von K. F. Keil*, Moskau, 1846; and *Die Bücher der Könige erklärt, von Otto Thenius*, Leipzig, 1849. The latter forms part of the *Kurzgefasstes Handbuch* mentioned in the Introduction to Judges.]

CHAPTER I.

1 *Abishag cherisheth David in his extreme age.* 5
Adonijah, David's darling, usurpeth the kingdom.
11 *By the counsel of Nathan,* 15 *Bath-sheba moveth
the king,* 22 *and Nathan secondeth her.* 28 *David
reneweth his oath to Bath-sheba.* 32 *Solomon, by
David's appointment, being anointed king by Zadok
and Nathan, the people triumph.* 41 *Jonathan
bringing the news, Adonijah's guests flee.* 50
*Adonijah, fleeing to the horns of the altar, upon his
good behaviour is dismissed by Solomon.*

NOW king David was old *and* [1]stricken in years; and they covered him with clothes, but he gat no heat.

2 Wherefore his servants said unto him, [2]Let there be sought for my lord the king [3]a young virgin: and let her stand before the king, and let her [4]cherish him, and let her lie in thy bosom, that my lord the king may get heat.

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.

4 And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

5 ¶ Then Adonijah the son of Haggith exalted himself, saying, I will [5]be king: and he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father had not displeased him [6]at any time in saying, Why hast thou done so? and he also *was a* very goodly *man;* and *his mother* bare him after Absalom.

7 And [7]he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they [8]following Adonijah helped *him.*

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah.

9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which *is* by [9]En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 ¶ Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of [10]Haggith doth reign, and David our lord knoweth *it* not?

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and [11]confirm thy words.

15 ¶ And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, [12]What wouldest thou?

17 And she said unto him, My lord, thou swarest by the Lord thy God unto thine handmaid, *saying,* Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not:

19 And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted [13]offenders.

22 ¶ And, lo, while she yet talked with the king, Nathan the prophet also came in.

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[1] Heb. *entered into days.* [2] Heb. *Let them seek.* [3] Heb. *a damsel, a virgin.* [4] Heb. *be a cherisher unto him.* [5] Heb. *reign.* [6] Heb. *from his days.* [7] Heb. *his words were with Joab.* [8] Heb. *helped after Adonijah.* [9] Or, *the well Rogel.* [10] 2 Sam. 3. 4. [11] Heb. *fill up.* [12] Heb. *What to thee?* [13] Heb. *sinners.*

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, [14]God save king Adonijah.

26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered and said, Call me Bath-sheba. And she came [15] into the king's presence, and stood before the king.

29 And the king sware and said, *As* the LORD liveth, that hath redeemed my soul out of all distress,

30 Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon [16]mine own mule, and bring him down to Gihon:

34 And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so *too*.

37 As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.

38 ¶ So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.

40 And all the people came up after him, and the people piped with [17]pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

41 ¶ And Adonijah and all the guests that *were* with him heard *it* as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore *is this* noise of the city being in an uproar?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou *art* a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This *is* the noise that ye have heard.

46 And also Solomon sitteth on the throne of the kingdom.

47 And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed.

48 And also thus said the king, Blessed *be* the LORD God of Israel, which hath given *one* to sit on my throne this day, mine eyes even seeing *it*.

49 And all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of

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[14] Heb. *Let king Adonijah live.*

[15] Heb. *before the king.*

[16] Heb. *which* belongeth *to me.*

[17] Or, *flutes.*

Solomon, and arose, and went, and caught hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword.

52 And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

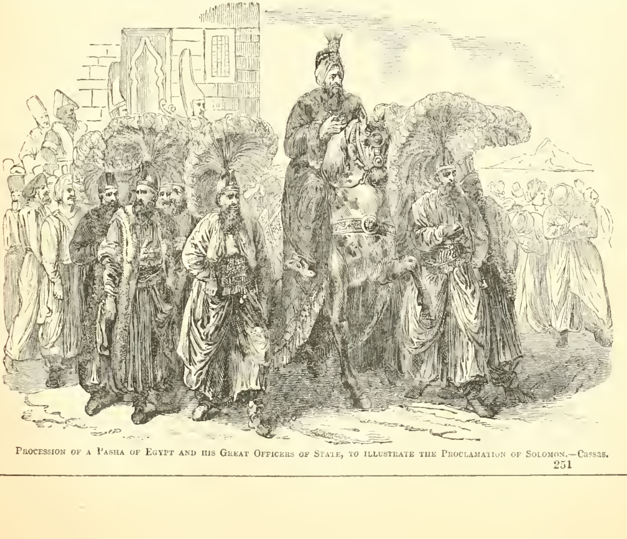
53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

Verse 6. '*His mother bare him after Absalom.*'—The words 'his mother' are not in the original, and they involve an error, for the mother of Absalom was Maacah, whereas Adonijah was the son of Haggith. The sense is, that he was born next after Absalom, but not by the same mother.

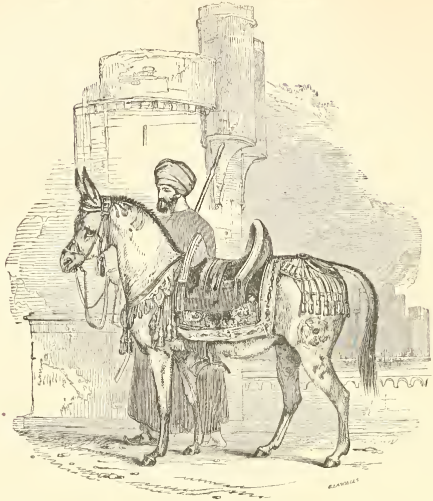
8. '*Shimei.*'—It does not seem likely that the notorious Shimei of Bahurim should be thus conspicuously mentioned, or that he took any part in public affairs. This was therefore most probably another Shimei. Accordingly, Josephus distinguishes him as 'the king's friend;' and we may conceive him to have been the same person whom we find in chap. iv. 18, as one of Solomon's twelve great officers. It is remarkable, however, that both this Shimei and the other were Benjamites.

9. '*Stone of Zoheleth, which is by En-rogel.*'—Without following the Rabbins in their speculations about this stone, we may observe, that its situation is marked by the proximity to En-rogel. From this proximity to the city, it appears that Adonijah's party were too confident of success and safety to affect secrecy in the first instance, or to consider distance necessary—differing in this from Absalom, who, when his conspiracy was ripe, went to Hebron and declared himself king there. This consideration elucidates the ensuing circumstances. It will be observed that Adonijah's entertainment was a sort of *fête champêtre*—such as Orientals still delight in—by a fountain, and in a pleasant part of a valley. The refreshments were not, however, cold; but the 'sheep and oxen and fat cattle' were killed and dressed on the spot; which is also a peculiarity of Oriental entertainments of this description.

20. '*Tell them who shall sit on the throne.*'—It appears, throughout the history of David, that his right to nominate which of his sons he pleased to succeed him, was, at least formally, distinctly recognized by his subjects. Michaelis thinks that David had secured this right by the terms of the covenant which he made with the people when he received the crown. We are not inclined to concur in this opinion. To us it rather seems that it was a right which needed no stipulation, but was sanctioned by the general usage which we see exemplified in the case of Jacob, who deprived his eldest son Reuben of that priority which would otherwise have belonged to him. It was therefore natural to give that power to a king, in regulating the succession to the throne, which the head of a family enjoyed in regulating the inheritance of his sons. The right of the eldest son was in general recognized; but with a reserved right in the father to give the preference to a younger son, if he saw occasion. Oriental kings still enjoy this power. The late king of Persia, for instance, publicly recognized his second son (whose son now reigns) as his successor, to the exclusion of the eldest,



Procession of a Pasha of Egypt and his Great Officers of State, to illustrate the Proclamation of Solomon.—Cassas.



ORIENTAL STATE MULE.

who however took no pains to conceal his intention to put the matter to the arbitration of the sword. In fact, notwithstanding the general recognition of the royal and paternal right of selection, troubles so usually follow its exercise, in consequence of the strong feeling for the right of primogeniture, that instances of the preference of a younger son are not of frequent occurrence. These considerations will enable us to account for the stand which, first Absalom, and then Adonijah, were able to make for the right of primogeniture, and the powerful support they were enabled to secure, even when we may suppose it to have been generally known that David, in nominating Solomon, was acting under the Divine direction, and not from the mere impulse of paternal preference. As the Lord did not again direct a particular preference, the troubles occasioned in this reign by a disturbance of the usual course of succession, probably operated in preventing the future kings from following the example; for we read of no other instance of preference of a younger son. Indeed, it is by no means certain that David himself would have nominated Solomon, had he not been aware that such was the Divine will. It is true that he loved Solomon, but he also loved Absalom and Adonijah; and it is difficult to suppose that his affection to any of his sons could exceed that which he manifested towards the former.

— '*Bring him down to Gihon.*'—It will be recollected that Adonijah's party were by a fountain in the valley east of Jerusalem; now this Gihon is agreed to have been a fountain or spring in the opposite or western valley. This simple fact explains, better than all the recondite reasons of the Rabbins, the motive of this precise direction. It was an opposite site, similarly circumstanced and equally public, selected for an opposition proclamation, made with all that authority and solemnity which the royal sanction only could give. If Adonijah's party had been in the western valley, Solomon would probably have been anointed and proclaimed in the eastern.

35. '*That he may come and sit upon my throne.*'—The ancient and modern customs of the East, and indeed of the west, afford many instances of kings securing, or endeavouring to secure, the throne to the destined successor, by causing him to be proclaimed, crowned, or publicly recognized in his own lifetime. It was a regular practice for the ancient monarchs of Persia to have the heir solemnly inaugurated and acknowledged when they went on any dangerous expeditions. On the same principle, the late king of Persia presented his second son to his court as the future king, and caused him to be publicly acknowledged; nor was the required acknowledgment and homage refused by any except the eldest son, who, even on that solemn occasion, alleged his claim to the rights of the first-born, and his determination to refer the result to the decision of the sword.

51. '*Caught hold of the horns of the altar.*'—As the horns of the altar were five cubits (2½ yards) apart, it was impossible for Adonijah to lay hold of the horns of the altar. The Hebrew is literally, 'he caught hold *in* or *between* the horns of the altar:' this he might easily do, and this entirely obviates the difficulty. It is not certain what altar Adonijah fled to, the temple being not yet built, and the old tabernacle altar being at Gibeon; but as David had prepared a place for the reception of the ark upon Mount Zion, and seems to have also erected an altar there for the daily sacrifices, it would seem that this was the altar to which Adonijah fled. Gibeon was not, however, so distant from Jerusalem as to make his going thither inconsistent with the narrative. The Jews were also familiar with the idea of flying to places at some distance for refuge, as in the case of the cities of refuge.

CHAPTER II.

1 *David, having given a charge to Solomon,* 3 *of religiousness,* 5 *of Joab,* 7 *of Barzillai,* 8 *of Shimei,* 10 *dieth.* 12 *Solomon succeedeth.* 13 *Adonijah, moving Bath-sheba to sue unto Solomon for Abishag, is put to death.* 26 *Abiathar, having his life given him, is deprived of the priesthood.* 28 *Joab fleeing to the horns of the altar is there slain.* 35 *Benaiah is put in Joab's room, and Zadok in Abiathar's.* 36 *Shimei, confined to Jerusalem, by occasion of going thence to Gath, is put to death.*

Now the days of David drew nigh that he should die; and he charged Solomon his son, saying,

2 I go the way of all the earth: be thou strong therefore, and shew thyself a man;

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou [1] [2]mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

4 That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, [3]there shall not [4]fail thee (said he) a man on the throne of Israel.

5 Moreover thou knowest also what Joab the son of Zeruiah did to me, *and* what he did to the two captains of the hosts of Israel, unto [5]Abner the son of Ner, and unto [6]Amasa the son of Jether, whom he slew, and [7]shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.

6 Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

7 But shew kindness unto the sons of [8]Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.

8 And, behold, *thou hast* with thee [9]Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a [10]grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the LORD, saying, [11]I will not put thee to death with the sword.

9 Now therefore hold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.

10 ¶ So [12]David slept with his fathers, and was buried in the city of David.

11 And the days that David [13] reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ¶ [14]Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

13 ¶ And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD.

16 And now I ask one petition of thee, [15]deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

20 Then she said, I desire one small petition of thee; *I pray thee,* say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he *is* mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

23 Then king Solomon sware by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.

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[1] Deut. 29. 9. Josh. 1. 7.
[2] Or, *do wisely.*
[3] 2 Sam. 7. 12.
[4] Heb. *be cut off from thee from the throne.*
[5] 2 Sam. 3. 27.
[6] 2 Sam. 20. 10.
[7] Heb. *put.*
[8] 2 Sam. 19. 31.
[9] 2 Sam. 16. 5.
[10] Heb. *strong.*
[11] 2 Sam. 19. 23.
[12] Acts 2. 29, and 13. 36.
[13] 2 Sam. 5. 4. 1 Chron. 29. 26, 27.
[14] 2 Chron. 29. 23.
[15] Heb. *turn not away my face.*

24 Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he [16]promised, Adonijah shall be put to death this day.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

26 ¶ And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou *art* [17]worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord GOD before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might [18]fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

28 ¶ Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

32 And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing *thereof, to wit,* [19]Abner the son of Ner, captain of the host of Israel, and [20]Amasa the son of Jether, captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

35 ¶ And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

36 ¶ And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying *is* good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;

45 And king Solomon *shall be* blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him that he died. And the [21]kingdom was established in the hand of Solomon.

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[16] 2 Sam. 7. 12. 13.

[17] Heb. *a man of death.*

[18] 1 Sam. 2. 31, 35.

[19] 2 Sam. 3. 27.

[20] 2 Sam. 20. 10.

[21] 2 Chron. 1. 1.

Verse 5. '*What Joab the son of Zeruiah did to me.*'—The predominating influence of the sons of his sister Zeruiah had throughout his reign been very galling to David, and he advises his son, in fact, not to incur the same grievance, or to submit to it. As to Joab, he had through policy been pardoned for the part he took in the conspiracy of Adonijah, as David himself had, by like reasons, been constrained to overlook the crimes of which he had been previously guilty—such as the murders of Abner and Amasa: yet should he again offend, Solomon is advised to bring him to condign punishment, by which he would strike terror into evil doers, and, more than by any other act, evince the strength and firmness of his government.

9. '*Thou art a wise man.*'—By this it appears that Solomon was noted for his wisdom even in his youth, and before he had received *special* endowments from God. This is natural. It is those who are already wise who seek and obtain more wisdom; and if Solomon had not been already wise, he would not have preferred wisdom before wealth and length of days.

— '*His hoar head bring thou down to the grave with blood.*'—We cannot admit, and do not find it necessary to recapitulate, the ingenious attempts which have been made to shew that the original words mean just the contrary to what ours and all other translations make them express. The question is not whether the counsel of David to his son were good or bad, but what that advice was; and the plain, obvious, and downright meaning seems to be this. The pardon which Shimei had asked beside the Jordan, with a thousand men at his back, could not well have been refused: and David had now no wish to annul it. But aware of the character of this disaffected and dangerous Benjamite, he cautioned Solomon against him, and advised him to keep him under his eye at Jerusalem, and to watch him well, that he might have no opportunity of stirring up sedition among the tribes; and should his conduct again offer occasion, David counselled the young king not to spare him, but at once to rid his kingdom of so suspicious and malevolent a character. The true purport of David's advice must be collected from what Solomon actually did towards Shimei, whom he put to death, as appears in the next chapter, for violating the injunction which had been laid upon him, not to leave Jerusalem under pain of death. David had forgiven the personal insult offered to himself, which constituted the original offence of Shimei; but it does not appear that Solomon was thereby, according to the notions of the times, precluded from resenting it as a political crime; and it would seem that a promise on the part of a king not to punish a particular crime, left his successor free to punish or not, as he pleased. Solomon however felt there would be some indecency in avowedly punishing an offence forgiven by his father, and therefore subjected the offender to a new test and a new obligation. The affair is just the reverse of that of our Raleigh, who, after the lapse of many years, suffered under an old sentence, but really for a new offence not in itself punishable, whereas Shimei suffered for an old offence perhaps not in itself then punishable, under a sentence for a new offence which might of itself have been pardoned.

10. '*So David slept with his fathers.*'—David appears to have survived the coronation of Solomon about six months; for although he reigned seven years and six months over Judah, and thirty-three years over all Israel, yet the whole duration is reckoned only forty years in 2 Sam. v. 4, 5; 1 Chron. xxix. 27. The interval he seems to have employed in the development, for the benefit of his son, of those plans and regulations which had long before been formed and considered in his own mind, and to which the due effect was afterwards given by his son. These are fully stated in the last five chapters of the first book of Chronicles.

12. '*Then sat Solomon upon the throne of David.*'—Never monarch ascended a throne with greater advantages than Solomon, or knew better how to secure and improve them. Under David the kingdom had been much extended, and brought under good regulations. The arms of the Hebrews had for so many years been feared by all the neighbouring nations, that the habit of respect and obedience on their part offered to the new king the reasonable prospect, confirmed by a Divine promise, that his reign should be one of peace. *Now*, the predominant tribe of Judah lay as a lion and as a lioness, which no nation ventured to rouse up (Gen. xlix. 9; Num. xxiii. 24; xxiv. 9). The Hebrews were the ruling people, and their empire the principal monarchy of Western Asia. From the Mediterranean Sea and the Phœnicians to the Euphrates, in its nearer and remoter bounds; from the river of Egypt and the Elanitic Gulf to Berytus, Hamath, and Thapsacus; all were subject to the dominion of Solomon: nor were the tribes which wander in Northern Arabia eastward to the Persian Gulf unconscious of his rule. At home, the Canaanites had not, as we have seen, been either entirely expelled or annihilated; but they had become obedient and peaceable subjects; and, which was of importance to an eastern king, liable to services which no king dared to impose upon the Israelites themselves. Jahn calculates that their whole number may have been about 400,000 or 500,000, since ultimately 153,000 were able to render soccage to the king. The warlike and civilized Philistines, the Edomites, Moabites, and Ammonites, the Syrians of Damascus, and some tribes of the nomadic Arabians of the desert, were all tributary to him. The revenues derived from the subject states were large; and the wealth in the royal treasuries great beyond calculation; and the king had the enterprise and talent to open new sources through which riches were poured into the country from distant lands. Nor were the prospects and promises with which this reign opened frustrated in its continuance. 'Peace gave to all his subjects prosperity; the trade which he introduced brought wealth into the country, and promoted the sciences and arts, which there found a native protector in the king, who was himself distinguished for his learning. The building of the temple and of several palaces introduced foreign artists, by whom the Hebrews were instructed. Many foreigners, and even sovereign princes, were attracted to Jerusalem, in order to see and converse with the prosperous royal sage. The regular progress of all business, the arrangements for security from foreign and domestic enemies, the army, the cavalry, the armories, the chariots, the palaces, the royal household, the good order in the administration and in the service of the court, excited as much admiration as the wisdom and learning of the viceroy of Jehovah. So much was effected by the single influence of David, because he scrupulously conformed himself to the theocracy of the Hebrew state.'

— '*His kingdom was established greatly.*'—It may be well in this place to remark, that although Solomon was not the firstborn, nor even the eldest living son of David, but succeeded to the throne through the special appointment of the supreme king, Jehovah, there was one circumstance which, from the usual notions of the Orientals, could not but be highly favourable to him, even had *all* his elder brothers been alive. Amnon had been born before his father became king, and Absalom and Adonijah while he was king of Judah only; while Solomon was born when his father was king over all Israel, and lord over many neighbouring states. And in the East there is a strong prejudice in favour of him who is the son of *the king* and of *the kingdom*, that is, who is born while his father actually *reigns* over the states which he leaves at his death. Thus, therefore, if, at the death of David, Amnon and Absalom had been alive, as well as Adonijah and Solomon, there might have been a contest among them on these grounds: Amnon would have claimed as the eldest son of David: Absalom would probably have disputed this claim on the ground, first, that he was the first-born *after David became a king*; and, secondly, on the ground that his mother was of a royal house: this claim could not have been disputed by Adonijah; but he would have considered his own claim good as against Amnon, on the one hand, and as against Solomon on the other. But Solomon might have claimed on the same ground as the others against Amnon, on the one hand, and against Absalom and

Adonijah, on the ground that their father was only king of Judah when they were born, but king of all Israel at the time of his own birth. And this claim would, in fact, have been but a carrying out of the principle on which Absalom and Adonijah are supposed to oppose Amnon; and in this claim there would have seemed so much reason to an Oriental that, apart from all other considerations, we doubt not it would have found many adherents in Israel: and we feel assured that it must have operated in producing a more cheerful acquiescence in the preference given to Solomon.

19. '*The king rose up to meet her, and bowed himself unto her . . . , and she sat on the king's right hand.*'—This reverential behaviour of the king towards his mother is in entire conformity with the existing sentiments and usages of the East. The mother, and not the wife, is the real mistress of the house of which her son has become the master. Her power in fact begins when that of European women terminates—that is, when her husband dies and her son inherits in his place. She then continues to be treated by him with the utmost deference and respect; and he will still not venture to seat himself in her presence till desired to do so. Nor can the great and powerful emancipate themselves from the control which these habits and forms shew to reside in the mother over her children. 'Imagine Ibrahim Pasha staying a whole week in the haram of his mother, waiting for a favourable opportunity of pressing a request upon her; and, when admitted, kissing her feet, refusing to be seated, and standing an hour and a half with his arms crossed before him.' Mr. Urquhart, who relates this anecdote in his *Spirit of the East*, states the pardon of his step-father Mehemet Ali for an affront he had inflicted on his wife, furnished the occasion on which Ibrahim observed this etiquette—'while he, the conqueror of Syria, and the victor of Konieh, humbly sued, from an aged woman, the pardon of the viceroy of Egypt, and was rejected.' This calls to mind an anecdote related by Quintus Curtius, which conveys another and perhaps more striking illustration of this interesting matter. He states that Alexander did not venture to sit down in the presence of the mother of Darius, until desired to do so: because among the Persians it was not the custom for sons to sit before their mothers.

— '*The king's mother.*'—In eastern countries, where polygamy is allowed or not forbidden by the law, and where the kings have numerous wives and concubines, there is no dignity analogous to that which the sole wife of a sovereign occupies in Europe. In fact, there is no *queen*, in our sense of the word, as applied to the consort of a king. But the *mother* of the king (and next to her, or instead of her, the mother of the heir-apparent) is the woman of the greatest influence and highest station in the state, and the one whose condition is the most queenly of any which the East affords. According to this view, Bathsheba, during the latter part of David's reign, as mother of the heir apparent, and during at least the early portions of Solomon's reign, as mother of the king, was, in fact, the queen of Israel; whence in both periods we find her taking a part in public affairs, which, however slight, is such as none but a woman so placed could have taken.

22. '*Ask for him the kingdom also.*' — See the note on 2 Sam. xii. 8. Bathsheba mentioned it as a small petition, and probably considered it in that light. She might, however, have suspected something, from the manner in which Adonijah had spoken to her of the loss of the succession, when all Israel had set their faces on him that he should reign—a fact of some importance in connection with the statement given in the note to ch. i. 20. Solomon, however, was at no loss to discover the latent motive, and acted accordingly.

26. '*Anathoth.*'—This was one of the cities given to the priests out of the tribe of Benjamin. There is no remaining trace of its existence; but Josephus, Eusebius, and Jerome concur in placing it three miles to the north of Jerusalem. It was the birth-place of the prophet Jeremiah.

27. '*Which he spake concerning the house of Eli.*'—This was in 1 Sam. ii. 27, etc., where this deposition of the house of Eli from the priesthood is foretold, while ch. iii. 11, etc., predicts the previous destruction which befel that house in the time of Saul. (See a note on 1 Sam. xxi.) It will be recollected that the high-priesthood was in the first instance settled upon Eleazar, the *eldest* son of Aaron; but in the beginning of 1 Sam. we find the priesthood held by Eli, a descendant of Aaron's youngest son, Ithamar, without being apprized of the cause of the alteration. Now, the effect of the deposition of Abiathar and the appointment of Zadok is, that the priesthood is taken from the Ithamar branch of Aaron's family, and restored to the elder branch of Eleazar. In this line the dignity remained during a long while after the return from the Babylonian captivity.

28. '*Caught hold on the horns of the altar.*'—We have given some statements on the general subject of asyla in a note to Josh. xx., and have there particularly referred to the present instance, as illustrating the superiority of the Hebrew practice and principle in this respect. This is indeed the first example of the altar being sought as a refuge; but the previous existence of the practice is distinctly indicated even in the Law (see the marginal references on *v.* 31), where God directs, in the case of a murderer, 'Thou shalt take him from mine altar, that he may die.' The altar, therefore, was a place of refuge before the time of Moses. Indeed temples, churches, shrines, and altars have been privileged as sanctuaries in almost every nation. Probably the law of Moses on this subject was levelled against a practice which the Israelites had first learned in Egypt, where some of the temples certainly were sanctuaries. Herodotus, for instance, mentions a temple of Hercules which was a refuge for slaves who, after they had received the marks or badges of that god, could not be reclaimed by their masters. We have also information concerning famous sanctuaries in Asia, Greece, and Rome. Some of these only afforded protection to a certain class of offenders or oppressed persons, but others to *all* without distinction. Thus, the temples which enjoyed this privilege became ultimately so many dens of murderers and thieves; and the resulting evil was most sensibly felt by the civil authorities wherever the practice prevailed. 'It was,' says Banier, 'not only cities and temples that served for sanctuaries; the sacred groves, *the altars wherever they were*, the statues of the gods, those of the emperors, and the tombs of heroes, had the same privilege; and it was enough for a criminal to be within the compass of those groves, or to have embraced an altar, or the statue of some god, to be in perfect safety. Being once within the protection of the asylum, the criminal remained at the foot of the altar or statue, and had his victuals brought to him, until he found an opportunity of making his escape, or of satisfying the offended party.' (*Mythology*, b. iii. c. 8.) In ancient authors we, however, sometimes read of the most sacred asylums being occasionally violated. This was generally by some method thought likely to be least offensive to the presiding deity, as by cutting off the provisions of the refugee, or by walling up his place of refuge. Sometimes he was even torn from the asylum and put to death. But it will be observed that, where such instances occur, we are sure to hear of some grievous calamity being the consequence of the profanation. It rarely happened that a refugee was slain in his refuge; and we may be sure that, if the present narrative had been related in profane history, we should have read of some horrible judgment falling upon Solomon and Benaiah if not upon the city at large. But in the end, even pagan superstitions gave way under the pressure of the evils which this state of things produced, and notorious offenders were forced even from the altar, its protection being only allowed to minor offences. Asylums such as we have mentioned still remain in the East, being generally the mosques built over the remains of distinguished saints; and the resources of the refugees are much the same, as well as the means sometimes taken to bring them to punishment—that is, by starving them in their retreat. In Europe, the privilege of sanctuary was revived in favour

of the churches, and was in time followed by the usual evils. Speaking of Funchal in Madeira, Ovington says—'Murder is here in a kind of reputation; and it is made the characteristic of any gentleman of rank or fashion to have dipt his hand in blood. The chief source of this execrable crime is the protection it receives from the churches, which sort of sanctuaries are very numerous. The indulgence given to such malefactors is the greatest reproach to religion and humanity. It is enough if the criminal can lay hold on the horns of the altar; and the utmost punishment inflicted is banishment or confinement; both of which, by large presents, may be bought off.' (*Voyage to Surat*, 1689.) In the reign of James I. the privilege of sanctuary in England was finally abolished by statute. This subject is of great interest; and now, after this statement of the ancient and modern practices, we need only refer the reader again to Josh. xx., and remind him that the Hebrew law provided *no sanctuary* except for involuntary offences, and that it directed wilful offenders to be taken by force even from the altar of God.

CHAPTER III.

1 *Solomon marrieth Pharaoh's daughter.* 2 *High places being in use, Solomon sacrificeth at Gibeon.* 5 *Solomon at Gibeon, in the choice which God gave him, preferring wisdom, obtaineth wisdom, riches, and honour.* 16 *Solomon's judgment between the two harlots maketh him renowned.*

AND [1]Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about.

2 ¶ Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

3 And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

4 And the king went to Gibeon to sacrifice there; for that *was* the great high place: a thousand burnt offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great [2]mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I *am but* a little child: I know not *how* to go out or come in.

8 And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 [3]Give therefore thy servant an [4]understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the LORD, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself [5]long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding [6]to discern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also [7]given thee that which thou hast not asked, both riches, and honour: so that there [8]shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, [9]as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

16 ¶ Then came there two women, *that were* harlots, unto the king, and stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to

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[1] Chap. 7. 8.
[2] Or, *bounty*.
[3] 2 Chron. 1. 10.
[4] Heb. *hearing*.
[5] Heb. *many days*.
[6] Heb. *to hear*.
[7] Wisd. 7. 11. Matth. 6. 33
[8] Or, *hath not been*.
[9] Chap. 15. 5.

give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child *was* unto the king, for her bowels [10]yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was* [11]in him, to do judgment.

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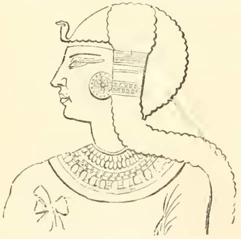
[10] Heb. *were hot.*

[11] Heb. *in the midst of him.*

Verse 1. '*Solomon made affinity with Pharaoh king of Egypt . . . took Pharaoh's daughter.*'—When Solomon felt his throne secure, he sought an alliance worthy the rank to which his kingdom had attained. The nearest power, from an alliance with which even he might derive honour, was that of Egypt. He therefore demanded and received the daughter of the reigning Pharaoh in marriage. Of this princess the annexed figure is supposed by Rosellini to be a portrait, as it more certainly is of *a* daughter of a king who reigned about the time of Solomon. His new spouse was received by the king of Israel with great magnificence, and was lodged in 'the city of David,' until the new and splendid palace, which he had already commenced, should be completed. That Solomon should thus contract an alliance, on equal terms, with the reigning family of that great nation which had formerly held the Israelites in bondage, was, in the ordinary point of view, a great thing for him, and shews the relative importance into which the Hebrew kingdom had now risen. The king is in no part of Scripture blamed for this alliance, even in places where it seems unlikely that blame would have been spared had he been considered blameworthy; and as we know that the Egyptians were idolaters, this absence of blame may intimate that Solomon stipulated that the Egyptian princess should abandon the worship of her own gods, and conform to the Jewish law. This at least was what would be required by the law of Moses, which the king was not likely (at least at this time of his life) to neglect. Nor need we suppose that the royal family of Egypt would make much difficulty in this; for, *except among the Israelites*, the religion of a woman has never in the East been considered of much consequence.



Pharaoh's Daughter.

— '*Building....the wall of Jerusalem round about.*'—Josephus understands by this, that he extended the walls and made them much stronger than before. No doubt Jerusalem was a walled town before this. It would appear, from Ps. li. 18, that this was one of the objects in which David had interested himself.

7. '*I am but a little child.*'—Josephus says he was twelve years of age: but Dr. Hales and others have clearly shewn, by an analysis of the history, that he could not have been much, if anything, less than twenty years old when he ascended the throne. It is clear, that here Solomon, in calling himself a little child, does so with reference to his inexperience and his insufficiency for the onerous duties which had devolved upon him, or, in short, that he *compares* his condition to that of a little child. It is a well-known Hebraism, to state a comparison in a positive form; supplying, therefore, the comparison, we have: 'I am *as* a little child, who knows not how to go out or come in.' The last clause, *to go out or come in*, is, as Houbigant says, not only a Hebraism, frequent in the sacred writings, but is also a similitude taken from a little child, as yet unable to walk firmly, and ignorant of all things. This similitude in the last clause sanctions a form of comparison which we have assigned to the first.

27. '*She is the mother thereof.*'—In despotic governments, both of the East and West, there have been frequent instances of difficult judicial cases being decided in this manner by an ingenious experiment upon the feelings of the litigant parties. Perhaps the fame of this decision of Solomon gave occasion, in many instances, to such experiments. Calmet mentions two illustrative examples. One is from Suetonius, who relates that the emperor Claudius discovered a woman to be the mother of a young man whom she would not own for her son, by commanding her to be married to him; when the horror of such a connection constrained her to confess the truth. Diodorus relates that, on the same principle, Ariopharnes, king of the Thracians, being appointed to arbitrate between three men, who all claimed to be sons of the king of the Cimmerians and demanded the succession, discovered the rightful son and heir in him who alone refused to obey the order for each of them to shoot an arrow into the dead king's body. Better than either of these is the illustration which Mr. Roberts gives from a Hindoo book. 'A woman who was going to bathe left her child to play on the banks of the tank, when a female demon who was passing that way carried it off. They both appeared before the deity, and each declared the child was her own: the command was therefore given for each claimant to seize the infant by a leg and arm, and pull with all their

might in opposite directions. No sooner had they commenced than the child began to scream, when the real mother, from pity, left off pulling, and resigned her claim to the other. The judge therefore decided that, as she only had shewn affection, the child must be hers.' (*Oriental Illustrations*, p. 196.) Some less instructed readers of the Bible are apt to wonder that no such striking anecdotes occur in the judicial proceedings of their own country. The reason is greatly in our favour. A judge must decide, not according to his own impression founded upon the feeling exhibited by the applicants, but according to evidence derived from facts, and from nothing else. Let us suppose a case like this decided by Solomon to have been brought before an English magistrate, and that he were to order the living child to be cut in two, and one half given to the respective claimants—what would be the effect? The women certainly would not be alarmed, but would probably be amused at so shallow an attempt to frighten them: and this would be, because they must know well that the magistrate could not and would not put the innocent child to death. But under the Eastern despotisms the case is different; and *there* such a direction would be really alarming, because, where the great practical law is that the king shall do as he pleases, there can be no assurance, unless from a knowledge of his private character, that he will not do an unjust and barbarous action. Therefore the alarm of the mother, arising from her belief that the king would really kill her child, is of very great importance as an evidence of the despotic character of the authority wielded by the Hebrew kings. It is indeed of more importance than any thing we might infer from the summary executions of Adonijah and Joab in the preceding chapter. There were reasons for their execution, and their offences were known; but here the success of the experiment depended upon its being believed by the women that the king could and would order an unoffending infant to be slain. The royal authority among the Jews had certainly many limitations; but its general tendency to despotism is everywhere apparent, and nowhere more so than in the reign of Solomon. In our view, the Hebrew government was generally not an absolute despotism on the one hand, nor a limited monarchy on the other; but what we would call a restricted despotism—that is, an authority restricted in some matters of general right, but despotic where such restrictions did not apply. It is evident that in *judicial* matters there was no practical limit to the royal power, whether for condemnation or for pardon.

CHAPTER IV.

1 *Solomon's princes.* 7 *His twelve officers for provision.* 20, 24 *The peace and largeness of his kingdom.* 22 *His daily provision.* 26 *His stables.* 29 *His wisdom.*

So king Solomon was king over all Israel.

2 And these *were* the princes which he had; Azariah the son of Zadok [1]the priest,

3 Elihoreph and Ahiah, the sons of Shisha, [2]scribes; Jehoshaphat the son of Ahilud, the [3]recorder.

4 And Benaiah the son of Jehoiada *was* over the host: and Zadok and Abiathar *were* the priests:

5 And Azariah the son of Nathan *was* over the officers: and Zabud the son of Nathan *was* principal officer, *and* the king's friend:

6 And Ahishar *was* over the houshold: and [4]Adoniram the son of Abda *was* over the [5]tribute.

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his houshold: each man his month in a year made provision.

8 And these *are* their names: [6]The son of Hur, in mount Ephraim:

9 [7]The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan:

10 [8]The son of Hesed, in Aruboth; to him *pertained* Sochoh, and all the land of Hepher:

11 [9]The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife:

12 Baana the son of Ahilud; *to him pertained* Taanach and Megiddo, and all Beth-shean, which *is* by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, *even* unto *the place that is* beyond Jokneam:

13 [10]The son of Geber, in Ramoth-gilead; to him *pertained* the towns of Jair the son of Manasseh, which *are* in Gilead: to him *also pertained* the region of Argob, which *is* in Bashan, threescore great cities with walls and brasen bars:

14 Ahinadab the son of Iddo *had* [11]Mahanaim:

15 Ahimaaz *was* in Naphtali; he also took Basmath the daughter of Solomon to wife:

16 Baanah the son of Hushai *was* in Asher and in Aloth:

17 Jehoshaphat the son of Paruah, in Issachar:

18 Shimei the son of Elah, in Benjamin:

19 Geber the son of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Bashan, and *he was* the only officer which *was* in the land.

20 ¶ Judah and Israel *were* many, as the sand which *is* by the sea in multitude, eating and drinking, and making merry.

21 And [12]Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

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[1] Or, *the chief officer.* [2] Or, *secretaries.* [3] Or, *remembrancer.* [4] Chap. 5. 14. [5] Or, *levy.* [6] Or, *Ben-hur.* [7] Or, *Ben-dekar.* [8] Or, *Ben-hesed.* [9] Or, *Ben-abinadab.* [10] Or, *Ben-geber* [11] Or, to *Mahanaim.* [12] Ecclus. 47. 15.

22 ¶ And Solomon's [13]provision for one day was thirty [14]measures of fine flour, and threescore measures of meal,

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl.

24 For he had dominion over all *the region* on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.

25 And Judah and Israel dwelt [15]safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon.

26 ¶ And [16]Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and [17]dromedaries brought they unto the place where *the officers* were, every man according to his charge.

29 ¶ And [18]God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea shore.

30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And he spake three thousand proverbs: and his songs were a thousand and five.

33 And he spake of trees, from the cedar tree that *is* in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

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[13] Heb. *bread.*
[14] Heb. *cors.*
[15] Heb. *confidently.*
[16] 2 Chron. 9. 25.
[17] Or, *mules, or, swift beasts.*
[18] Ecclus. 47. 14, 15, 16.

Verse 1. '*So king Solomon was king.*'—Although the account which is here given of the internal organization of Solomon's kingdom occurs even prior to that which describes the building of the temple, there is reason to think that these arrangements did not, until a later date, assume the completed form in which they are there exhibited. The statement at the first view contains little more than a list of officers. But on closer inspection it will be found that even such a list is suggestive of an orderly arrangement and distribution of functions, as well as of the nature of what was considered public business. If it should be observed that most of these have reference to the supply of the wants of the court and the maintenance of the royal authority, it must be admitted that these are practically the chief objects of Oriental governments. However, we shall perceive that in all states such offices make the most conspicuous figure to the eye of the spectator, which, if it penetrates more deeply, may discover that an adequate provision is nevertheless made through the working of some recognized and unostentatious system, and through the ministration of less splendid functionaries, for the well-being and the good government of the people. The internal polity of the constitution, as organized by the institutions of Moses, joined to the principles of patriarchal rule still at work in the several tribes, might seem adequate to every purpose of internal government. And whatever might be thus left wanting, was supplied by the regulation of David, to which Solomon himself gave effect, appointing Levitical judges and officers throughout the land. The list, as given in the sacred narrative, has rather a formal appearance; and in the usual way in which such lists are prepared, begins with the king himself—'So king Solomon was king over all Israel;' and then proceeds to enumerate the officers of his government.

3. '*The sons of Shisha, scribes.*'—The father, Shisha or Sheva, had been sole scribe in the time of David, and that three persons were now required in this office, seems to shew either the great increase of business which the arrangements of Solomon threw into this department, or some improved views as to the distribution of labour. These appear to have been the royal secretaries through whom all the king's more formal commands were issued, and who registered all public acts and decrees.

—'*Jehoshaphat, the son of Ahilud, the recorder.*'—This is another instance of a son succeeding to his father's office. The marginal reading in our Bibles, 'a remembrancer, or a writer of chronicles,' helps to convey a notion of this office. The only difficulty is in drawing the line clearly between the functions of the recorder and those of the scribes. But his services appear to have been of a less temporary nature than theirs, it being rather his business to give the form of permanent records or chronicles to the occurrences of his time, particularly such as related to the king and court. In Oriental courts this was an office of great trust and importance. The records formed by these officers in the Hebrew court probably furnished some of the materials from which the Books of Kings and Chronicles were compiled; and a large portion of the latter perhaps exhibit nearly the form of the original documents.

5. '*Over the officers,*'—that is, over those officers or governors of provinces enumerated below in *vv.* 7-19.

—'*Principal officer and the king's friend.*'—Here are two of the chief officers in the state held by two sons of the prophet Nathan. It is not easy to distinguish in what respect the functions of one brother who was 'over the officers' differed from that of the other who was 'principal officer;' but as illustrated by the other office of 'the king's friend,' which the latter held, it would seem that he had the general management of those matters in which the king and court were concerned. The functions of 'the king's friend' or companion, which this eminent person also held, seems to have been very nearly what we understand by the term *favourite*, as distinguished from the responsible chief minister. From the connection in which it occurs, it seems that this person was admitted to the peculiar intimacy of the king, was in all his secrets, and conversed familiarly with him. Sometimes a person holding no public office enjoyed these privileges; but we at other times find it associated with some important office in the state. So it was under Solomon, whose *own friend* Zabud, a son of the prophet Nathan, was also the 'chief officer,' which appears to point him out as what we call the prime minister. Hushai, without any such office, was the king's friend in the time of David; and very worthily did he support that character. In later times the term came to be used in a more general sense, as applied to any one employed to execute the royal commands, or holding a high office in the state.

6. '*Adoniram . . . . was over the tribute.*'—The same person was over the tribute in the time of David (2 Sam. xx. 24). This officer seems to have been over those who collected the taxes and tributes, whether from the Israelites or from subject states; and who received the amount of their collections, and consigned it to the treasure chambers of the king. The office seems to have answered in some measure to that of our chancellor of the exchequer.

7. '*Twelve officers.*'—The number does not appear to have had any reference to that of the tribes, but to that of the months of the year, as we see that, during the year, these officers took their turns monthly to supply the royal household with provisions. It seems, from the analogy of usages that long prevailed in the East, and which are not yet discontinued, that the taxes due to the state were paid in the produce of the soil. Indeed, in 1 Sam. viii. 15, there is express mention of one-tenth of the produce of the fields and vineyards, which would be payable to the future king. As we may suppose there may have been some difficulty in the collection of this revenue and its transmission to the capital, Solomon seems to have divided his dominion into twelve governments or districts, with power in the presiding officer to collect this revenue, from which each government was charged with the maintenance of the king's household for one month. The surplus probably enabled the governor (if we may so call him) to support his own establishment; perhaps in considerable state, as the preferment would seem, from the rank of the persons employed, to have been very valuable. It seems very clear that Bishop Patrick is mistaken in supposing that these twelve officers were merely commissioned to buy up provisions in their several districts.

— '*Which provided victuals for the king and his household.*'—These twelve were appointed to preside over the collection of provisions in as many districts into which the whole kingdom was divided, every one being charged with the duty of collecting in his district, within the year, provisions enough to support the court for one month, following each other in rotation. It appears likely that the produce thus collected formed the kingly *tenth*, the exaction of which had been foretold by Samuel, and of which the present seems the first intimation. The comparative simplicity of the court of Saul, and the great spoil obtained by David in his wars, without any corresponding expenditure, had probably rendered this imposition previously unnecessary. We have already explained why this imposition must have been felt in a peculiar degree onerous to the Hebrew people, on the ground that they *already* paid the sovereign tithe to the true king of the Hebrew nation, Jehovah. And although they had been forewarned that this additional charge upon them would follow as a necessary consequence of their unauthorized choice of a human king, we may be sure that the first to impose it would greatly compromise his popularity with the people. That Solomon actually did so—that he imposed upon the people unaccustomed burdens which they felt to be very grievous—are facts which we know, and which seem to point to him as the one who first demanded the obnoxious tenth, which, as we have intimated, was probably paid in the form of the produce which these twelve officers were appointed to collect. The 'store cities' and granaries which Solomon is said to have erected in different parts of the country, were doubtless the places in each district to which the produce of that district was brought, and in which it was deposited until required for the use of the court. Supplying the court with provisions merely, might seem to the English reader no very heavy task to a nation. But a different notion will be formed by reference to the large numbers of persons who are fed from what may be considered as the provisions supplied to an eastern court. Vast numbers of persons who acted in some capacity or other as the servants of the numerous officers of the king; the officers and attendants of the great personages who were constantly visiting the court of Solomon, and the numerous servants of those officers and royal attendants; the haram, which alone contained a thousand women, with a great number of servants and eunuchs; and probably the rations of the royal guards and of all dependant upon them:—all were to be supplied from the court, being considered as members or guests of the royal household. This explains the prodigious quantities of victuals which were *daily* required for the use of the court.

8. '*The son of Hur.*'—Several of the persons in this list are named after their fathers. It would have been better to have retained the whole as a proper name, 'Ben-Hur,' etc. It was a custom among the Hebrews, it seems, as it is now among the Arabs, for sons sometimes to take their father's name with the prefix *Ben*, 'son,' their own name being afterwards neglected. They more commonly, however, annex their father's name to their own, and are then called indifferently by their full name, or by either of its component parts. Thus, David is generally called by his own name, but sometimes Ben-Jesse, 'the son of Jesse,' and at other times David-ben-Jesse, 'David the son of Jesse.' This is precisely analogous to the present usage of the Arabs.

11. '— *Which had Taphath the daughter of Solomon to wife.*' — Another of the governors was thus favoured (*v.* 15). We suspect that this chapter does not occupy its chronological place. If it does, several of its statements must be anticipatory; for Solomon could not at this time have had a marriageable daughter. We may therefore suppose that, like the account at the end of the chapter, of Solomon's songs, proverbs, and researches in natural history, this merely indicates what ultimately took place. It is true, however, that, according to Oriental custom, his daughter may have been *betrothed* long before the marriageable age. It may be mentioned that there is great difficulty in reducing into anything like chronological order the circumstances reported here and in 'Chronicles' respecting Solomon's reign. A very able and reasonably successful attempt to produce an orderly arrangement has been made by the Rev. G. Townsend in his *Old Testament Chronologically Arranged*, 1821.

19. '*Geber . . . in the country of Gilead.*'—This region seems to have been already appropriated, in *v.* 13, to 'the son of Geber.' Was that officer the son of *this* Geber? He is described as 'the only officer which was in the land,' and Josephus says he had all the country beyond Jordan. We cannot reconcile the statements of either the text or of Josephus, but by supposing that he exercised a general superintending power over this region, including that part under Ben-geber, probably his own son. Josephus adds, that besides these, Solomon had other rulers who were over the lands of the Syrians and Philistines, from the river Euphrates to Egypt, and who collected the tribute of the nations subject to this great king. [APPENDIX, No. 35.]

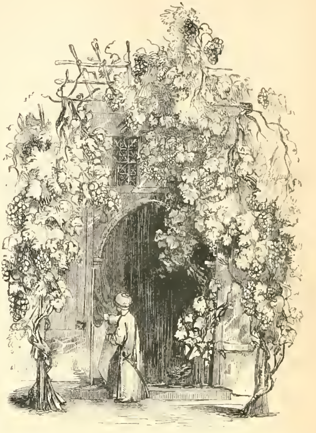
22. '*Thirty measures of fine flour, and threescore measures of meal.*'—This meal is common flour as distinguished from fine flour. The quantity is about 480 bushels of meal, and 240 of fine flour.

23. '*Ten fat oxen,*' etc.—The statement of the daily provision for Solomon's household may well excite surprise in the European reader. It is less astonishing, although still very great, to one who is acquainted with the extent and arrangement of Oriental courts, and the vast number of persons, male and female, which the royal establishments support. We have touched on this subject in a note to 1 Sam. viii. We may now add one or two other illustrations of another kind. One is the account of the daily consumption of provisions in the royal establish-

ment of Cyrus, the particulars of which were found by Alexander inscribed on a brazen pillar at Persepolis. The whole account is long, and some of the items obscure, and we shall only give the more conspicuous details. Upwards of 1000 bushels of various qualities of wheat; the same of barley-meal; 220 bushels of oatmeal; 11 bushels of paste mixed for pastry of different kinds; 400 sheep; 300 lambs; 100 oxen; 30 horses; 30 deer; 400 fat geese: 100 goslings; 300 doves; 600 small birds; 11 bushels of salt; 3750 gallons of wine (half being palm-wine when the court was at Babylon or Susa, and the rest grape-wine); 75 gallons of new milk; the same of sour milk (which was and is an article much consumed in the East). Besides this, there is a supplementary account of a vast quantity of corn, etc., dealt out in gifts and allowed for the food of cattle. We cannot of course vouch for the authenticity of this document (which may be found in Polyænus, *Stratagematum* iii. 3); but, upon the whole, it is rather confirmed by the account of the number of cooks, confectioners, wine-servers, etc., attending Darius in the camp, and captured, with the royal baggage, by Parmenio at Damascus (see Athenæus, l. xiii.); as well as by the present text, and the existing state of things in the East. Still more remarkable is the account which Tavernier gives of the imperial kitchens, in his excellent account of the grand seignior's seraglio as it was in his time. There were seven kitchens distinct from each other, each having its own officer, but all being under the control of one chief director, who had altogether not less than four hundred cooks under his superintendence. The kitchens were distinguished according to the person, or class of persons, for whom food was prepared in it. Thus there was one for the sultan, another for the sultanesses, a third for the other women, and others for the officers and attendants in the different departments respectively, exclusive of the gardeners who dressed their own meat. Besides these there were various offices or laboratories in which conserves, sweetmeats, sherbets, etc., were in continual preparation, affording employment to four hundred persons. The consumption of food may be inferred from all this. On this point Tavernier himself observes, 'there enters no beef into the kitchens of the seraglio; but the ordinary consumption of every day, including all, as well those who eat within as without, may amount to *five hundred sheep*, in which number must be comprehended lambs and kids. According to the proportion of mutton may be computed the quantity of pullets, chickens, and young pigeons, the number of which is limited according to the season; as also what may be consumed in rice and butter for the *pillau*, which is accounted the best dish in Turkey and all over the East.' After this we shall wonder the less at the consumption of Solomon's household.

24. '*From Tiphsah even to Azzah.*'—These two places were evidently the extreme eastern and western towns of Solomon's dominion. The river is the Euphrates. Tiphsah is unquestionably the Thapsaeus of the heathen authors. It was on the western bank of that river, at a point where its stream bends sharply eastward, which course it maintains for about twenty-five miles, when it receives the Chaboras, and then inclines to the south again. The Hebrew name of the place (תִּפְסַח from פָּסַח *to pass over*) signifies a *passage* or *ford*, and at this place was a celebrated ford, the lowest on the Euphrates; it was therefore a point of great trading intercourse between the nations east and west of the river; and this circumstance rendered the possession of Thapsacus a matter of great importance in the eyes of the neighbouring sovereigns; and this explains the contests which took place in later times between the kings of Egypt and Syria for the possession of Carchemish, a strong place lower down the river, at the junction of the Chaboras. *Azzah* is Gaza.

25. '*Under his vine.*'—The frequent expression in Scripture, which describes a state of safety and repose by the sitting of any man under the shade of his own fig-tree *and his own vine*, shews that the Hebrews had the same use of vine-arbours as existed among the ancient Egyptians, and which we still find in Syria. Besides what has been already stated as to the practice of the Egyptians, an interesting illustration may be derived from the Mosaic pavement at Præneste, where we see a trellised vine-bower, under whose pleasant shade several persons sit on benches drinking wine and solacing themselves with music. At a village (Beitdjin) near Cæsarea, Shulze and his party took supper under a large vine, the stem of which was nearly a foot and a half in diameter, the height about thirty feet, and covered with its branches and shoots (for the shoots must be supported) a hut of more than fifty feet long and broad. The bunches of the grapes were so large as to weigh ten or twelve pounds, and might be compared to our plums. Such a bunch is cut off and laid on the board, and each helps himself to as many as he pleases. Dr. Russell acquaints us, *Natural History of Aleppo*, i. 80, that the large grapes produced in the houses, upon the vines that cover the stairs and arbours, are of healthful appearance but have little flavour.


Trellised Vine Bower.

26. '*Solomon had forty thousand stalls.*'—See 2 Chron. ix. 25: and here, not to multiply references, we may observe that we find it expedient to pass unnoticed in the book of Kings many subjects, connected with the magnificence and prosperity of Solomon's reign, to which due attention will be given under the parallel passages in Chronicles.

28. '*Barley also and straw.*'—The straw is used for food, not for litter (see the note on Gen. xxiv. 25). With some exceptions, arising from local circumstances, barley may be stated as the usual food of Oriental horses. In some Arabian districts dates are also given to them, and some favourite horses are treated with meat raw or dressed, or with the leavings of their owner's meals.

— '*Dromedaries.*'—This is a finer breed of the Arabian or one-humped camel, used for riding, and having the same relation to the common camel that a race-horse or hunter has to a coach-horse or pack-horse. It has been usual to call the two-humped camel the 'camel,' and the one-humped a 'dromedary:' but the two-humped camel does not exist in Syria or Arabia, and is not likely to be here intended. See the note on Gen. xii. 16.

Dromedary.

30. '*The children of the east country.*'—It has been discussed whether it be the Arabians, the Chaldeans, or the Persians which are here indicated. It is not necessary to be very precise; and probably all or any of these nations, then most celebrated for their wisdom, are intended. If it were necessary to determine, we should fix the reference to the Chaldeans, whose country is most usually understood as the 'east country' of the Scriptures. The country of the Arabs was not, properly speaking, *east* from Palestine; and the Persians were too remote for their wisdom, if they had any, to have been much appreciated by the sacred writers. The word קֶדֶם means 'ancient' as well as 'east,' whence some think that the text means that Solomon's wisdom exceeded that of all persons who lived in the earlier times, and whose long lives were favourable to the individual acquisition of wisdom and knowledge.

— '*All the wisdom of Egypt.*'—It seems then that, among the Hebrews as well as among the Greeks, the Egyptians were justly famous for their wisdom, that is, for their knowledge in science and art. Thus also Stephen says of Moses, that he was 'learned in all the wisdom of the Egyptians' (Acts vii. 22). Egypt was deemed by the Gentiles the fountain of the arts and sciences, and their philosophers were wont to go thither to fructify their minds by the outpourings of Egyptian wisdom. This did Pythagoras, Anaxagoras, Herodotus, Plato, and others. *Now*, the point of concourse to the seekers after wisdom, was the court of Solomon. These journeys of people from remote regions to places where wisdom might be found, are interesting indications of that condition of things under which the general dearth of books, and the consequent want of any interchange of literature between different nations, obliged those who sought to derive benefit from the wisdom and knowledge of other people or other nations, to travel long and widely for it.

31. '*Wiser than all men.*'—Some think this to mean that Solomon was wiser than all men past or future; and this seems warranted by ch. iii. 12; but, without this, the context would seem to require us to understand no more than that he was the wisest man of his own time. If we allow Solomon to have been the wisest man of all times, we must remember that his wisdom was a supernatural gift from God, whereas others have been obliged to acquire knowledge by the slow and painful processes of study and experience.

— '*Than Ethan,*' etc.—Some of the Rabbins think that the word rendered 'men,' above, should be the proper name *Adam*, meaning the father of mankind; also teaching that this Ethan is Moses, that Heman is Abraham, and Chalcol, Joseph. But others (as Maimonides) indignantly deny that Solomon was wiser than Moses, and think that all the persons named were eminent Hebrews living in Solomon's time. Josephus says the same. Certainly there were two eminent persons called Ethan and Heman in the time of Solomon, who were two of the three chief musicians of the temple (comp. 1 Chron. vi. 33; xv. 17; xxv. 5); and who probably, from the titles, were the authors of the Psalms lxxxviii. and lxxxix. But also in 1 Chron. ii. 6, we find all the names here mentioned assigned to sons of Zerah, the son of Judah; and some think that these enjoyed some traditionary reputation for their wisdom and attainments, which is here referred to. They are said to be sons of Mahol; but this may have been another name of Zerah, or may be understood as an appellative describing these persons as skilled in (sons of) *mahol*—music or poesy. This characteristic would, however, apply as well or better to the temple musicians.

32. '*Three thousand proverbs.*'—The book of Proverbs does not contain so many: and some doubt exists as to the proportion of even these which should be assigned to Solomon. There are, however, many more such pithy sentences in the book of Ecclesiastes, which is usually ascribed to him. Josephus absurdly says that the king wrote three thousand *books* of proverbs.

— '*His songs were a thousand and five.*'—We have only the 'Song of Songs' remaining, unless the 127th Psalm be correctly attributed to Solomon. The Septuagint has 'five thousand.'

33. '*He spake of trees,*' etc.—All these works on natural history are lost; probably because, not being of a sacred character, less interest was taken in their preservation than was exercised in behalf of those which still remain. Josephus imagines that Solomon made every plant and living creature the subject of a parable.

CHAPTER V.

1 *Hiram, sending to congratulate Solomon, is certified of his purpose to build the temple, and desired to furnish him with timber thereto.* 7 *Hiram, blessing God for Solomon, and requesting food for his family, furnisheth him with trees.* 13 *The number of Solomon's workmen and labourers.*

And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.

2 And [1]Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were

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[1] 2 Chron. 2. 3.

about him on every side, until the LORD put them under the soles of his feet.

4 But now the LORD my God hath given me rest on every side, *so that there is* neither adversary nor evil occurrent.

5 And, behold, I [2]purpose to build an house unto the name of the LORD my God, [3]as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6 Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt [4]appoint: for thou knowest that *there is* not among us any that can skill to hew timber like unto the Sidonians.

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *be* the LORD this day, which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have [5]considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir.

9 My servants shall bring *them* down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt [6]appoint me, and will cause them to be discharged there, and thou shalt receive *them*: and thou shalt accomplish my desire, in giving food for my houshold.

10 ¶ So Hiram gave Solomon cedar trees and fir trees *according to* all his desire.

11 And Solomon gave Hiram twenty thousand [7]measures of wheat *for* food to his houshold, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom, [8]as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

13 ¶ And king Solomon raised a [9]levy out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and [10]Adoniram *was* over the levy.

15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16 Beside the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, *and* hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them*, and the [11]stonesquarers: so they prepared timber and stones to build the house.

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[2] Heb. *say*.
[3] 2 Sam. 7. 13. 1 Chron. 22. 10.
[4] Heb. *say*.
[5] Heb. *heard*.
[6] Heb. *send*.
[7] Heb. *cors*.
[8] Chap. 3. 12.
[9] Heb. *tribute* of men.
[10] Chap. 4. 6.
[11] Or, *Giblites*: as Ezek. 27. 9.

Verse 6. '*Hew me cedar trees out of Lebanon.*'—Only the forests of the Lebanon mountains could supply the timber required for this great work. Such of these forests as lay nearest the sea were in the possession of the Phœnicians, among whom timber was in such constant demand, that they had acquired great and acknowledged skill in the felling and transportation thereof, and hence it was of much importance that Hiram consented to employ large bodies of men in Lebanon to hew timber, as well as others to perform the service of bringing it down to the sea side, whence it was to be taken along the coast in floats to the port of Joppa, from which place it could be easily taken across the country to Jerusalem. This portion of the assistance rendered by Hiram was of the utmost value and importance. If he had declined Solomon's proposals, all else that he wanted might have been supplied from Egypt. But that country was so far from being able to supply timber, that it wanted it more than almost any other nation.

The curious and interesting particulars contained in the text relative to the operations of the king of Tyre in cutting timber in Lebanon for king Solomon, suggests an account of the manner in which such operations are *now* conducted in the same mountains. This we are enabled to supply from Dr. Bowring's very valuable *Report on the Commercial Statistics of Syria*. It strikes us that the method by which labourers are obtained for the service, and the manner in which they are supplied with food, is deserving of particular attention, as probably illustrative of the proceedings of the two kings, and in particular of the mode in which Hiram disposed of the corn obtained from Solomon. The statement in the 'Report' is too long for quotation entire, and we are able to introduce only an abstract of its principal facts.

As the wood destined for Egypt is embarked at Scanderoon, it is of course obtained, as nearly as may be, from the mountains which enclose the gulf and plain of that part: it is necessary to premise that in this quarter the wood is derived from two lines of mountains; namely, from the mountains of Byass, which extend north and south at the bottom of the gulf, and which are much the highest. They are also the most richly timbered, both as to variety and quantity, the trees being of much larger growth, except near the base, owing to the difficulties of transporting the timber to the sea-shore, from the steepness of the mountains and the want of all roads. The trees on them are white and yellow pine, of length from 100 to 150 feet, and of dimensions to take a square of from 24 to 25 inches:—

Yellow Oak .	80 feet, and	18 to 20 inches square.
Green . . .	18 to 20 feet, and	7 to 9 inches square.

Beech . . .	30 to 35 feet, and 14 to 15 inches square.
Linden . . .	40 to 50 feet, and 25 to 27 inches square.

The pine is mostly knotted and very full of turpentine. The oaks of both species are straight-grained, like the American. The beech is of good, close-grained quality, but not nearly so plentiful as the other two. The linden tree is scarce.

In 1837 about 150 wood-cutters were employed on these mountains, with twice the number of trimmers and dressers; but in 1838 the work was confined to the lower parts, from the difficulties of the transport, and from the want of roads. The distance from the sea is from three to five leagues. 150 men could cut 35,000 to 40,000 trees in the year, which it would require twice the number to dress and trim, and upwards of 600, *with practicable roads*, to transport to the sea with buffaloes and bullocks. At the distance of about two to three leagues from the coast, where the work is still carried on, the trees average from 15 to 20 feet long, and 8 to 12 inches square; from thence is brought a large quantity of firewood in large billets. In 1837 ten or twelve vessels, of from 50 to 100 tons, were laden with it on government account.

The other source of supply is from the mountains of Beilan, which stretch east and west along the southern side of the Gulf of Scanderoon. They take their ascent at from about one mile to two miles from the sea, leaving a rich but entirely uncultivated plain between them and it. On these mountains the trees are:—

Pine from 30 feet long, by about 15 to 16 inches in the square;

Yellow Oak from 20 to 30 feet long, by about 10 to 15 inches in the square;

but few of that size. About 50,000 were cut in 1837, and brought down to the sea, for which about 100 men were employed in cutting, 200 dressing and trimming, and three times the number in the transport.

From both sources it appears that the number of trees shipped for Alexandria has been, by the year, about 55,000 to 60,000 (another statement says 70,000 to 80,000 in 1837); about 40,000 fit for ship-building purposes, and the remainder for house purposes, freighted in 39 vessels of collectively 14,120 tons, besides 8 or 9 small craft, of 60 to 80 tons, which received cargoes of fire-wood.

In December, 1837, a European engineer in the Egyptian service arrived from Alexandria to select and superintend the cutting and preparing of 1,032,000 trees for dams and proposed works on the river Nile, 70,000 of which to be 33 feet long, and 8 inches square; the rest of small sizes, and even branches as low as 5 or 6 feet long. In fact, as Mr. Hay remarks (in his report to Dr. Bowring), the Egyptian government appeared to consider the mountains of this part of Syria as an inexhaustible mine for timber.

We think that this statement puts in our possession several important and illustrative facts. It enables us to perceive one of the strong reasons which has made the mountain forests of Syria an object of desire to the rulers of Egypt, from the Pharaohs and Ptolemies down to the Sultans and to Mehemet Ali. It also shews the extent to which the more southern forests of Syria must have been denuded of its timber to meet the wants of a country so void of wood as Egypt. And the extraordinary demands occasioned by the peculiar wants of Mehemet Ali, and the operations which thence arise in the mountains and on the coast, may suggest some analogy to the circumstances which attended and resulted from the extraordinary demands of king Solomon.

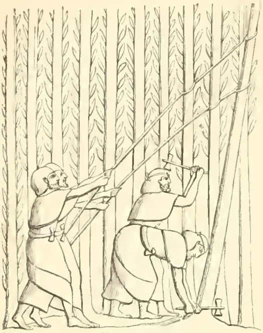
— '*My servants shall be with thy servants*.'—In the preceding note we have been enabled, from the *Report* of Dr. Bowring, to furnish a view of the recent operations of felling timber in Lebanon. But this view remains imperfect unless we are also informed of the condition of the men employed in the work, and which probably is in no small degree illustrative of the condition of the men whom Hiram and Solomon anciently sent into the mountains—in part, at least, by a forced levy—for the same service. This information we are enabled from the same source to supply. For this work, then, all the effective population of the district is forcibly taken, [as by Solomon, if not by Hiram,] not leaving even a sufficient number of men to cultivate the land for their own maintenance. But grain has been imported by the government [as by king Hiram, from Palestine] from other parts of Syria, and from Egypt, and issued out as a portion of their pay, which is nominally three piasters, or about sevenpence halfpenny per day, but of which it falls short fully one-third by their being obliged to take a fixed portion in grain, without reference to their actual wants, and more than they require, at a stated price, which is enhanced in various ways and under various pretences, so as to be much higher than what it could be produced for in the neighbourhood. Thus on one side of the gulf the wood-cutters have been obliged to buy corn at fifteen piasters the measure, while it might be had at nine piasters on the opposite side of the gulf. It is possible (for the system is an old one) that Hiram dealt thus with the corn which he received from Solomon: for that which had so much analogy in other points perhaps did not fail in this.

The cutters and trimmers of the wood are exposed to the contingency of a tree they have cut, being found, on trimming and squaring, to have perished at the heart or otherwise, when they receive no pay for it, but may take the tree and make what use of it they can: but in fact the time and labour are lost, as the distance seldom leaves it worth the transport. It seems, however, that competent persons are now employed in the selection of the trees to be cut down. Those who transport the trees to the coast, who are about four times the number of those otherwise employed, receive each a pair and a half of bullocks, which are valued to them at about 700 or 1000 piasters per pair, which sum they are debited with, and must make good in case of loss, death, or accident: the consequence is, that when a man meets with such a misfortune before he has the means of repairing it—which he must be fortunate and indefatigable even to hope for—he generally has recourse to flight.

The season for working the timber continues for about eight months—from the middle of March to the middle of November:—the remaining four months the people are left in a great measure to themselves; but being winter months, they cannot turn them to much account, excepting to prepare and sow a little land to meet the most pressing exigencies of their families. A few of them who follow different trades may find some little employment in the larger villages. But independently of such resources, their yearly earnings may be computed thus:—

	Piasters.	
Cutters—for 224 working-days, at 2½ piasters .	504	
Deduct for contingencies . .	60	
		——444
Trimmers—for 224 working-days, at 3 piasters .	672	
Deduct for contingencies . .	80	
		——592
Transporters—for 224 working-days, at 3½ piasters	784	
Deduct for keep of animals .	400	
		——384

The contingencies of this last and most numerous class are very heavy, for not only has each man to provide (at the computed cost of 400 piasters) for the keep of the bullocks during the winter months when grass fails; but during the four years in which they remain fit for their hard service, he has to cover their cost, which is debited to him at the rate of from 700 to 1000 piasters for each pair of bullocks. To meet this he would have to lay aside 262 piasters of his net earnings of 384 piasters, leaving him but 122 piasters (or twenty-four shillings! five current piasters in Syria being equivalent to one shilling), for his eight months' daily subsistence, being a fraction over a half piaster a day. It is also to be considered that the above rates of pay are often merely nominal; as the men have so much above the fair market price to pay for the corn and other provisions supplied to them. The cut which we introduce from the Egyptian monument, shews the



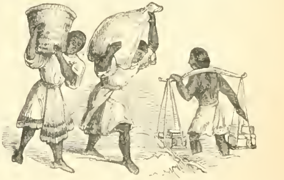
FELLING TREES IN LEBANON.

mode in which these operations were anciently conducted; for it is generally understood to represent the people of Lebanon felling timber in their mountains.

We have dwelt the more particularly on the developments of this system, as it very strikingly illustrates the principles and results of that kind of compulsory labour to which there are so many allusions and references in the early history of the Hebrews. It is but right, however, to point out that much of the evil of this system, as exhibited in this statement, must have been obviated by the plan of rotatory labour, which the great resources of Solomon enabled him to establish.

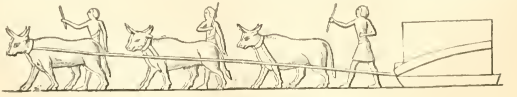
9. '*I will convey them by sea in floats unto the place that thou shalt appoint me.*'—By 'floats' is to be understood that the pieces of timber were bound together, and so drawn through the rivers and the sea. The timber *now* chiefly comes from the mountains *north* of Lebanon, and the greater part is sent far south of Joppa—namely to Egypt—Alexandria. It is probably on account of this distance, as well as from the greater facilities which now exist in conveying timber in sailing vessels, that the use of floats is discontinued. This and other Bible customs are, however, still found on the Indian shores. The trees are cut down before the rainy season, all the branches are lopped off, and the trunks are squared on the spot. Notches are then made in the logs, and they are tied together by ropes made of green withes gathered in the forest. If, however, the waters of the rainy season should not reach the spot where they are hewn down, they are dragged singly to the place where it is known that in the wet monsoon they will float. Thus, in passing through remote forests in the dry season, the inexperienced traveller, in seeing numerous trees felled in every direction, and then again, in another place, a large collection bound together like a raft, which is also fastened to trees which are still standing (to prevent it from being lost when the floods come), is at a loss to know how it can be got to the river, or to the sea; for he sees no track or path except that which is made by the wild beasts; he knows no vehicle can approach the place, and is convinced that men cannot carry it. But let him go thither when the rains have fallen, and he will see in one place men in a little canoe winding through the forest; in another direction a float with some men on it moving gently along; and in the river he sees large rafts sweeping down the stream, with the dexterous steersmen making for some neighbouring town or the more distant ocean; and then may be seen in the harbours immense collections of the finest timber, which have been brought thither 'by sea in floats.'

13. '*The king raised a levy out of all Israel.*'—Solomon had certainly a strong leaning towards arbitrary power, and, still in want of labourers, ventured to raise a levy of 30,000 Israelites, whom he sent to assist the Phœnician timber-cutters in Lebanon,—not all at once, but in alternate bands of 10,000 each, so that each band returned home and rested two months out of three. This relief, and the sacred object of the service, probably prevented the opposition which the king might otherwise have experienced. For the more onerous labour in the quarries, Solomon called out the remnant of the Canaanites, probably with those foreigners (or their sons) who had been brought into the country as prisoners or slaves during the wars of David, who had, indeed, left an enumeration of all of them (adult males) for this very purpose. Their number was 153,600, and these also doubtless in alternate bands, like the others; and as such service is usually required from persons in their condition, when any great public work is in progress, this measure was doubtless considered less arbitrary, and gave occasion to less discontent, than *we*, with our notions, might be disposed to imagine. Of these 'strangers,' 70,000 were appointed to act as porters to the others, and to the Phœnician artisans, in bearing burdens, doubtless after the modes shewn (from Egyptian sources) in the annexed engraving.



ANCIENT MODES OF BEARING BURDENS.

They also probably had the heavy duty of transporting to Jerusalem the large stones, which 60,000 more of them were employed in hewing and squaring in the quarries. Of these the stones intended for the foundation were in immense blocks; and, as well as the rest, were probably brought from no great distance, as quarries of very suitable stone are abundant in the neighbourhood. The stones were squared in the quarry to facilitate their removal. It has been a question how such vast blocks of stone as we see in some ancient buildings were brought to their destination. Satisfaction on this point is afforded by the annexed engraving, which shews how this was managed by the Egyptians, and, doubtless, by the Israelites and others. The string of cattle was prolonged as the weight to be drawn on the sledge required. The remaining 3300



EGYPTIAN MODE OF TRANSPORTING LARGE STONES.

of these strangers were employed as overseers of the rest, and were, in their turn, accountable to superior Israelite officers. [Appendix, No. 36.]

17. '*They brought great stones,*' etc.—In the treaty with Hiram no mention is made of stones or their conveyance, which must have been a matter of great difficulty if they were brought from Lebanon. The text does not seem to us to say more than that timber was brought from Lebanon; and that, wherever the stone was obtained, it was quarried and hewn with the help of the Phœnicians. Good stone, of the same character with that of Lebanon, might certainly have been obtained much nearer. In Lebanon, however, they might find large masses of stone, which in the course of time had been loosened by earthquakes and frosts, and cast down into the vallies. The stone of those regions generally is described by Shaw as hard, calcareous, and whitish, sonorous like freestone, and disposed in strata variously inclined. This stone has nearly the same appearance throughout Syria and Palestine, and is still used for building; and is perhaps that with which Solomon's Temple was built, and which Josephus describes as 'white as stone.' The previous squaring of the stones at the quarry facilitated their removal to the site of the erection, and there produced the result noticed in verse 7 of the ensuing chapter. As to the largeness of the stones, we may remark that stones of astonishingly large size were certainly employed in the ancient structures of Syria. Thus in the sub-basement of the great temple of Baalbek (which was probably much more ancient than the now ruined Roman superstructure), Irby and Mangles measured a stone sixty-six feet in length by twelve in breadth and thickness (p. 215). And Wood, in his account of the same ruins, confirms this observation; and takes notice of stones which he found cut and shaped for use in a neighbouring quarry, one of which measured 70 feet in length by 14 in breadth, and 14 feet 5 inches in depth, containing 14,128 cubic feet; and which would, if of Portland stone, weigh 1135 tons. We might also refer to the frequently enormous size of the stones employed in the erection of the ecclesiastical and sepulchral structures of Egypt.

[18. Appendix, No. 37.]

CHAPTER VI.

1 *The building of Solomon's temple.* 5 *The chambers thereof.* 11 *God's promise unto it.* 15 *The ceiling and adorning of it.* 23 *The cherubims.* 31 *The doors.* 36 *The court.* 37 *The time of building it.*

And [1]it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he [2]began to build the house of the Lord.

2 And the house which king Solomon built for the Lord, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.

4 ¶ And for the house he made [3]windows of narrow lights.

5 ¶ And [4]against the wall of the house he built [5]chambers round about, *against* the walls of the house round about, *both* of the temple and of the oracle: and he made [6]chambers round about:

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made [7]narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax *nor* any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber *was* in the right [8]side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house [9]with beams and boards of cedar.

10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 ¶ And the word of the Lord came to Solomon, saying,

12 *Concerning* this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, [10]which I spake unto David thy father:

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 ¶ So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, [11]both the floor of the house, and the walls of the ceiling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides

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[1] 2 Chron. 3. 1. [2] Heb. *built.* [3] Or, *windows broad* within and *narrow* without: or, *skewed* and *closed.* [4] Or, *upon,* or, *joining to.* [5] Heb. *floors.* [6] Heb. *ribs.* [7] Heb. *narrowings,* or, *rebatements.* [8] Heb. *shoulder.* [9] Or, *the vault-beams and the ceilings with cedar.* [10] 2 Sam. 7. 13. 1 Chron. 22. 10. [11] Or, *from the floor of the house unto the walls,* &c. and so verse 16.

of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the most holy *place*.

17 And the house, that *is*, the temple before it, was forty cubits *long*.

18 And the cedar of the house within *was* carved with [12]knops and [13]open flowers: all *was* cedar; there was no stone seen.

19 ¶ And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with [14]pure gold; and *so* covered the altar *which was of* cedar.

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that *was* by the oracle he overlaid with gold.

23 ¶ And within the oracle he made two cherubims *of* [15] [16]olive tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size.

26 The height of the one cherub *was* ten cubits, and so *was it* of the other cherub.

27 And he set the cherubims within the inner house: and [17] [18]they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and [19]open flowers, within and without.

30 And the floor of the house he overlaid with gold, within and without.

31 ¶ And for the entering of the oracle he made doors *of* olive tree: the lintel *and* side posts *were* [20]a fifth part *of the wall*.

32 The [21]two doors also *were of* olive tree; and he carved upon them carvings of cherubims and palm trees and [22]open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm trees.

33 So also made he for the door of the temple posts *of* olive tree, [23]a fourth part *of the wall*.

34 And the two doors *were of* fir tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims and palm trees and open flowers: and covered *them* with gold fitted upon the carved work.

36 ¶ And he built the inner court with three rows of hewed stone, and a row of cedar beams.

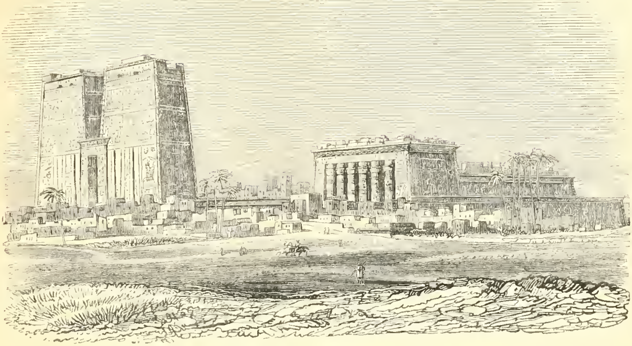
37 ¶ In the fourth year was the foundation of the house of the LORD laid, in the month Zif:

38 And in the eleventh year, in the month Bul, which *is* the eighth month, was the house finished [24]throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

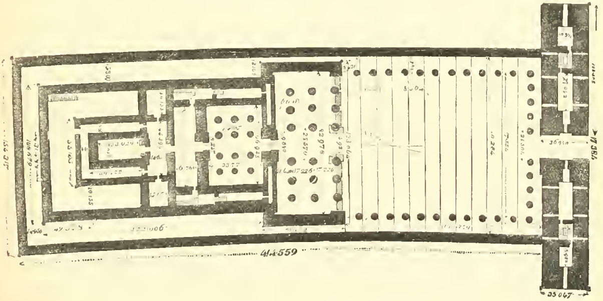
[12] Or, *gourds.* [13] Heb. *openings of flowers.* [14] Heb. *shut up.* [15] Or, *oily.* [16] Heb. *trees of oil.* [17] Exod. 25. 20. [18] Or, *the cherubims stretched forth their wings.* [19] Heb. *openings of flowers.* [20] Or, *fivesquare.* [21] Or, *leaves of the doors.* [22] Heb. *openings of flowers.* [23] Or, *foursquare.* [24] Or, *with all the appurtenances thereof, and with all the ordinances thereof.*

Verse 2. '*The house which king Solomon built for the Lord.*'—Mount Moriah, on which, agreeably to the last wishes of David, the Temple was erected by Solomon, 621 years after the departure of the Hebrews from Egypt, was an abrupt ascent, the summit of which was, according to Josephus, so small that it had not sufficient base for the sacred edifice with its courts and appendages. To remedy this inconvenience, by extending the base of the summit of this mount, Solomon raised a wall of squared stones along the valleys which encircled it, and filled up the intervening space between the wall and the acclivity of the hill with earth. And here, although the statement be *prospective*, we may as well mention from the same source, that, after the Captivity, the Hebrews, for many ages, continued gradually to increase the extent of this hill; they moved back the wall on the north, the south, and the west; and they also erected walls of immense square stones from the lowest parts of the valley, so as at last to render the top of the hill a furlong square. It will be distinctly remembered, that this was the *ultimate* extension, as it appeared in the time of our Saviour.

The summit of Moriah, being thus increased by Solomon in the manner mentioned, appears to have been enclosed by a wall with an interior colonnade, and was divided into the great or *exterior court*, and the *interior court*, otherwise called the *court before the temple*, and also the *court of the priests*. (1 Kings vi. 36; vii. 12; 2 Kings xxiii. 12; 2 Chron. iv. 9; xx. 5; Ezek. xl. 28.) Whether these two courts were separated from each other by a wall, or merely by a sort of latticed fence or trellis, does



GENERAL VIEW OF THE GREAT TEMPLE AT EDFOU.

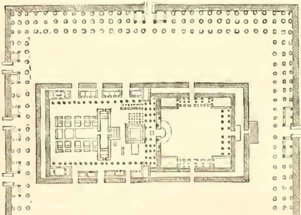


GROUND-PLAN OF THE TEMPLE AT EDFOU

(The dimensions are in feet, and tenths of a foot.)

not clearly appear from the descriptions of the temple, which are given in a very concise form. It is, however, evident that the court called the *new court*, in 2 Chron. xx. 5, was not properly a new court, but the second or interior one newly repaired. There were various buildings and apartments which served as magazines for the wine, oil, corn, wood; others in which were deposited the habits and utensils employed in the temple service; and some which served as lodges for the priests and Levites, while engaged in their course of duty. It would appear that both the courts (or the two interior courts, if there were three, as some conclude) were surrounded by a colonnade, formed as in the court of the Egyptian temple, and behind or below which were the cells appropriated to these several purposes. We may suppose that those of the outer court served as the magazines, while those of the inner court contained the priestly cells, and whatever was needed for the immediate service of the temple. The difference about the courts consists in this—whether there were at first two or three enclosing walls, and, consequently, whether the courts were two or three. Jahn seems to think that there were but two, regarding the outer wall, and the court enclosed between it and the second wall, as a subsequent addition; but both Calmet and Lamy hold that this third wall from the interior existed from the first, only the former thinks that it was originally a simple wall without a colonnade or cells, whereas Lamy gives it a double colonnade, but without cells. The discrepancy of these statements is due to the want of agreement in the several passages of Josephus which refer to this temple. Upon the whole, however, we understand him to say, that there were, from the first, three courts, each of which he calls a temple, and that the middle court was surrounded with cloisters, and the outer court had a double cloister, supported by high pillars of native stone, roofed with cedar. But, in another place, Josephus seems to say, that the outer wall was at first without a colonnade, which was afterwards added when that wall was thrown back and the enclosed area enlarged: and this is Calmet's view. Although it is said generally that the exterior wall—one of the most astonishing works of the temple—was raised from the deep surrounding valley to the level of the summit of Mount Moriah, and, consequently, that all the courts were on the same level; yet it appears that this must be a general statement only, for, from what Josephus says elsewhere, it appears that the inner court, with the sanctuary, had the highest level, the middle court being a few cubits lower, and the outermost lower still. This allowed all the beauty of the temple and its several courts to be conspicuous from without; and, in a general view, must have given some unity to the several parts of this extensive series of buildings.

There have been many most elaborate treatises on the temple; but the difficulty of the subject—the mistaken reference to classical ideas and models—with a comparative ignorance of the ancient and modern Oriental architecture, have prevented any satisfactory result from being obtained. Modern commentators and illustrators of Scripture have been so conscious of this that they have generally shrunk from the subject. Dr. Horne says, 'Various attempts have been made to describe the proportions and several parts of this structure; but as scarcely any two writers agree on this subject, a minute description of it is designedly omitted.' Others decline entering into the subject on the ground that the details would be unintelligible without plates. Of this excuse we cannot avail ourselves, having always given whatever cuts we judged necessary for the illustration of the various subjects which have required our attention. But we feel that very little can be done, even with plates, on the present subject. We have therefore confined ourselves to a ground-plan of Solomon's temple according to the ideas of Prideaux, which, although not unexceptionable, seems to harmonize better with the Scriptural accounts than any other which has been offered. We give no elevation of the building, because we have seen none which we do not think calculated to mislead the reader: and we think we have taken a better course in giving an elevation of the Egyptian temple at Edfou. We do not indeed suppose that Solomon's temple bore any close resemblance to this; but it is better than bare conjecture. As indicating the principle of arrangement and general aspect of temples in a near country well known to the Hebrews, and with which they had at this time much intercourse, and the daughter of whose king was the wife of Solomon;—and as, moreover, *all* the neighbouring nations seem to have borrowed their earliest ideas concerning temples from the Egyptians,—we cannot be mistaken in our estimate of the value of such an illustration. And to render it complete, we have given a ground-plan of the same structure, to enable the reader, to observe in how many respects the independent investigations of Prideaux have brought out such analogies to the arrangement of an Egyptian temple as never entered into *his* consideration.



Ground Plan of Temple.—From Prideaux.

But besides the general analogy which may appear from such comparison, and which becomes more than probable from the common derivation of the early ecclesiastical structures from Egypt, there is another point to which our attention is directed by the author of *Egyptian Antiquities*, to whose researches we have on several other occasions been indebted. He observes, 'It is rather remarkable that Solomon, who, as connected with the Egyptians both by marriage, alliance, and commercial exchange, should have borrowed artificers and cunning workmen solely from his friend Hiram, king of Tyre, and not from his father-in-law, the king of Egypt. Even the house which Solomon built for his Egyptian wife appears to have been altogether the work of Tyrian architects; yet we have undoubted evidence, in the buildings and sculptural decorations of the Egyptian temples, that they possessed at that time the arts, in at least as high a state of perfection as anything that Tyre was likely to produce. It may be remarked, however, that many of the ornamental parts of Solomon's buildings resembled the decorations of an Egyptian edifice; and it is therefore by no means improbable that Egyptian artisans were employed by him, though there is no distinct mention of the fact.'

Calmet, in his excellent *Dissertation sur les Temples des Anciens*, prefaces the description of Solomon's temple, with which it concludes, by inquiring into the form and situation of ancient temples in order to compare them with that of Jerusalem. After describing those of Egypt from ancient authors, he observes that those of the Syrians and Arabians were built on the same principles; and having proved this, he begins his account of Solomon's temple with remarking, 'If we now compare the structure of the ancient Egyptian and Syrian temples, with that erected at Jerusalem by Solomon, we shall not fail to observe a great number of resembling circumstances.' This is our argument. We shall not, however, follow Calmet in his accounts of temples, as more distinct ideas have been furnished by modern travellers, from the inspection of existing remains, than can be obtained from the statement of ancient writers. We cannot however omit Strabo's general account of Egyptian temples, which deserves the best attention of those who feel interested in the subject. We quote, with some abridgment, the translation given in Long's *Egyptian Antiquities:*—'The arrangement of the parts of an Egyptian temple is as follows: in a line with the entrance into the sacred enclosure, is a paved road or avenue about a hundred feet in breadth, or sometimes less, and in length from three to four hundred feet, or even more. This is called the *dromos*. Through the whole length of this dromos, and on each side of it, sphinxes are placed, at the distance of thirty feet from one another, or somewhat more, forming a double row, one on each side. After the sphinxes you come to a large propylon, and as you advance you come to another, and to a third after that; for no definite number either of propyla or sphinxes is required in the plan, *but they vary in different temples as to their number, as well as to the length and breadth of the dromi*. After the propyla we come to the temple itself, which *has always a large and handsome pronaos or portico,* and *a sekos or cell of only moderate dimensions,* with no image in it, at least not one of human shape, but some representation of a brute animal. On each side of the pronaos, and in front of it, are what they call wings. There are two walls of equal height (with the temple?), but their width at the base is somewhat more than the breadth of the temple measured along its basement line. The width of the wings, however, gradually diminishes from the bottom to the top, owing to the sides leading inward towards one another, up to the height of seventy-five or ninety feet. These walls have sculptured forms on them of a large size.' This account, though not in itself very satisfactory, forms a good text for illustration from modern research. The author of the work from which we have taken the translation, has, like ourselves, taken the temple at Edfou as a fair average specimen of the sacred structures of Egypt. The view urged in the original edition of the Pictorial Bible, as to the analogy between the Egyptian temples and that erected by Solomon, has since received most ample consideration from various independent sources. Sir J. G. Wilkinson sees it clearly; and M. Henry, in his recent work *L'Egypte Pharaonique,* shews that not only were the relative parts of Solomon's temple the same as those of the Egyptian temple, but that the relative dimensions of those parts were the same. He says: 'In perusing the obscure description in the book of Kings of this celebrated temple, we can recognize that it was composed of the three principal parts which we have noticed in the temples of Egypt: namely, of a *pronaos,* called the *atrium* by the later interpreters, and the *parvis* by the French translators [by ours the "porch"], a part of which, the depth, was equal to a third of its width; of a large apartment next the pronaos, designated by the name of the Sanctuary or Holy Place, that is to say the *naos;* and, lastly, of a third and innermost chamber, called the Holy of Holies, answering to the *sekos* of the Egyptian temples. Here was placed that which the book of Kings calls 'the oracle,' which corresponded to the symbolical tomb of Osiris, similarly placed in the temples of Egypt. In this state the plan of the temple of Solomon corresponded very exactly with that of the temple of Heliopolis, as described by Strabo.' This writer then proves at length the similarity of the utensils employed in the temple of Solomon to those employed in the Egyptian temples. But as this was done very fully by ourselves many years ago, in the *Pictorial History of Palestine,* and is repeated in the present edition of the Pictorial Bible, under Exod. xxv., his statement need not here be introduced.

Still more valuable is the testimony of Mr. Bardwell in his *Temples Ancient and Modern,* because it is the judgment of a practical architect, founded upon a comparison of the accounts given in Scripture and by Josephus, with the information derivable from the monuments of Egypt. It had often been a matter of much regret to us, that no well informed architect had turned his attention to the subject; as it must be evident that such a person was more likely than any unprofessional student to combine the architectural details of the Scriptural account, so as to form the collective image which they were intended to exhibit. We shall gratify and instruct our readers by transcribing, with some slight correction, this, the only professional estimate of Solomon's temple which, we believe, has ever been given. We make no alterations, but have omitted a few inaccurate statements, and have corrected others by a few words of explanation.

'With so much information before us at the present day, it is almost needless for me to assert that the temple of Solomon was in the Egyptian style of architecture: a moment's reflection will convince every unbiassed mind that such must have been the case; since, although Greece had been colonized from Egypt nearly 200 years before this, it is not at all likely, from the slow development of human improvement, that the style we call Greek had then superseded its Egyptian parent; and what is conclusive upon this point, as we shall soon see, is, the temple of Solomon had not, in its proportions and details, anything in common with the temples of Greece. That the Jews had no peculiar style of their own, excepting so far as they were restricted from the use of figures of animals in decoration, is also probable, as, ever since they had settled in Canaan, 400 years previous, they had been constantly engaged in the wars necessary to extend and conserve their newly-acquired territory, and, consequently, had no opportunity of cultivating the fine arts. Besides, Solomon was in constant intercourse with the Pharaoh of his age, and married his daughter. Further, in no part of the world had temple architecture and the art of cutting and polishing stones ever arrived, before or since, to such perfection as in Egypt. The building of the temple of Solomon, also, was not entered upon hastily; on the contrary, the architect, from the Egyptian colony of Tyre, had sent in his plans to King David years before the building was commenced; these plans that much honoured man carefully delivered to Solomon, with a schedule of the materials which he had collected for this his ardently desired work (1 Chron. xxviii. 11). The architect, therefore, having had plenty of time to perfect his plan, naturally made his design from the best existing examples, the temples of his "father-land." The Tyrians, being at that time the great common carriers of the world, kept up an extensive commerce with Egypt; I therefore infer from this and the before-mentioned reasons, that the masons were Egyptian, and the stone polished granite,* all prepared, fitted, and finished before it was brought to Jerusalem, since, moreover, there is nothing mentioned about the expensiveness of any article but the stone, "costly stones, even great stones, stones of ten cubits and stones of eight cubits."

'The cella of the temple of Solomon, as described in the first book of Kings, was small, as all of the Egyptian temples were; of few parts, but those noble and harmonious. It was about the same length, but not so wide, as St. Paul, Covent Garden: this church is a double square inside, the temple was a treble square, but one square was divided off for the oracle, and geometrical proportions thus established. It was one hundred and sixteen feet three inches long, to which must be added the pronaos, in the same way as that of St. Paul, Covent Garden, nineteen feet four inches and a half more; giving a total length of one hundred and thirty-five feet seven inches and a half long, by thirty-seven feet six inches broad, and fifty-eight feet one inch and a half high. It was surrounded on three sides by chambers in three stories, each story wider than the one below it, as the walls were narrowed, or made thinner, as they ascended, by sets-off of eleven inches on each side, which received the flooring-joists, "as no cutting was on any account permitted." Access to these apartments was given from the right-hand side of the interior of the temple, by a winding staircase of stone, such as may be seen in several of the ancient Nubian temples. A row of loop-hole windows above the chambers gave light to the cella. The oracle was an exact square, of thirty-seven feet six inches, divided from the rest of the temple by a partition of cedar, thirty-seven feet six inches high, in the centre of which was a pair of folding-doors of olive-wood, seven feet six inches wide, very richly carved, with palm-trees and open flowers and cherubim; the floor of the temple was boarded with fir, the roof was flat, covered with gold, upon thick planks of cedar, supported by large cedar-beams. The inside walls and the ceiling were lined with cedar, beautifully carved, representing cherubim and palm-trees, clusters of foliage and open flowers, among which the lotus was conspicuous; and the whole interior was overlaid with gold, so that neither wood nor stone was seen, and nothing met the eye but pure gold, either plain as on the floor, or richly chased, and enriched with the gems they had brought from Egypt at the exodus upon the walls and ceiling. At a little distance from "the most holy place," like the railing of a communion-table, were fixed five massive gold candelabra, on each side the entrance, and between the candelabra were chains or wreaths of flowers, wrought in pure gold, separating even the entrance of the oracle from the body of the temple. Within the oracle was set the ancient "ark of the covenant," which had preceded them to the Promised Land, beneath two colossal cherubim, each nineteen feet four inches and a half high, with immense outspread wings, one wing of each cherubim touching the other in the middle of the temple, while the other wings touched the wall on each side; before them was the altar of incense, formed of cedar, and entirely overlaid with refined gold; and on the sides of the temple were arranged ten golden tables, five on each side, for the exhibition of the shew-bread, besides other tables of silver, for the display of above one hundred gold vases of various patterns, and the censers, spoons, snuffers, etc., used in the service of the temple. It appears that the inside of the pronaos was also covered with gold; from it a grand pair of folding-doors nine feet four inches and a half wide opened into the temple. These doors were also overlaid with gold, embossed in rich patterns of cherubim, and knops and open flowers; both pairs of doors had ornamented hinges of gold, and before the doors of the oracle hung a veil embroidered with cherubim in blue and purple and crimson.

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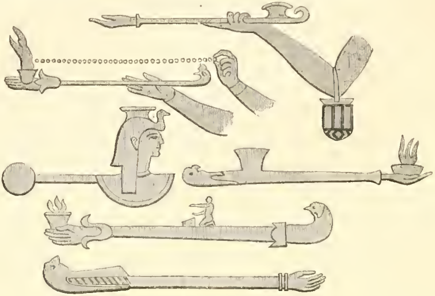
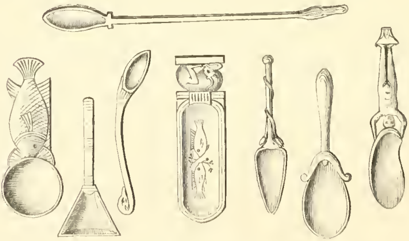
* It could not, however, be granite, which is not obtainable nearer than the Sinai mountains. It was probably limestone; at least we know not of any other that can be deemed sufficiently accessible for this use.



Ancient Egyptian Censers.



Ancient Sacerdotal Spoons.

'Hiram, the architect, superintended in person the moulding and casting of the two great columns of the pronaos; these were intended to be of brass, and exhibited the usual proportions of Egyptian columns, being five and a half diameters high, and gave the great characteristic feature to the building. In these, observe how conspicuous is the idea of the vase (the *bowl* of our translation) rising from a cylinder ornamented with lotus flowers; the bottom of the vase was partly hidden by the flowers, the belly of it was overlaid with net-work, ornamented by seven wreaths, the Hebrew number of happiness, and beneath the lip of the vase were two rows of *pomegranates*, one hundred in each row; these superb pillars were eight feet diameter, and forty-four feet high, supporting a noble entablature fourteen feet high.

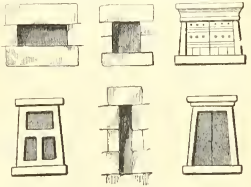
'The temple was surrounded on the north, south, and east, by the inner or priest's court, which had a triple colonnade around it; and before the western front was the great court, square and very spacious, having in the midst the great brazen altar, as wide as the front of the temple itself, viz., thirty-seven feet six inches square; it contained also the magnificent basin, called the "molten sea," besides ten other lavatories, all of splendid workmanship in brass. The great court had three propylea, with gates of brass, and was surrounded also with a triple colonnade. Solomon presided at the consecration of the temple, addressing the people, and offering the dedicatory prayer. Magnificent must have been the sight to behold the young king, clothed in royalty, thus officiating, while the thousands of Levites and priests, on the east side, habited in their ephods, with harps, cymbals, and trumpets in their hands, led the eye to the beautiful pillars flanking the doors of the temple, now thrown open and displaying the interior brilliantly lighted up, while the burnished gold of the floor, the ceiling, and the walls, with the precious gems with which they were enriched, reflecting the light on all sides, would completely overwhelm the imagination, were it not excited by the view of the embroidered veil to consider the yet more awful glories of the most holy place; and astounding must have been the din of the instruments of the four thousand Levites, led on by the priests, with one hundred and twenty trumpets, directing the choruses of the immense congregation, as they chanted the sublime compositions of the royal Psalmist in the grand intonations of the Hebrew language, like the "roaring of many waters."'

We shall let this stand for a general description of the temple of Solomon, and shall more particularly notice some separable matters in ensuing notes.

The Egyptian temple, which Mr. Bardwell regards as the most probable model of that of Solomon, is the one at Dendour, engraved in Gau's '*Nubia*,' and the frontispiece of which is also given in Maddox's '*Excursions*.' Instead of this we introduce below another temple of the same class, in the Isle of Elphantine, and which appears to us equally illustrative.

The resulting conclusion from the entire examination and comparison will probably be,—that the temple of Solomon was an astonishing and magnificent work for the time in which it was built, particularly remarkable for its costly materials and elaborate workmanship; but that, as a whole, its architectural effect was not sufficiently concentrated in one pile of building to enable it to bear comparison with the cathedrals and other structures of a much later age. This is sufficiently evinced by the proportions which are given in the text. From the other temples of remote antiquity it seems to have been chiefly distinguished by this sumptuousness of detail. In other respects we recognize the general arrangement common to all—a holy place, inaccessible and inviolable, covered and shut up, and placed at the extremity of one or more courts, surrounded with peristyles and with cells or apartments for the lodging and accommodation of the officiating ministers.

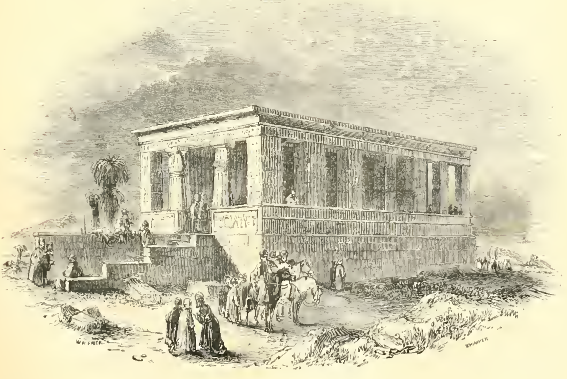
4. '*Windows of narrow lights*'—or, as the margin of our Bibles renders, 'windows broad within and narrow without, or skewed and closed.' The passage is difficult; and good authorities adopt the translation, 'windows that might be closed.' The annexed specimens of ancient Egyptian windows illustrate all the suggested alternatives.



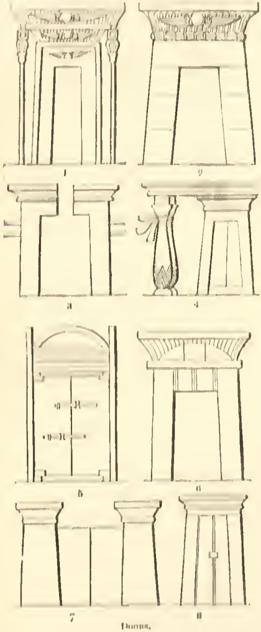
Windows.

The form of the temple window is doubtless among them; and the others may illustrate the different windows mentioned in the Scripture. One of Solomon's subsequent buildings—his palace, called 'the house of the forest of Lebanon'—had three rows of square windows, in which light was opposite to light, on the different sides of the building.

31. '*Doors*.'—The door of the temple is so particularly mentioned in all its parts—its valves, its sideposts, and its golden 'hinges'—and yet, after all, so little is really distinct to the mind of the form and appearance of this and

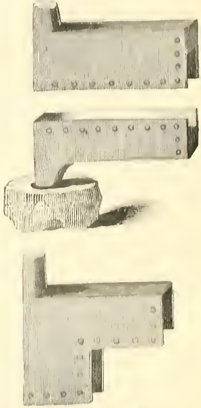


Egyptian Temple.

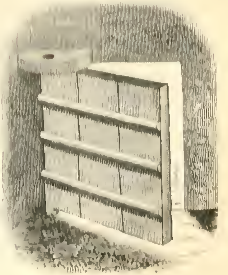


Doors.

other doors mentioned in the Scriptures, that we have thought it proper to seek the information which the antiquities of Egypt offer on this particular point, and have selected the following examples of doors of different kinds. These illustrations, being designated chiefly to illustrate *form*, require little explanation. One of them (1) offers another example of the application of two pillars in front of the door, and the reader will be struck by their correspondence in form to those of Jachin and Boaz. One has been introduced (7) as an example of a gate of an outer enclosure, and such may have been the gates to the courts of the temple. Two of them (5 and 8) shew the manner in which doors were fastened; and it may be remarked that, among the ancient Egyptians, doors were fastened and hung in the same manner as they are now in the East, which concurrence precludes any question as to the ancient custom of Palestine in this matter. Our own and other translations of the Bible are unquestionably wrong when they speak of the 'hinges' of doors. Doors were not in former times, nor are they now, hung by hinges in the East; they turned on pins, which among the Egyptians were frequently of metal (bronze), several of them have been found and are preserved in various cabinets; those which our cuts exhibit are in the British Museum. Such doubtless were the golden 'hinges' to the door of Solomon's temple. Sometimes, however, as in the specimen below, taken from the model of a small house, preserved in the British Museum, the pin was formed out of projecting ends of the wood which formed the substance of the door. And this is very usual now in the East, where the use of harder woods than the Egyptians possessed renders the metal pins less necessary. The pins turned in holes in the lintel and threshold (or in the floor behind the threshold); and it is now common in the ruins of Palestine and Syria to see these holes in stone lintels and thresholds, in which turned the pins of doors long since destroyed. It will be observed that, as in some of our specimens, the door of the temple had two valves.



Metal Door-pins.



Door.

CHAPTER VII.

1 *The building of Solomon's house.* 2 *Of the house of Lebanon.* 6 *Of the porch of pillars.* 7 *Of the porch of judgment.* 8 *Of the house of Pharaoh's daughter.* 13 *Hiram's work of the two pillars.* 23 *Of the molten sea.* 27 *Of the ten bases.* 38 *Of the ten lavers,* 40 *and all the vessels.*

BUT Solomon was building his own house [1]thirteen years, and he finished all his house.

2 ¶ He built also the house of the forest of Lebanon; the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And *it was* covered with cedar above upon the [2]beams, that *lay* on forty five pillars, fifteen *in* a row.

4 And *there were* windows *in* three rows, and [3]light *was* against light *in* three ranks.

5 And all the [4]doors and posts *were* square, with the windows: and light *was* against light *in* three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* [5]before them: and the *other* pillars and the thick beam *were* [6]before them.

7 ¶ Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar [7]from one side of the floor to the other.

8 ¶ And his house where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made also an house for Pharaoh's daughter, [8]whom he had taken *to wife*, like unto this porch.

9 ¶ All these *were of* costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

10 And the foundation *was of* costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

11 And above *were* costly stones, after the measures of hewed stones, and cedars.

12 And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.

13 ¶ And king Solomon sent and fetched Hiram out of Tyre.

14 He *was* [9]a widow's son of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

15 ¶ For he [10]cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

16 And he made two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker work, and wreaths of chain work, for the chapiters which *were* upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one network, to cover the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars *were* of lily work in the porch, four cubits.

20 And the chapiters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the network: and the pomegranates *were* two hundred in rows round about upon the other chapiter.

21 [11]And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof [12]Jachin: and he set up the left pillar, and called the name thereof [13]Boaz.

22 And upon the top of the pillars *was* lily work: so was the work of the pillars finished.

23 ¶ And he made a molten sea, ten cubits [14]from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, [15]compassing the sea round about: the knops *were* cast in two rows, when it was cast.

25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

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[1] Chap. 9. 10.
[2] Heb. *ribs.*
[3] Heb. *sight against sight.*
[4] Or, *spaces and pillars were square in prospect.*
[5] Or, *according to them.*
[6] Or, *according to them.*
[7] Heb. *from floor to floor.*
[8] Chap. 3. 1.
[9] Heb. *the son of a widow woman.*
[10] Heb. *fashioned.*
[11] 2 Chron. 3. 17.
[12] That is, *he shall establish.*
[13] That is, *in it is strength.*
[14] Heb. *from his brim to his brim.*
[15] 2 Chron. 4. 3.

26 And it *was* an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

27 ¶ And he made ten bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this *manner:* they had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition.

31 And the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their borders, foursquare, not round.

32 And under the borders *were* four wheels; and the axletrees of the wheels *were* [16]*joined* to the base: and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, *were* all molten.

34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself.

35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the [17]proportion of every one, and additions round about.

37 After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size.

38 ¶ Then made he ten lavers of brass: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten bases one laver.

39 And he put five bases on the right [18]side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

40 ¶ And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which *were* upon the top of the pillars;

42 And four hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the chapiters that *were* [19]upon the pillars;

43 And the ten bases, and ten lavers on the bases;

44 And one sea, and twelve oxen under the sea;

45 And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were of* [20]bright brass.

46 In the plain of Jordan did the king cast them, [21]in the clay ground between Succoth and Zarthan.

47 And Solomon left all the vessels *unweighed,* [22]because they were exceeding many: neither was the weight of the brass [23]found out.

48 ¶ And Solomon made all the vessels that *pertained* unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread *was,*

49 And the candlesticks of pure gold, five on the right *side,* and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

50 And the bowls, and the snuffers, and the basons, and the spoons, and the [24]censers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner house, the most holy *place, and* for the doors of the house, *to wit,* of the temple.

51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the [25]things [26]which David his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

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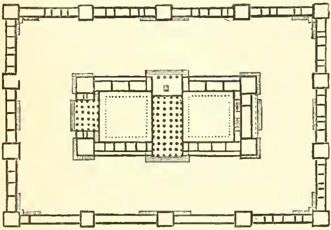
[16] Heb. *in the base.*
[17] Heb. *nakedness.*
[18] Heb. *shoulder.*
[19] Heb. *upon the face of the pillars.*
[20] Heb. *made bright, or, scoured.*
[21] Heb. *in the thickness of the ground.*
[22] Heb. *for the exceeding multitude.*
[23] Heb. *searched.*
[24] Heb. *ash-pans.*
[25] Heb. *holy things of David.*
[26] 2 Chron. 5. 1.

Verse 2. ‘ *The house of the forest of Lebanon.*’—Not that this house was in Mount Lebanon, but is apparently so termed because of the great number of cedar trees employed in its construction, or perhaps with a particular reference to the large number of cedar columns, which might, not inaptly, be compared to a forest of cedars. It is not very clear whether this was Solomon's palace in Jerusalem, or a sort of country residence at no great distance from the city. Josephus seems to understand the former, and the Targum the latter. The idea to be formed of this palace is probably that the house of the forest of Lebanon, the house wherein the king dwelt, and the house of Pharaoh's daughter, were only different parts of the same large building. This is the notion of Bernard Lamy; and as it agrees well with the arrangement exhibited in Oriental palaces, we are disposed to concur in it. According to this view, the palace stood in the centre of a large oblong square, against the enclosing walls of which were built the necessary offices and apartments of the officers of the court. The palace itself was also, on the whole, an oblong mass, consisting of two hollow squares, one on each side of a great central oblong hall and portico. This central hall, one hundred cubits long by fifty broad, was perhaps, in a more particular sense, the house of the forest of Lebanon, on account of the numerous pillars which supported its ceiling of cedar. This would seem to have been the grand royal hall of the palace. In front of this hall was the grand porch of judgment, the particular mention of which illustrates the ideas given in a note to 2 Sam. xv., and is obviously analogous to the gate of judgment of the Alhambra at Granada. This central porch and great hall seem to have been devoted to public affairs. On the right is the king's house, being a square court surrounded on all sides by a colonnade in front of the buildings which compose the house except on the side next the wall, where there are no buildings, but only the colonnade. On the other side of the great hall was a nearly similar house for Pharaoh's daughter, or, in other words, the haram or house for that princess and her female establishment; both the explanation of the text and Lamy's idea founded on it, being in strict accordance with existing usages, under which the females, both in royal and private establishments, occupy a building quite distinct from that of the men. In reality, this division of a mansion into three parts, one for the public, a second for the male part of the family, and a third for the females, still prevails in the East, where a mansion consists of what we should consider two or three houses, distinct, but adjoining and connected by doors and passages. It might be difficult to substantiate from the text every detail in this account; but we think that, as a probable approximation, it will be found as good an illustration as can be given of the indications which the text affords.



GROUND-PLAN OF THE KING'S PALACE.—After Lamy.

10. ‘ *Stones of ten cubits, and stones of eight cubits.*’—These stones being called ‘great,’ as indeed they were, lead us to suppose that those similarly denominated in chap. v. 17 (see the note there), may have been about the same size. Josephus, speaking of the present stones, observes that some parts of the fabric were built of stones of ten cubits, the walls being wainscoted with sawn slabs of great value—‘ such as are dug out of the earth for the ornament of temples and palaces, and which make famous the quarries from which they are taken.’ Many of the stones in the existing walls of Jerusalem are fifteen or sixteen feet long, by four high and four deep; and it is remarkable that these dimensions, as to length, correspond to those given in the text.

12. ‘ *For the inner court of the house of the Lord.*’—The description refers to Solomon's palace, not to the temple: we may therefore either conclude that the name of the Lord has been erroneously introduced by some copyist; or else that comparison only is to be understood, and that we should read—‘ like the inner court of the Lord's house.’ We prefer the last explanation, as it only requires the change of a single letter, כ for ו, in the word which now stands—וְלַחֲצַר.

14. ‘ *He was a widow's son of the tribe of Naphtali.*’—In 2 Chron. ii. 14, he is described as the son of a woman of the daughters of Dan. Unless the text in one of these places has been corrupted, it is difficult to account for this difference of parentage, but by supposing that an act of adoption had intervened. This Hiram seems to have been a second Bezaleel, for his abilities were so great, and his attainments so extensive and various, that he was skilled not only in the working of metals, but of all kinds of work in wood and stone, and even in embroidery, in tapestry, in dyes, and in the manufacture of all sorts of fine cloth. And not only this, but his general attainments in art, and his inventive powers, enabled him to devise the means of executing whatever work in art might be proposed to him. Such a man was a treasure to Solomon, who made him overseer not only of the Phœnician artisans whom the king of Tyre now sent, but of those whom David had formerly engaged and retained in his employment, as well as of his own workmen [APPENDIX, No. 38.]

— ‘ *His father was a man of Tyre, a worker in brass.*’—Thus it would seem that there were not among the Hebrews any who could undertake the ornamental finishings of the temple and the palace—particularly in metal. It is indeed doubtful whether Solomon could have completed his famous work without foreign assistance. Yet it will be recollected that when the Israelites had recently left Egypt, there were men quite competent to undertake the various rich and finished works in jewellery and metal, which were required for the tabernacle—such as the pillars, the rich curtains, the ark with its hovering cherubs, the altars, the candelabrum, the table of shew-bread, and the priestly dress with its jewelled ornaments. It would indeed have been strange, if, in so large a host fresh from Egypt, some few had not been found who were skilled in the arts of that country; but from the present circumstance it would seem that the skill brought from Egypt had not been preserved. Nor is this wonderful, when we consider that the Israelites, as an agricultural and pastoral people, frequently under the oppression of their neighbours and engaged in continual wars, were not in a state favourable to the cultivation, or even to the preservation, of the arts of luxury and ornament. The fame of the Phœnicians for their skill in such arts has already been explained in the note to Josh. xix. 28.

15. ‘ *Eighteen cubits high.*’—In 2 Chron. iii. 15 we read ‘ thirty and five cubits high.’ If the number there were *twenty*-five, the two accounts might be easily reconciled by the supposition that the writer of the book of Kings gives the height of the cylindrical column by itself, without the lily above the cylinder and the chapiter above the lily, and that the writer of the book of Chronicles gives the whole height from the ground to the summit of the ball. But as the measure in 2 Chron. iii. 15 is *thirty*-five, not twenty-five, it is possible that the separate height of each pillar is here given, stated roundly at

eighteen cubits, though somewhat less, and that in the parallel text, the height of both together, being thirty-five cubits, is given.

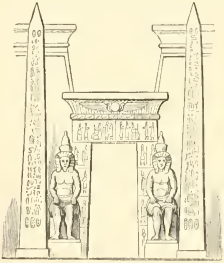
19. '*The chapiters that were upon the top of the pillars were of lily work.*'—Lightfoot is of opinion that this lily work was not upon the chapiter, but was the finishing of the top of the column itself. This is confirmed by *v.* 22.

— '*four cubits.*'—This seems to indicate the general breadth of the lily below the expansion of the leaf.

20. '*The belly.*'—Better 'the bulge,' denoting apparently the utmost swell of the leaf of the lily.

— '*The pomegranates were two hundred in rows.*'—From 2 Chron. iii. 16, we learn that these pomegranates were strung upon chains. There must have been two chains for each chapiter, and a hundred pomegranates upon each chain. Thus there would be, as here stated, two hundred pomegranates upon each chapiter—four hundred in all, as stated in *v.* 42. 'Did these chains,' asks Horsley, 'form the edges or terminations of the net-work zones, or were they drawn obliquely across the zone in either chapiter, marking the track of the ecliptic?'

21 '*He set up the pillars in the porch.*'—One of the most valuable points in the description cited under *v.* 2 from Mr. Bardwell, is that in which, from the example offered in these instances, it is determined that the two famous pillars of brass, to which the names of Jachin and Boaz were given, did not stand detached and apart, as most writers have concluded, but were designed for the useful purpose of supporting the entablature of the pronaos. We subscribe entirely to this, although that the other alternative, were it correct, might be equally illustrated by a reference to Egyptian temples, is shewn by various instances in which, as in the annexed cut, obelisks are placed immediately in front of temples, at each side of, and at equal distances from the door of entrance.

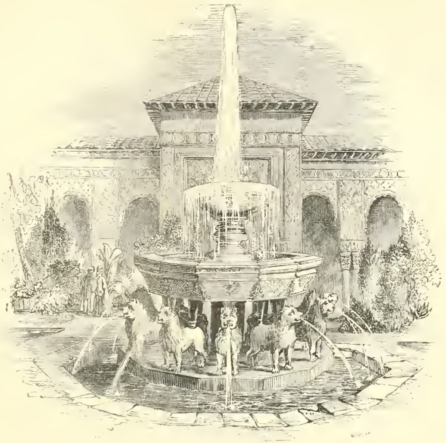

Obelisks in front of a Temple.

— '*Jachin . . . Boaz.*'—The two names together form a kind of sentence, as the marginal interpretation reads; or it may be otherwise rendered—*Jachin*, it shall stand—*Boaz*, in strength. There have been various mystical speculations about these pillars and their names. The authors of the Universal History offer the conjecture that there was perhaps an inscription upon the base of each pillar, and that the names were respectively taken from the word with which each of the inscriptions commenced, according to the practice to which we have had several occasions to refer, several of the Old Testament books being denominated from the initial word. This conjecture is at least ingenious.

23. '*Molten sea.*'—As the utensils for the sacred service were similar in design and use to those in the tabernacle of Moses, which have received due attention, it is not necessary to enter into details respecting those which Solomon provided for his temple. It may suffice to mention that, seeing it was designed that the sacred services should be conducted on a larger and more splendid scale than in former times, the instruments of service were proportionately larger, or more splendid, or more numerous. The most remarkable of the new utensils was 'the molten sea,' which was destined to occupy the place of 'the brazen laver' of the old tabernacle. It was cast of fine brass, a hand's breadth thick, and its border was wrought 'like the brim of a cup with lotus flowers.' It was so large as to contain about 15,000 gallons of water. It was mounted on twelve brazen oxen, which must have given it a very imposing appearance. The instance proves, by the bye, as do the figures of cherubim so profusely displayed in all parts of the temple, and the brazen serpent in the wilderness, that the Hebrews were not forbidden to make images of living creatures, so that they were not designed for any idolatrous or superstitious object. Had it been otherwise, nothing could well have been more suspicious and dangerous than the figures of oxen, considering the addiction of the Israelites to the worship of the ox Apis, as evinced by the golden figure of him which they worshipped in the wilderness, and by those which were ultimately set up in Dan and Bethel. We are not acquainted with the precise form of this famous laver; instead, therefore, of giving any merely conjectural or fanciful illustration, we introduce the most approximate *reality* which can be found. This is offered by the Fountain of the Lions, in one of the courts (the Court of the Lions) of that noble Arabian palace in Granada, which bears the name of Alhambra. This fountain is said to have been designed in imitation of Solomon's 'molten sea.' The difference of the animals (lions, not oxen), and the absence of any allusion to Solomon in the copious Arabic inscription with which it is charged, renders this doubtful. We are rather disposed to regard it as an undesigned though curious Oriental coincidence with the laver of the Hebrew king. It is remarkable that *lions*, as well as oxen and cherubim, were figured on the base of the smaller lavers which stood in the same (the inner) court of the temple with the large one.

— '*Ten cubits from the one brim to the other: it was round all about, and his height was five cubits, and a line of thirty cubits did compass it round about.*'—In a curious appendix to his '*Travels,*' printed at Bombay, the Rabbi David D'Beth Hillel remarks on this:—'Many people say that the authors of the Bible did not know mathematics well; thus, these accounts are not according to it. The circumference of a circle is a little more than thrice its diameter; and therefore I reply that here is an account which will agree with mathematics. In the 26th verse of the same chapter it is said that "it was a hand's breadth thick." It is well known that the holy cubit was six hand breadths long; ten times six make sixty, thus the breadth of the sea was sixty hand breadths. Let us subtract from each side or hand's breadth for the thickness of it, two hand breadths, which are equal to a thirtieth part of the whole breadth of it. The meaning then is, that the brazen sea was in breadth ten cubits, or sixty hand breadths from the outside of one brim to the outside of the other; but the compassing of the line, which is said to be thirty cubits, means within the brim, the breadth of which is a thirtieth part less; so that a line of thirty cubits or one hundred and eighty hand breadths will encompass it.'

26. '*It contained two thousand baths.*'—That is, about 15,000 gallons; but in 2 Chronicles iv. 5, which is followed by Josephus, 3000 is the number given. Some suppose one of these texts corrupted, while others endeavour to account for the discrepancy by a difference of measures, or by relative explanations—such as that of some of the Rabbins, who suppose that the basin or cup could contain 3000 baths, but usually contained only 2000; or that of Calmet, who concludes that the cup held 2000, and the base or foot 1000 more, making together the three thousand. This is a very great capacity certainly—so great that some of the old cavillers reckoned it among the incredibilities of the Scripture history. But now, when the *smallest* vats of our great breweries are of about the same



FOUNTAIN OF THE LIONS.

capacity, and the largest eight times greater, wonder is much diminished and incredulity ceases. Most of the Jewish writers say that it was supplied with water by a pipe from the well Etam, which seems more probable than that, as others say, the Gibeonites performed the duty of keeping it full. It was kept continually flowing, according to the same accounts, there being spouts which discharged for use, from the basin, as much water as it received from the well Etam. As most, if not all, the Jewish ablutions were performed in running water, this is highly probable; and we may suppose that the priests performed their ablutions at these flowing streams. This, indeed, the Jews say, with respect to ordinary washings; but they add, that, in complete ablutions of the whole person, the priests got into the basin, and to prevent their being drowned was the reason that it never contained more than 2000 baths, according to the above-mentioned interpretation. Every one will see the absurdity of this notion. When a complete ablution was necessary, the priest could stand under the running streams, or bathe in the hollow base which received the discharged water, and which also must have had an outlet. It is not clear whence the streams were discharged; but it may have been from the mouths of the oxen, or, as some conceive, from embossed heads, in the sides of the vessel.

38. '*Lavers.*'—It seems from the description given in the book that the lavers consisted of a square base or stand mounted on brazen wheels and adorned with figures of palm trees, cherubim, lions, and oxen. This base had doubtless a hollow for receiving the water that fell from the laver that was placed above it, and which appears to have been drawn when wanted by means of cocks. We are not told the form of the lavers; but only that each contained forty baths, or about three hundred English gallons. It is quite evident from the space here given to the description that the bases were regarded as most admirable works of art. But it is very difficult to comprehend the particulars of the description. This is clearly shewn by the marked difference between the representations which Villalpandus, Lamy, and Calmet have given. The lavers were intended for washing the sacrifices; the priests performing their personal ablutions at the molten sea. The original laver of the tabernacle served both purposes. In the second temple there was but one laver, concerning the form and size of which we possess no information.

45. '*Bright brass.*'—The English reader may be disposed to feel some surprise to discover brass so profusely employed in the most splendid ancient works, considering the comparatively low value this metal now bears. But we are to recollect that the denomination 'brass' comprehended copper and all metals compounded with copper, some of which were obtained with great labour and expense, and were in consequence highly valued. It is impossible to say what quality of brass is intended when that metal is merely named; but there were certainly some kinds considered much more precious than silver. This appears from the remark of Homer upon the exchange which Glaucus made of his golden armour for the brazen armour of Diomede:—

> 'Then Jove so blinded Glaucus, that for brass
> He barter'd gold: gave armour such as cost
> A hundred oxen for the cost of nine.'—COWPER.

It thus appears that, at the time of the Trojan war, the value of gold compared with brass was but one hundred to nine. At present, even *silver* does not bear near so high a relative value to gold as this. The calculation indeed supposes that the armour of each was of nearly equal weight, which, as they belonged to men of equal strength, seems not an unreasonable supposition.

48. '*The altar of gold.*'—The altar of incense.

49. '*Candlesticks of pure gold.*—'Concerning their form we have no information. Probably they were on

the model of that which had been in the tabernacle, and which formerly engaged our attention. Now instead of one laver, one table, and one candlestick, there are ten of each. What became of the old ones is uncertain. The Jews think they were all preserved and occupied the places of honour in the new temple.

In this and the preceding chapters we have confined ourselves to the larger topics which the description of Solomon's temple suggests. The parallel description is in 2 Chron. iii.-v. The sacred text, read in the following order, will supply the entire description of Solomon's temple: 2 Chron. iii. 1; 1 Kings vi. 1; 2 Chron. iii. 2-10; 1 Kings vi. 4-9, 15-29; 2 Chron. iii. 13, 14; 1 Kings vi. 29-37; vii. 13-23; 2 Chron. iv. 1; 1 Kings vii. 23-51; 2 Chron. iv. 8-11; 1 Kings vi. 9-15, 31, 37, 38, 2, 3; 2 Chron. iii. 10-13; 15-17; iv. 2-8, 11-22.

CHAPTER VIII.

1 *The feast of the dedication of the temple.* 12, 55 *Solomon's blessing.* 22 *Solomon's prayer.* 62 *His sacrifice of peace offerings.*

Then [1]Solomon assembled the elders of Israel, and all the heads of the tribes, the [2]chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which *is* Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which *is* the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy *place*, *even* under the wings of the cherubims.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they drew out the staves, that the [3]ends of the staves were seen out in the [4]holy *place* before the oracle, and they were not seen without: and there they are unto this day.

9 *There was* nothing in the ark [5]save the two tables of stone, which Moses put there at Horeb, [6]when the Lord made *a covenant* with the children of Israel, when they came out of the land of Egypt.

10 ¶ And it came to pass, when the priests were come out of the holy *place*, that the cloud [7]filled the house of the Lord,

11 So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.

12 ¶ Then spake Solomon, The Lord [8]said that he would dwell in the thick darkness.

13 I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood:)

15 And he said, Blessed *be* the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose [9]David to be over my people Israel.

17 And it was in the heart of David my father to build an house for the name of the Lord God of Israel.

18 And the Lord said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.

19 Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the Lord hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built an house for the name of the Lord God of Israel.

21 And I have set there a place for the ark, wherein *is* the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt.

[1] 2 Chron. 5. 2. [2] Heb. *princes.* [3] Heb. *heads.* [4] Or, *ark*, as 2 Chron. 5. 9. [5] Deut. 10. 5. [6] Or, *where.* [7] Exod. 40. 34. [8] 2 Chron. 6. 1. [9] 2 Sam. 7. 8.

22 ¶ And Solomon stood before [10]the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

23 And he said, [11]Lord God of Israel, *there is* no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, [12] [13]There shall not fail thee a man in my sight to sit on the throne of Israel; [14]so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, [15]My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make [16]toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray [17]toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

31 ¶ If any man trespass against his neighbour, [18]and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee [19]in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 ¶ If there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpillar; if their enemy besiege them in the land of their [20]cities; whatsoever plague, whatsoever sickness *there be*;

38 What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;)

40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 ¶ Moreover concerning a stranger, that *is* not of thy people Israel, but cometh out of a far country for thy name's sake;

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house;

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that [21]this house, which I have builded, is called by thy name.

44 ¶ If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord [22]toward

[10] 2 Chron. 6. 12.
[11] 2 Mac. 2. 8.
[12] Chap. 2. 4. 2 Sam. 7. 12.
[13] Heb. *There shall not be cut off unto thee a man from my sight.*
[14] Heb. *only if.*
[15] Deut. 12. 11.
[16] Or, *in this place.*
[17] Or, *in this place.*
[18] Heb. *and he require an oath of him.*
[19] Or, *towards.*
[20] Or, *jurisdiction.*
[21] Heb. *thy name is called upon this house.*
[22] Heb. *the way of the city.*

the city which thou hast chosen, and *toward* the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their [23]cause.

46 If they sin against thee, ([24]for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

47 *Yet* if they shall [25]bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

48 And *so* return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their [26]cause,

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:

51 For they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance, [27]as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

54 ¶ And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not [28]failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel [29]at all times, as the matter shall require:

60 That all the people of the earth may know that the Lord *is* God, *and that there is* none else.

61 Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And [30]the king, and all Israel with him, offered sacrifice before the Lord.

63 And Solomon offered a sacrifice of peace offerings, which he offered unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord.

64 [31]The same day did the king hallow the middle of the court that *was* before the house of the Lord: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that *was* before the Lord *was* too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

65 ¶ And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the Lord our God, seven days and seven days, *even* fourteen days.

66 On the eighth day he sent the people away: and they [32]blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people.

[23] Or, *right.* [24] 2 Chron. 6. 36. Eccles. 7. 20. 1 John 1. 8, 10. [25] Heb. *bring back to their heart.* [26] Or, *right.*
[27] Exod. 19. 5. [28] Heb. *fallen.* [29] Heb. *the thing of a day in his day.* [30] 2 Chron. 7. 4. [31] 2 Chron. 7. 7. [32] Or, *thanked.*

Verse 2. '*At the feast in the month Ethanim.*'—There was therefore an interval of eleven months between the completion of the temple and its dedication. This interval may have been required for the finishing of the utensils, the drying of the walls, clearing away the rubbish, etc. Solomon also probably waited for the suitable opportunity which was offered in this month by the feast of tabernacles, when vast numbers of people resorted to Jerusalem from all parts of the kingdom. Indeed many commentators and chronologists think that the jubilee year now opened, and that the king waited for that most joyous and appropriate occasion. This view is that under which the jubilee year is conceived to be the seventh sabbatical year, not the year ensuing; and according to this, the year was the seventy-third sabbatical and the ninth jubilee year. But this is doubtful.

31. '*The oath come before thine altar in this house.*'—Hence it would seem to have been a custom for solemn oaths to be taken at the altar; whence, in after times, also arose the practice of swearing *by* the altar, to which our Saviour adverts in Matt. xxiii. 20. This practice has been exceedingly general. We may suppose it a custom of the Tyrians, as we see that it was with the Carthaginians, among whom the young Hannibal was made by his father to swear enmity to Rome at the altar. It was certainly the custom among the Greeks and Romans for oaths to be taken before, or with the hand laid on, the altar; and so far was this idea carried, that, when there was occasion for taking an oath where no temple was near, an altar was raised up in haste, or portable altars were immediately set up. (See Banier's *Mythology*, i. 425.) The same notions were preserved in the middle ages, when the most solemn oaths were those taken (with sundry variations enumerated by Du Cange) with one or both hands resting on the altar.

44. '*Pray unto the Lord toward the city which thou hast chosen, and toward the house which I have built for thy name.*'—This refers to a very ancient custom, for the worshippers, under different systems of religion, to direct their faces, when at prayer, towards some particular point where the presence of their deity was supposed to be more particularly manifested, or which was, otherwise, the holiest place which the religion recognized. This point is called the *kebla* among the eastern nations. Jerusalem and its temple was the kebla of the Jews—the point to which they directed their prayers wherever they might be. In like manner the meridian was the kebla of the Sabians, the east of the Magians, and, at present, Mecca and its temple to the Mohammedans. There is an allusion in Ezek. viii. 16, to the kebla of the Magians in the east, the point of the rising sun. There twenty-five elders are represented as adoring, with their backs towards their own kebla, the sanctuary, and their faces directed to the east, worshipping the sun. Perhaps it was with a view to prevent the identification of the worship of Jehovah with that of the sun, that the kebla was fixed at the opposite point—that is, the sanctuary fronted the east, so that none could, at the temple itself, or in any direction eastward from it, properly direct their attention to it, without turning their backs on the Magian kebla. There must be a decided alternative, to reject the one or the other; and this gives point to the sin of the elders, who, being precluded, by this opposition, from identifying the two keblas and the ideas connected with them, were not deterred from that bold iniquity which was shewn to the prophet as the last and the greatest of four very great abominations. We discover the continuance of the custom of worshipping towards Jerusalem and its temple in the order issued by Adrian, by which the Jews were forbidden not only to enter Jerusalem (then called Ælia), but to *look* towards it. The custom is not yet relinquished. The Jews still, in all their wide dispersions, turn their faces in prayer towards their lost Canaan, and for this reason it is that, in all Hebrew synagogues, we observe the door (or the principal door, if there be more than one) is placed at or near the opposite point of the compass. The Mohammedans also take much care to turn themselves in prayer toward *their* kebla at Mecca. For this purpose, they have, in the wall of their mosques, a niche to indicate the point to which their attention should be directed. The doors leading to the galleries of the minarets of the mosques are likewise so placed, or other circumstances are so arranged, as to afford an external indication for the same purpose. Compasses are also used by some individuals, on the dial of which the point towards Mecca is distinguished by a particular mark; but as this mark is adapted to the place where the compass was made, its continued use by the owner in other places, and on journies, is of course attended often with very absurd mistakes. The necessity of praying towards the kebla, and the difficulty, to a people very ignorant of geography, of determining the direction in which it lies, when separated from their accustomed associations, renders Moslems, when on a journey, thankful even to an European who can indicate the true point of their kebla; and still more so to a brother Mohammedan who possesses the same knowledge, and undertakes to lead their devotions. We may here add, that the Greeks and Romans had the same kebla as the Magians; they prayed facing the east; and, in order to *afford* the facility which in Solomon's temple means were taken to *prevent*, the front of the temples was placed to the west, with the image of the god facing the west, that the sacrificers and worshippers might be able at the same time to direct their face towards the image and the eastern quarter of the heavens.

63. '*Two and twenty thousand oxen, and an hundred and twenty thousand sheep.*'—Not at once, but during the whole festival, which, from *v.* 65, seems to have lasted for a fortnight, apparently including the period for the feast of tabernacles. The ancient pagans, in acknowledgment of great victories, or as a propitiatory offering under public calamities, sometimes offered at once as many as a hundred oxen or other animals. This they called a *hecatomb;* sometimes, but very rarely, the number was a thousand, when it was called a *chiliomb.* We also read of intermediate numbers of three or five hundred; but all this seems very insignificant compared with this great sacrifice by Solomon. A considerable proportion appears to have consisted of peace-offerings, the flesh of which was no doubt distributed among the multitudes then assembled at Jerusalem.

CHAPTER IX.

1 *God's covenant in a vision with Solomon.* 10 *The mutual presents of Solomon and Hiram.* 15 *In Solomon's works the Gentiles were his bondmen, the Israelites honourable servants.* 24 *Pharaoh's daughter removeth to her house.* 25 *Solomon's yearly solemn sacrifices.* 26 *His navy fetcheth gold from Ophir.*

And [1]it came to pass, when Solomon had finished the building of the house of the Lord, and the king's house, and all Solomon's desire which he was pleased to do,

2 That the Lord appeared to Solomon the second time, [2]as he had appeared unto him at Gibeon.

3 And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed

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[1] 2 Chron. 7. 11.

[2] Chap. 3. 5.

this house, which thou hast built, [3]to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments:

5 Then I will establish the throne of thy kingdom upon Israel for ever, [4]as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them:

7 Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed [5]for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:

8 And at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, [6]Why hath the LORD done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

10 ¶ And [7]it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

11 (*Now* Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they [8]pleased him not.

13 And he said, What cities *are* these which thou hast given me, my brother? And he called them the land of [9]Cabul unto this day.

14 And Hiram sent to the king sixscore talents of gold.

15 ¶ And this *is* the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

16 *For* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and Beth-horon the nether,

18 And Baalath, and Tadmor in the wilderness, in the land,

19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and [10]that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 ¶ *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,

21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day.

22 But of the children of Israel did Solomon [11]make no bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But [12]Pharaoh's daughter came up out of the city of David unto her house which *Solomon* had built for her: then did he build Millo.

25 ¶ And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense [13]upon the altar that *was* before the LORD. So he finished the house.

26 ¶ And king Solomon made a navy of ships in Ezion-geber, which *is* beside Eloth, on the [14]shore of the Red sea, in the land of Edom.

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

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[3] Chap. 8. 29.
[4] 2 Sam. 7. 12. 1 Chron. 22. 10.
[5] Jer. 7. 14.
[6] Deut. 29. 24. Jer. 22. 8.
[7] 2 Chron. 8. 1.
[8] Heb. *were not right in his eyes.*
[9] That is, *displeasing,* or, *dirty.*
[10] Heb. *the desire of Solomon which he desired.*
[11] Levit. 25. 39.
[12] 2 Chron. 8. 11.
[13] Heb. *upon it.*
[14] Heb. *lip.*

Verse 13. '*He called them the land of Cabul.*'—There has been a considerable variety of opinion concerning the situation of this district, and the name which Hiram gave to it. We do not intend to enter into this unprofitable discussion. Josephus says that the towns lay not far from Tyre, and that, as Hiram did not like them, he gave the district the name of Cabul, which in the Phœnician language signifies *unpleasing*. It is easier to distrust this account than to find a better. There is a town of this name mentioned in Josh. xix. 27, as in the tribe of Zebulon, and as this was in Galilee, and might be within a reasonable distance from Tyre, it may have been one of the twenty towns, and perhaps Hiram applied to the whole district the obnoxious name which this town bore. We do not know the cause of his dislike to what Solomon doubtless considered a liberal offering. Probably, as the Phœnicians were a maritime and commercial people, Hiram wished rather for a part of the coast, which was now in the hands of Solomon, and was not therefore prepared to approve of a district which might have been of considerable value in the eyes of an agricultural people like the Hebrews. Perhaps the towns were in part payment of what Solomon owed Hiram for his various services and contributions.

14. '*Hiram sent . . . sixscore talents of gold.*'—'Had sent' would be better. It is probably the gold mentioned in *v.* 11, and seems to have been lent to enable Solomon to complete his various undertakings. Notwithstanding the immense income of Solomon, his expensive establishments and magnificent undertakings may at times have caused him to feel the need of such assistance as Hiram seems to have afforded.

16. '*Pharaoh . . . had taken Gezer.*'—See the note on Josh. xii. 12. It is not very clear how the king of Egypt came to be engaged in this undertaking. Perhaps he had a quarrel of his own with the Canaanites who continued in occupation of this little territory; or perhaps Solomon, who does not appear to have been himself engaged in any military undertakings, requested his father-in-law to render him this service. But indeed, there are manifest indications in the Egyptian paintings and inscriptions that the Egyptians had many transactions with the natives of Canaan *after* the Israelites had entered that land, which the sacred historians, who record only those events which concern the Hebrews, have left unnoticed. This transaction probably took place in the early part of Solomon's reign.

CHAPTER X.

1 *The queen of Sheba admireth the wisdom of Solomon.* 14 *Solomon's gold.* 16 *His targets.* 18 *The throne of ivory.* 21 *His vessels.* 24 *His presents.* 26 *His chariots and horsemen.* 28 *His tribute.*

AND when the [1]queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her [2]questions: there was not *any* thing hid from the king, which he told her not.

4 ¶ And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the [3]attendance of his ministers, and their apparel, and his [4]cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

6 And she said to the king, It was a true [5]report that I heard in mine own land of thy [6]acts and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes had seen *it*: and, behold, the half was not told me: [7]thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

9 Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

10 ¶ And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.

12 And the king made of the almug trees [8] [9]pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such [10]almug trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solomon gave her [11]of his royal bounty. So she turned and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,

15 Beside *that he had* of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the [12]governors of the country.

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[1] 2 Chron. 9. 1. Matth. 12. 42. Luke 11. 31.
[2] Heb. *words*.
[3] Heb. *standing*.
[4] Or, *butlers*.
[5] Heb. *word*.
[6] Or, *sayings*.
[7] Heb. *thou hast added wisdom and goodness to the fame*.
[8] Or, *rails*.
[9] Heb. *a prop*.
[10] 2 Chron. 9. 10.
[11] Heb. *according to the hand of king Solomon*.
[12] Or, *captains*.

16 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of gold went to one target.

17 And *he made* three hundred shields *of* beaten gold; three pound of gold went to one shield: and the king put them in the [13]house of the forest of Lebanon.

18 ¶ Moreover the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round [14]behind: and *there were* [15]stays on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not [16]the like made in any kingdom.

21 ¶ And all king Solomon's drinking vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; [17]none *were of* silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, [18]ivory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth for riches and for wisdom.

24 ¶ And all the earth [19]sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ [20]And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And the king [21]made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycamore trees that *are* in the vale, for abundance.

28 ¶ [22] [23]And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out [24]by their means.

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[13] Chap. 7. 2.
[14] Heb. *on the hinder part thereof.*
[15] Heb. *hands.*
[16] Heb. *so.*
[17] Or, there was *no silver* in them.
[18] Or, *elephants' teeth.*
[19] Heb. *sought the face of.*
[20] 2 Chron. 1. 14.
[21] Heb. *gave.*
[22] 1 Chron. 1. 16, and 9. 28.
[23] Heb. *And the going forth of the horses, which* was *Solomon's.*
[24] Heb. *by their hand.*

Verse 1. '*The queen of Sheba.*'—See 2 Chron. ix. With a few exceptions, we refer the observations on the various topics of this chapter, and the latter part of the preceding, to the parallel passages in 'Chronicles,' which, with other similar postponements, will enable us to effect a more equal distribution of illustrative cuts and notes than would be otherwise practicable.

— '*She came to prove him with hard questions.*'—See the note on Judges xiv. 12. Josephus gives an extract from the archives of Tyre, from which it would seem that Solomon and Hiram amused themselves by the interchange of such hard questions. The extract purports that Solomon sent riddles to Hiram, and desired to receive the like from him, on condition that he who could not solve those of the other, should forfeit a certain sum of money. Hiram, being unable to solve Solomon's enigmas, paid large sums according to agreement. He afterwards solved them, however, by means of a youth called Abdemon; and (probably with the same assistance) proposed others himself; and Solomon, being unable to interpret them, paid back the sums he had received from Hiram. Perhaps this may be the money which the king of Tyre is represented, in chap. ix. 14, as having sent to Solomon. Whether the above statement from Josephus be correct or not, it certainly does furnish a good illustration of the character which was, in those early times, given to the intercourse of minds, and which it has not yet ceased to bear in the East. The Scripture does not condescend to preserve any such 'hard questions,' except in the case of Samson, where the connection of the history required its introduction. Those now mentioned were probably of a similar character, or perhaps like the famous riddle which Œdipus solved.

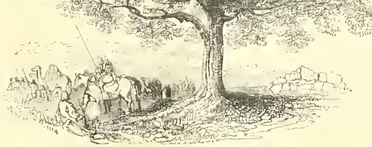
The Rabbinical traditions, borrowed by the Moslems, expatiate largely on this congenial theme. These traditions are not uninteresting, because, in such a case, the enigmas devised by Oriental imaginations to supply the silence of the sacred books, are by no means unlikely to be, certainly not the same, but of essentially the same kind as these which were actually proposed. The Moslem legend, which is essentially Jewish, states that Queen Balkis—for such is the name they give her—dressed five hundred youths like maidens, and as many maidens like young men, and commanded the former to behave in the presence of Solomon like girls, and the latter like boys; and she sent with them a closed casket containing an unperforated pearl, a diamond intricately pierced, and a goblet of crystal. 'As a true prophet,' she wrote to him, 'thou wilt no doubt be able to distinguish the youths from the maidens, to divine the contents of the closed casket, to perforate the pearl, to thread the diamond, and to fill the goblet with water that has neither dropped from the clouds nor gushed forth from the earth.' When the ambassadors appeared before Solomon, he told them that he knew the contents of the letter without opening it, as well as those of the casket; and he forthwith proceeded to solve the problems propounded to him. He caused one thousand silver ewers and basins to be brought, and commanded the male and female slaves to wash themselves. The former immediately put their hands on which the water was poured to their faces; but the latter first emptied it into their right hand as it flowed from the ewer into their left. Hereby Solomon readily discovered the sexes of these slaves, to the great astonishment of the ambassadors. This being done, he commanded a tall and corpulent slave to mount a young and fiery horse, and to ride through the camp at the top of his speed, and to return instantly to him. When the slave returned with the steed, there poured from him whole torrents of perspiration, so that the crystal bowl was immediately filled with water which had not come out of the earth nor from heaven. The pearl he perforated with a marvellous stone which was in his possession; but the threading of the diamond, in whose opening there was every possible curve, puzzled him, till one of the spirits, subject to his sway, brought him a worm, who crept through the jewel, leaving a silken thread behind. For his great service the worm had, at its own request, the mulberry-tree assigned it for a habitation, and since then it is that the mulberry-tree has been the habitat of the silkworm.

27. '*Sycamore trees, that are in the vale.*'—The Hebrew name of this tree is שִׁקְמִים *shikmim*, or to shew the analogy, *sykmim*. On account of its appearing to partake of the qualities of the fig and mulberry trees, the Greeks called it *συκόμορος*, from *συκέη*, a *fig-tree*, and *μόρος*, *a mulberry*. The species in Palestine, Egypt, and Abyssinia is the *Ficus sycamorus* of botanists. The resemblance noticed, is to the leaves of the mulberry and the fruit of the fig-tree. Hasselquist affirms that the stem is often fifty feet thick; but he speaks of it as in Egypt, which seems to afford the climate the most congenial to its nature. It seldom grows straight, but is generally bent and twisted; its branches extend very far horizontally, affording excellent shelter (Savary, i. 44). Forskal states that its head is often forty yards in diameter; and it thus affords an expansive and excellent shade, for the sake of which, not less than for its fruit, it is often planted by the way-side, near villages, and on the sea-coast. When old, the tree becomes gnarled and broken. The timber is of little use to the carpenter, and is now used chiefly for firewood. But being, although soft and insubstantial, of a durable nature; and, what is more, being almost the only timber tree in the country, it was employed by the ancient Egyptians for boxes, tables, doors, and other objects which required large and thick planks, as well as for idols and statues; and from the great quantities discovered in the tombs alone, it is evident that the tree was largely cultivated (Wilkinson, iii. 168). It is alleged that the mummy-cases, which, after the lapse of 3000 years, came before us as fresh and *new* as in the day they were made, were of this wood. It is stated that the wood is impregnated with a bitter juice, which protects it from being worm-eaten (Savary, ii. 45); but Professor Don is rather disposed to conjecture that the mummy-cases were made from the timber of *Cordia Myxia*. We know not how far he would extend this to the other objects supposed to be made of sycamore wood. To the Egyptians as well as to the Israelites, the sycamore was highly recommended by its fruit, to which both were very partial. This fruit is not produced upon the young branches, but in clustered racemes upon the trunk and the old limbs. These clusters are sometimes so large that a man can scarcely grasp them. Hasselquist says that the tree buds in March, and that the fruit ripens in June. This may be the more proper and usual times; but Norden alleges that the tree is always green, and [like the true fig-tree] bears fruit several times in the year, without observing any certain seasons. He had observed some sycamores giving their fruit two months after others had ceased. He adds, 'The fruit has the figure and smell of real figs, but is inferior to them in the taste, having a sweetness which is not pleasant to a European taste. Its colour is a yellow, inclining to an ochre, shadowed by a flesh colour. In the inside it resembles the common fig, excepting that it has a blackish colouring with yellow spots. This sort of tree is common in Egypt; the people of that country live to a considerable extent upon its fruit, and think themselves well regaled when they have a piece of bread, a couple of sycamore figs, and a pitcher of water.'

Hasselquist states that the tree is wounded or cut, at the time it buds, by the inhabitants, who say that without this precaution it would not bear fruit. Pliny and the older natural historians affirm that the fruit would not become perfectly ripe until scarified with an iron comb, after which it ripened soon; and Jerome (upon Amos vii. 14) states that without this or some analogous operation, the fruit could not be eaten from its intolerable bitterness. He adds that to render the tree fruitful it was necessary to make chinks and clefts in the bark, through which a kind of milky liquor continually distilled.

The importance of the tree in Egypt shews how grievous must have been the loss sustained by the ancient inhabitants when 'their vines were destroyed with hail, and their sycamore trees with frost' (Ps. lxxviii. 47). Various passages of Scripture evince the attention which was paid to it in Palestine. It was there used in building ordinary houses (1 Kings x. 27); and so to 'change sycamores into cedars' (Isa. ix. 10) was a proverbial expression for an improved condition of society as involved in, or indicated by, superior buildings. Sycamore trees were of so much importance that David placed Baal-hanan, the Gederite, 'over the sycamore trees that were in the low plains' (1 Chron. xxvii. 28). We also read of their growing by the wayside in the time of Christ (Luke xvii. 6, xix. 4). Correspondingly with the intimation of their greater frequency in the low plains, the Talmud notices their growth in the plain of Jericho, in which, indeed, from the resemblance of its climate to that of Egypt, we should the most expect to find them.

28. '*Linen yarn.*'—The word קוֹה *koh* or *koa* bears



SYCAMORE FIG-TREE (*Ficus Sycamorus*)

no where else the meaning here given to it. The Septuagint and the Vulgate give it as a proper name; and after them we might render:—'And Solomon had horses brought out of Egypt, and from Koa; the king's merchants received them from Koa at a stated price.' It is true we know no such country as Koa; but this being made an Egyptian affair, the authority of the Septuagint is important, in at least proving that 'linen yarn' is *not* intended. The word, when translated, has no other meaning in Scripture than that of a collection or a gathering together, as in Gen. i. 9; Jer. iii. 17; and we are not sure that it ought not to be here so understood, and referred to the collection of horses obtained from time to time from Egypt. Might we not understand that, a price being fixed, the king's merchants were allowed, from a large number of horses, to select such as they preferred? The text will certainly bear this interpretation. Mr. Charles Taylor, the editor of Calmet, conjectures that, horses being taken to market attached to each other by cords, 'strings of horses' may be here intended. [Appendix, No. 39.]

CHAPTER XI.

1 *Solomon's wives and concubines.* 4 *In his old age they draw him to idolatry.* 9 *God threateneth him.* 14 *Solomon's adversaries were Hadad, who was entertained in Egypt,* 23 *Rezon, who reigned in Damascus,* 26 *and Jeroboam, to whom Ahijah prophesieth.* 41 *Solomon's acts, reign, and death:* 43 *Rehoboam succeedeth him.*

But king Solomon loved [1]many strange women, [2]together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites;

2 Of the nations *concerning* which the Lord said unto the children of Israel, [3]Ye shall not go in to them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods: Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as *was* the heart of David his father.

5 For Solomon went after [4]Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of the Lord, and [5]went not fully after the Lord, as *did* David his father.

7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 ¶ And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, [6]which had appeared unto him twice,

10 And [7]had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded.

11 Wherefore the Lord said unto Solomon, Forasmuch as this [8]is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, [9]I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom; *but* will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

14 ¶ And the Lord stirred up an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom.

15 [10]For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom;

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's houshold among the sons of Pharaoh.

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab

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[1] Deut. 17. 17. Ecclus. 47. 19.
[2] Or, *besides.*
[3] Exod. 34. 16.
[4] Judges 2. 13.
[5] Heb. *fulfilled not after.*
[6] Chap. 3. 5, and 9. 2.
[7] Chap. 6. 12.
[8] Heb. *is with thee.*
[9] Chap. 12. 15.
[10] 2 Sam. 8. 14.

the captain of the host was dead, Hadad said to Pharaoh, [11]Let me depart, that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, [12]Nothing: howbeit let me go in any wise.

23 ¶ And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, [13]when David slew them *of Zobah:* and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did:* and he abhorred Israel, and reigned over Syria.

26 ¶ And [14]Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name *was* Zeruah, a widow woman, even he lifted up *his* hand against the king.

27 And this was the cause that he lifted up *his* hand against the king: Solomon built Millo, *and* [15]repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he [16]was industrious, he made him ruler over all the [17]charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field:

30 And Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces:

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

35 But [18]I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes.

36 And unto his son will I give one tribe, that David my servant may have a [19]light alway before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

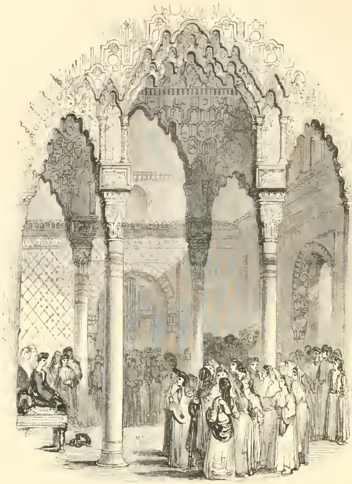
41 ¶ And the rest of the [20]acts of Solomon, and all that he did, and his wisdom, *are* they not written in the book of the acts of Solomon?

42 And the [21]time that Solomon reigned in Jerusalem over all Israel *was* [22]forty years.

43 And Solomon slept with his fathers, and was buried in the city of David his father: and [23]Rehoboam his son reigned in his stead.

[11] Heb. *Send me away.* [12] Heb. *Not.* [13] 2 Sam. 8. 3, and 10. 18. [14] 2 Chron. 13. 6. [15] Heb. *closed.* [16] Heb. *did work.* [17] Heb. *burden.* [18] Chap. 12. 15. [19] Heb. *lamp*, or, *candle.* [20] Or, *words*, or, *things.* [21] Heb. *days.* [22] 2 Chron. 9. 30. [23] Matth. 1. 7, called *Roboam.*

Verse 3. '*He had seven hundred wives, princesses, and three hundred concubines.*'—The fact is, that Solomon had become, at least in his external character as a king, quite such as the more splendid Oriental monarchs usually are. Among them an extensive female establishment is regarded as a piece of royal state, which sometimes gives occasion to one as large, or larger, than that of Solomon, And this is often the case when the prince himself, as frequently happens, distinguishes only three or four of the number, and sometimes one only, with his personal attention and favour. In the present instance, we are no doubt to understand with Josephus, that the seven hundred



INTERIOR OF HARAM.

wives included not only females of royal extraction, but the daughters of eminent persons; and the Rabbins are probably correct in saying, that only the few who were especial favourites, or of royal descent, were regarded as queens. This is still the case in the East. China, India, Persia, and Turkey afford, or have afforded, instances similar to that before us. The Chinese emperor has a vast number of females in his establishment, many of whom he never saw in his life. Magalhaens computes their number at three thousand. They are called *kong-nyu*, or 'ladies of the palace.' These ladies have their particular dignities and titles, and are divided into several classes or orders, distinguished, like the mandarins, by their habits and other marks of their degree. Those for whom the emperor has particular regard are called *Ti*, or 'almost queen.' Besides these there are three full queens, and one empress chosen from their number, and who is regularly proclaimed and enthroned (see Le Comte and Magalhaens, in Astley's collection). With some unessential variations the principle of this arrangement may be found in most Oriental courts; but the number of females is rarely so large. Those of the Great Mogul were stated at one thousand by the travellers of the seventeenth century—exactly Solomon's number. In Persia, also, instances have not been uncommon in which the state of Solomon, in this and other respects, has been equalled or exceeded. It is related of Darius Codomanus, that he was wont, in time of war, to take with him three hundred and fifty women in his camp; and their presence was not disagreeable to the queen, who also attended, for the others manifested all reverence and adoration for her, as if she had been a goddess. But of all even Persian kings, it is Khoosroo who seems to have eclipsed all other monarchs mentioned in history—Solomon included—in ostentatious magnificence, the details of which will not fail to strike the reader as remarkably analogous in kind to what we have read of the Hebrew king. We quote Sir John Malcolm's *History of Persia:* 'While his generals were subduing the Roman empire, Khoosroo was wholly devoted to the enjoyment of unheard of luxury and magnificence. His noble *palaces*, of which he built one for every season—his *thrones*, which were invaluable, particularly that called Takh-dis, which was formed to represent the twelve signs of the zodiac, and the hours of the day—his treasures—his *ladies*, of whom there were twelve thousand, each, if we believe the gravest of Persian writers, equal to the moon in splendour and beauty—his *horses*, of which fifty thousand stood in the royal stables—his twelve hundred elephants—his Arabian charger, *Shub-deez*, fleeter than the wind—his enchanting musician, Barbud—and, above all, the incomparable Shireen, to whom he was passionately attached—are subjects on which a thousand volumes have been written by his countrymen.' Sir John allows that there may be much exaggeration in all this; but that we may still conclude that no Oriental prince ever indulged in greater luxury and splendour.

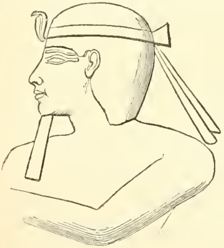
24. '*Reigned in Damascus.*'—Here is a very important historical circumstance, describing the origin of the kingdom of Damascus, which appears previously to have appertained to the kings of Zobah. In the preceding verse we see that Rezin, the founder of the new kingdom, was an officer of the king of Zobah. It would seem that he fled from the battle in which his lord was defeated, and having collected a body of followers, lived as Jephthah and David had done in the early part of their career; and in this last sad period of Solomon's reign, was enabled to obtain possession of Damascus and establish a kingdom there, which we shall find frequently noticed in the sequel.

25. '*And reigned over Syria.*'—Our version seems to make this apply to Rezin, but the Septuagint applies it to Hadad, reading 'Edom' (אֱדוֹם) instead of 'Aram' (אֲרָם) or Syria; and the sense would certainly be improved by this reading, inasmuch as it supplies an apparent omission; for, without it, we only know that Hadad left Egypt for Edom, and not how he succeeded there, or how he was able to trouble Solomon. The history of Hadad is certainly very obscure. Adopting the Septuagint reading, some conclude that Pharaoh used his interest with Solomon to allow Hadad to reign as a tributary prince; and that he ultimately asserted his independence. Josephus, however, seems to have read the Hebrew as our version does, 'Syria,' not 'Edom.' He says that Hadad, on his arrival in Edom, found the territory too strongly garrisoned by Solomon's troops to afford any hope of success. He therefore proceeded with a party of adherents to Syria, where he was well received by Rezin, then at the head of a band of robbers, and with his assistance seized upon part of Syria and reigned there. If this be correct, this must have been another part of Syria than that in which Rezin himself reigned, for it is certain from verse 24, that the latter did reign in Damascus. Carrières supposes that Hadad reigned in Syria after the death of Rezin; and it might reconcile apparent discrepancies, to suppose that two kingdoms were established (there were more previously), both of which, after the death of Rezin, were consolidated under Hadad. That Hadad was really king of Syria seems to be rather corroborated by the fact, that every subsequent king of Syria is in the Scripture called Ben-Hadad, 'son of Hadad,' and in Josephus simply Hadad; which seems to denote that the founder of the dynasty was called by this name. We may observe, that, whether we here read Aram or Edom, it must be understood as applying to Hadad, not to Rezin.

26. '*Zereda.*'—Not mentioned elsewhere. We only know that it was in the tribe of Ephraim.

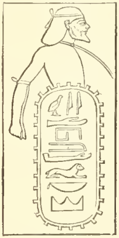
27. '*Solomon built Millo.*'—See the note on Judg. ix. 6.

40. '*Shishak king of Egypt.*'—This is the first time we find the proper name of an Egyptian sovereign in the Scriptures, unless Rameses, in Gen. xlvii. 11, be the name, not of a country, but of the king. Josephus, however, is not correct in saying that Solomon's father-in-law was the last who bore the common titular denomination of 'Pharaoh,' for we afterwards read of Pharaoh-Necho and Pharaoh-Hophra, besides the frequent use of the name in the prophets. It is clear, however, that Josephus does not regard this Shishak as the father-in-law of Solomon, which indeed the history before us would render unlikely. Marsham and Newton identify him with the famous Sesostris; but Dr. Hales thinks that this is placing Sesostris much too late, and he himself identifies him with Cephrenes, and therefore Cheops, his brother and predecessor, must have been the father of Solomon's wife. The priests of Egypt told Herodotus that the first pyramid was built by Cheops, and the second by Cephrenes;—a statement probably founded on their desire to make the pyramids to be considered as monuments of the glory of their native kings, and to conceal the shame of their more ancient subjection to those 'shepherd kings,' under whom the pyramids seem to have been really erected, by the hands of the subjected Egyptians, and perhaps of the Israelites, then in Egypt.



Shishak, King of Egypt.—Thebes.

M. Champollion is generally allowed to have rendered it sufficiently probable that this Shishak was the Sesonchosis of Manetho, and whose name (Sheshonk), with the title, 'confirmed by Ammon,' appears on one of the columns of the first grand peristyle in the palace of Karnak. Now, among the sculptured ornaments of this same palace, the personage thus named is represented as dragging to the feet of his gods the chiefs or representatives of thirty conquered nations. Having identified this monarch with Shishak, it was natural to look among the captives for a representative of the Jewish nation. The search was repaid by finding one whose distinguishing inscription was equivalent, in phonetic value, to '*Jouda-hamelek,*' written at full length, and meaning, 'the king' or 'kingdom of the Jews,' or 'of Judah.' It may therefore fairly be inferred that the triumphant scene commemorates, among the other victories of the Egyptian king, that which the text records; and that it thus, as Champollion himself remarks, forms an interesting commentary upon 1 Kings xiv. 25–28. We take these explanations at the value given to them by Champollion, and admitted by Heeren and others, without feeling it necessary either to enforce or dispute their claims to attention. The corroboration is in itself probable, and, as such, curious and interesting (see Champollion, *Précis*, p. 205; *Lettres*, p. 99; and Heeren's *Egypt*, sect. iii. ch. ii.).



Egyptian representation of Judah Captive.

CHAPTER XII.

1 *The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him.* 6 *Rehoboam, refusing the old men's counsel, by the advice of the young men, answereth them roughly.* 16 *Ten tribes revolting, kill Adoram, and make Rehoboam to flee.* 21 *Rehoboam, raising an army, is forbidden by Shemaiah.* 25 *Jeroboam strengtheneth himself by cities,* 26 *and by the idolatry of the two calves.*

And [1]Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in [2]Egypt, heard *of it*, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our [3]yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us; lighter, and we will serve thee.

5 And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him:

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people [4]roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord [5]spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16 ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam [6]made speed to get him up to his chariot, to flee to Jerusalem.

19 So Israel [7]rebelled against the house of David unto this day.

20 ¶ And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah [8]only.

21 ¶ And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But [9]the word of God came unto Shemaiah the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children

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[1] 2 Chron. 10. 1.
[2] Chap. 11. 40.
[3] Chap. 4. 7.
[4] Heb. *hardly*.
[5] Chap. 11. 31.
[6] Heb. *strengthened himself*.
[7] Or, *fell away*.
[8] Chap. 11. 13.
[9] 2 Chron. 11. 2.

of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord.

25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.

26 ¶ And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and made two calves *of* gold, and said unto them, It is too much for you to go up to Jerusalem: [10]behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in Beth-el, and the other put he in Dan.

30 And this thing became a sin: for the people went *to worship* before the one, *even* unto Dan.

31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Judah, and he [11]offered upon the altar. So did he in Beth-el, [12]sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33 So he [13]offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, [14]and burnt incense.

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[10] Exod. 32. 8.

[11] Or, *went up to the altar, &c.*

[12] Or, *to sacrifice.*

[13] Or, *went up to the altar, &c.*

[14] Heb. *to burn incense.*

Verse 4. '*Thy father made our yoke grievous.*'—The fact seems to be, that it was under Solomon that the Israelites first strongly experienced the consequences, which Samuel had long before told them would result from their determination to have a king to reign over them. It is clear that Solomon's vast establishments and expensive undertakings required a very large revenue, and that no means were left untried to raise it to the highest possible amount. The tribute of the subject nations, the presents from foreign princes, and the profits of his commercial speculations, were not adequate to his wants; and hence he was obliged to establish a regular system of taxation over the country, so that every one was more or less subject to its operation, such as we now find established in the European nations: besides which, it would seem from chap. ix. 15, that he required extraordinary grants for particular undertakings. Now we do not feel that the grounds of discontent arising from this source have ever been properly discriminated. In the first place, Oriental feeling is altogether opposed to an organized system of taxation, from which none escape. Although in the long run the people may pay more than such a system would exact, they prefer the contingencies of uncertain demand —in which they do not know beforehand what they shall have to pay, and have room to hope that nothing will be required, or that the demand, being unequal, may not fall heavily on themselves—to the certainty that, at such a time, such a proportion of their income will be taken from them, without any hope of postponement or exemption. This kind of feeling extends even to the person who benefits by such demands; for instances have been known of Oriental governors of cities, who have preferred to trust for their income to the chance results of fines and exactions, than to receive from their prince a regular salary, equal or even superior to the utmost they could by such means hope to secure. Another circumstance is, that all the taxes of the Israelites were taken directly from the produce of their grounds and cattle—and under this form, even a light contribution will always be felt more onerous in its pressure, and will occasion more discontent than one much heavier, raised indirectly by duties on articles of consumption—which is a refinement in finance that does not appear to have been understood in the time of Solomon.

8. '*The young men that were grown up with him.*'—It was an ancient custom, particularly in the East, for young princes to be trained up with the young men, who, from the rank or influence of their families, might be expected to become the leading men of the nation. Sesostris in Egypt, Cyrus in Persia, and Alexander in Macedon, were brought up in this manner: and we find that the companions and fellow pupils of their early days were their devoted friends and military commanders in more advanced life. These 'young men' were probably as old as Rehoboam himself, who was turned of forty; and he and they were therefore quite old enough to have been wiser than they were. But it seems that they calculated on overaweing the malcontents, by using high language on the occasion.

11. '*Whips....scorpions.*'—Here a simple scourge and another more painful are mentioned in opposition. The latter is called 'a scorpion,' probably to denote a comparison between the pain respectively occasioned by the scourge and the reptile. Most of the Jewish commentators suppose that this scorpion was a scourge composed of knotted and thorny twigs, by which the flesh was severely lacerated. More probably it consisted of thongs, set with thorns or sharp iron points. Such scourges, called by the Romans *horribilia*, among them were applied as a means of torturing, only by unrelenting persons, and particularly by cruel masters in the punishment of their slaves. Some of the early martyrs were thus tortured. See Calmet's *Dissertation sur les Supplices*, and Jahn's *Biblische Archaeologie*.

17. '*Rehoboam reigned over them.*'—In the progress of the history we often see Judah and Benjamin mentioned as one tribe, the two having incorporated their interests, and the capital being partly in the one tribe and partly in the other. It may be useful to distinguish the respective territories of the two kingdoms into which we find the dominion of David and Solomon now divided. Jeroboam possessed ten tribes, together with all the tributary nations eastward to the Euphrates. This formed the kingdom of Israel. Rehoboam retained only the tribes of Judah and Benjamin, with Philistia and Edom. But the whole of this territory, now called the kingdom of Judah, included scarcely a fourth part of Solomon's dominion. [Appendix, No. 40.]

28. '*Made two calves of gold.*'—This passage seems a

very clear corroboration of the views which we took, in the notes to Exod. xxxii. 4, 5, respecting the golden calf erected in the wilderness—this was, that no apostacy from Jehovah to other gods was immediately intended; but that it was a gross irregularity and an infusion of idolatrous ideas into the worship of the true God. Jeroboam was afraid, not without reason, that if his subjects went three times a year to Jerusalem, as the law required, they would soon return to their allegiance to the House of David. He therefore set up two golden calves at suitable distances from each other, with the declared view of saving them the trouble of so long a journey; and this alone proves that the symbols were intended for the accommodation of the worshippers of Jehovah, who alone could have any inducement to take such a journey. Jeroboam seems to have taken up many Egyptian ideas during his stay in Egypt, and by which he was influenced in the selection of this symbol. He probably thought this was the least offensive contrivance by which his object could be attained: and in that object his successors also were so much interested, that they took care to keep up this symbolical worship, whence we read of all of them, that they 'departed not from the sin of Jeroboam the son of Nebat, who made Israel to sin.'

29. '*In Bethel...in Dan.*'—Bethel was selected, doubtless, not only as being near to the southern frontier of the kingdom, but as being a place of sacred story, where God had revealed himself to Jacob, and with which some of the most interesting memories of the race were connected. Dan, also, was chosen not only as being near the northern frontier, but as being already a seat of spurious worship, established long ago in connection with the ephod and teraphim which the Danites had reft from Micah.

31. '*He made priests of the lowest of the people.*'—Properly, '*any of the people*, not of the sons of Levi.' The second clause explains the first. By the law, none but a Levite of Aaron's family could be a priest, and none but a Levite could officiate in the subordinate services of religion. But it seems that the priests and Levites were faithful, and would not be parties in the sin of Jeroboam; which obliged him—one evil bringing on another—to appoint persons out of any of the tribes who were willing to accept the office. We see Jeroboam himself burning incense, in the next chapter; and as this was a function of the priesthood, it would seem that the king himself discharged the priestly office under the new system, at least on great occasions. Such an union of the priestly and regal offices has had other examples in the East. We never read of any high-priest in the kingdom of Israel. Perhaps no one was ever bold enough formally to assume that office.

32. '*In the eighth month, on the fifteenth day of the month.*'—That is, the king, to complete the separation between the two kingdoms, put the feast of tabernacles, which by the law was to be celebrated on the fifteenth of the *seventh* month (Lev. xxiii. 34), a month later than the legal time. This alteration of time probably extended to the other feasts, if any other were observed; and in that case much confusion must have been produced, seeing that all the festivals had been originally timed with reference to the seasons of the year. Why did Jeroboam put the feast a month *later*, and not a month *earlier*, than the proper time? Doubtless because this feast was intended to come at the close of the agricultural labours of the year, whence it was also called the Feast of Ingathering, and this was somewhat later in the northern parts of Palestine which were contained in his dominion, than in the southern part which formed Rehoboam's kingdom.

CHAPTER XIII.

1 *Jeroboam's hand, that offered violence to him that prophesied against his altar at Beth-el, withereth,* 6 *and at the prayer of the prophet is restored.* 7 *The prophet, refusing the king's entertainment, departeth from Beth-el.* 11 *An old prophet, seducing him, bringeth him back.* 20 *He is reproved by God,* 24 *slain by a lion,* 26 *buried by the old prophet,* 31 *who confirmeth his prophecy.* 33 *Jeroboam's obstinacy.*

And, behold, there came a man of God out of Judah by the word of the Lord unto Beth-el: and Jeroboam stood by the altar [1]to burn incense.

2 And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, [2]Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And he gave a sign the same day, saying, This *is* the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

4 ¶ And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord.

6 And the king answered and said unto the man of God, Intreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought [3]the Lord, and the king's hand was restored him again, and became as *it was* before.

7 ¶ And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of

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[1] Or, *to offer.*

[2] 2 Kings 23. 16.

[3] Heb. *the face of the LORD.*

the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, I *am*.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For [4]it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I *am* a prophet also as thou *art;* and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place, of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

26 ¶ And when the prophet that brought him back from the way heard *thereof*, he said, It *is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath [5]torn him, and slain him, according to the word of the LORD, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor [6]torn the ass.

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcase in his own grave; and they mourned over him, *saying*, Alas, my brother!

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; lay my bones beside his bones:

32 For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of Samaria, shall surely come to pass.

33 ¶ After this thing Jeroboam returned not from his evil way, but [7]made again of the lowest of the people priests of the high places: whosoever would, he [8]consecrated him, and he became *one* of the priests of the high places.

34 And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

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[4] Heb. *a word was.*

[5] Heb. *broken.*

[6] Heb. *broken.*

[7] Heb. *returned and made.*

[8] Heb. *filled his hand.*

Verse 1. '*There came a man of God out of Judah.*'—It cannot be ascertained who this prophet was; but he certainly was not either Ahijah or Iddo, as some suppose, for both these prophets were alive after the circumstances recorded in this chapter.

2. '*Josiah by name.*'—This clear, distinct, and remarkable prophecy, concerning what should be done by a man who was not born till 360 years later, and whose very name is mentioned, may be advantageously contrasted with the obscure, indeterminate, guarded, and equivocal predictions of the idle oracles of ancient paganism.

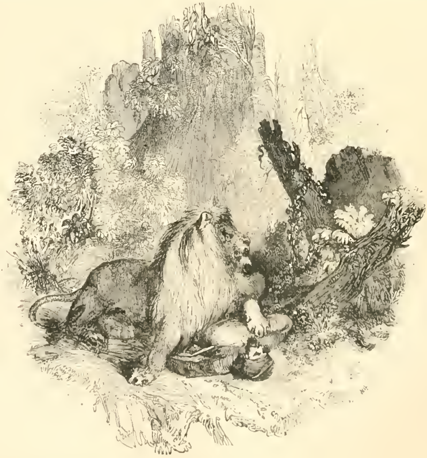
9. '*Eat no bread, nor drink water.*'—We have already had occasion to explain that for persons to eat bread or drink water together was a symbol and seal of mutual friendship and peace; which sufficiently explains why the prophet was forbidden to refresh himself in this evil city.

11. '*An old prophet.*'—The character of this person has been very largely discussed, but with no very satisfactory result. The most likely conclusion is, that he was a true (perhaps unwillingly true) prophet, but a bad man. We know he prophesied truly; but we know also that his sons attended the worship of the golden calf, and that he told a premeditated falsehood, of a very awful character, to divert the stranger from a purpose which he knew that his duty required from him. His object looks kind towards the stranger, in the first instance—and we may suppose that he was not then aware of the terrible judgment which he was afterwards constrained to denounce: but, as he must have known that a neglect of duty in a prophetic messenger could not pass unpunished, we may conclude that his object in seducing back the strange prophet was to weaken any impression which his message might have produced on the mind of Jeroboam and others, by affording them room to suspect that he was not an authorized messenger, since he had himself neglected that which he had avowed to have been part of the Lord's command. This explanation will also shew that the final judgment of the disobedient prophet was not merely a personal punishment of the messenger, but was necessary to vindicate the character of the message, which had been compromised by his disobedience. We may, upon the whole, conceive the 'old prophet' to have been much such another person as Balaam.

24. '*A lion met him by the way.*'—In 2 Kings ii. 24, we find that near Bethel there was a wood, out of which came two she-bears; and it is probable that this lion came from the same wood. All the circumstances of this transaction—that the lion did not devour the body, or rend the ass, or molest the passengers or the old prophet's sons—were calculated forcibly to direct the attention of the people to that Divine power which thus authenticated its own message by the destruction of the messenger.

31. '*Bury me in the sepulchre wherein the man of God is buried.*'—His object in this was doubtless that of securing protection for his remains by their being mingled with those of the prophet in that day which he knew would come, when those sepulchres should be polluted. There is also reason to think that he hoped by this means to secure some advantage to himself in the day of judgment—or we might say, of the resurrection, if we could be sure that a belief in the resurrection from the dead formed an article in the creed of the Israelites in this early age, as we know that it did at a later period. This is the motive which creates the strong desire now exhibited by the Moslems that their remains may rest near those of some holy man. In travelling through Western Asia we never failed to find numerous graves around the kubbehs erected over the remains of Moslem saints; and the more eminent the saint the greater the number of graves assembled around his sepulchre. Numbers are carried to a great distance for this purpose. Even the Hindoos, who have no idea of a resurrection, manifest the same feeling, under the notion that no devils or evil spirits dare intrude on spots thus sanctified.

— '*Lay my bones beside his bones.*'—Here the lying prophet terms his body, just become breathless, his 'bones.'



LION SEIZING A MAN.

This is not the only instance in which, by an allowable synecdoche, 'bones' means the same thing as 'corpse.' Thus the embalmed body of Joseph is called his 'bones,' Gen. l. 25, 26; Exod. xiii. 19. Josephus also tells us that Simon removed 'the bones' of his brother Jonathan, who was slain by Tryphon, when he was departing out of that country, although Simon seems to have done this as soon as might be after Tryphon's retirement. The same form of expression, by which the 'bones' are taken for the whole body, is not uncommon in modern writers. Thus Cardinal Wolsey in Shakspere :—

> 'O father abbot,
> An old man, broken with the storms of fate,
> Is come to lay his weary *bones* among ye.'

CHAPTER XIV.

1 *Abijah being sick, Jeroboam sendeth his wife disguised with presents to the prophet Ahijah at Shiloh.* 5 *Ahijah, forewarned by God, denounceth God's judgment.* 17 *Abijah dieth, and is buried.* 19 *Nadab succeedeth Jeroboam.* 21 *Rehoboam's wicked reign.* 25 *Shishak spoileth Jerusalem.* 29 *Abijam succeedeth Rehoboam.*

At that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam ; and get thee to Shiloh : behold, there *is* Ahijah the prophet, which told me that [1]*I should be* king over this people.

3 And take [2]with thee ten loaves, and [3]cracknels, and a [4]cruse of honey, and go to him : he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see ; for his eyes [5]were set by reason of his age.

5 ¶ And the Lord said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son ; for he *is* sick : thus and thus shalt thou say unto her : for it shall be, when she cometh in, that she shall feign herself *to be* another *woman*.

6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam ; why feignest thou thyself *to be* another ? for I *am* sent to thee *with* [6]heavy *tidings*.

7 Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And rent the kingdom away from the house of David, and gave it thee : and *yet* thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes ;

9 But hast done evil above all that were before thee : for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back :

10 Therefore, behold, [7]I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam [8]him that pisseth against the wall, *and* him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city shall the dogs eat ; and him that dieth in the field shall the fowls of the air eat : for the Lord hath spoken *it*.

12 Arise thou therefore, get thee to thine own house : *and* when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and bury him : for he only of Jeroboam shall come to the grave, because in him there is found *some* good thing toward the Lord God of Israel in the house of Jeroboam.

14 Moreover the Lord shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day : but what ? even now.

15 For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger.

16 And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to Tirzah : *and* when she came to the threshold of the door, the child died ;

18 And they buried him ; and all Israel mourned for him, according to the word of the Lord, which he spake by the hand of his servant Ahijah the prophet.

19 And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold,

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[1] Chap. 11. 31. [2] Heb. *in thine hand.* [3] Or, *cakes.* [4] Or, *bottle.* [5] Heb. *stood for his hoariness.* [6] Heb. *hard.* [7] Chap. 15. 29. [8] Chap. 21. 21. 2 Kings 9. 8.

they *are* written in the book of the chronicles of the kings of Israel.

20 And the days which Jeroboam reigned *were* two and twenty years: and he [9]slept with his fathers, and Nadab his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon reigned in Judah. [10]Rehoboam *was* forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.

22 And Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them high places, and [11]images, and groves, on every high hill, and under every green tree.

24 And there were also sodomites in the land: *and* they did according to all the abominations of the nations which the Lord cast out before the children of Israel.

25 ¶ And it came to pass in the fifth year of king Rehoboam, *that* Shishak king of Egypt came up against Jerusalem:

26 And he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all: and he took away all the shields of gold [12]which Solomon had made.

27 And king Rehoboam made in their stead brasen shields, and committed *them* unto the hands of the chief of the [13]guard, which kept the door of the king's house.

28 And it was *so*, when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard chamber.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all *their* days.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name *was* Naamah an Ammonitess. And Abijam his son reigned in his stead.

[9] Heb. *lay down.*

[10] 2 Chron. 12. 13.

[11] Or, *standing images*, or, *statues.*

[12] Chap. 10. 16.

[13] Heb. *runners.*

Verse 3. '*Take with thee ten loaves, and cracknels, and a cruse of honey.*'—See the note on 1 Sam. ix. 7. This does not, as Bishop Patrick conjectures, prove that the queen had disguised herself as a poor countrywoman; for presents of provisions are still made, in the East, by persons in good circumstances to others whom they respect. We need not therefore suppose that the queen thought the affectation of a very low condition necessary to her purpose. The word translated '*cracknels*' (נִקֻּדִים *nikkuddim*) doubtless means some kind of small cake or biscuit; and, as the word suggests the idea of something *spotted*, Harmer fairly enough conjectures that they were some such sort of biscuit, sprinkled with seeds, as are still much used in the East. We use caraway-seeds for this purpose: poppy-seeds are usually employed by the Orientals, who often also sprinkle thus their ordinary kinds of bread.

10. '*Him that is shut up and left in Israel.*'—This is the literal Hebrew, which has been differently understood. It probably means that all Jeroboam's family should perish—not one escaping, however carefully *shut up* and hidden from calamity—till the last remaining fragment of the family should be extirpated. We adopt the opinion, that the clause immediately preceding this does not refer to the human male, but to a dog; and for this reason, that the custom of the East prevents its being truly applicable to any but the canine species. This frequently-recurring expression will therefore mean, that not even a dog belonging to the condemned family should escape destruction. This is a strong metaphor, expressing utter extirpation.

13. '*In him there is found some good thing.*'—The Jews say that this good thing was, that he disapproved of the golden calves; and that he had persuaded his father to withdraw the guards and sentinels which he had posted along the frontier to prevent those from going to Jerusalem, at the three great annual festivals, who still felt inclined to do so.

25. '*Came up against Jerusalem.*'—Although it is difficult to assign a specific reason, beyond a conqueror's thirst for spoil, for the invasion of the dominions of the son by a power which had been so friendly to the father, it does not strike us that the difficulty is increased by the fact of the matrimonial alliance which Solomon had contracted with the royal family of Egypt. Rehoboam was born before that alliance was contracted, and he and his mother were not likely to be regarded with much favour by the Egyptian princess or her family. Indeed it would seem that *she* had died, or her influence had declined, or her friends deemed her wronged, before the latter end of Solomon's reign; for it is evident that the king of Egypt, this very Shishak, was not on the most friendly terms with Solomon, since he granted his favour and protection to the fugitive Jeroboam, whose prospective pretensions to divide the kingdom with the son of Solomon forms the only apparent ground of the distinction with which he was treated. This circumstance may direct attention to what appears to us the greater probability, that the expedition was undertaken at the suggestion of Jeroboam, who had much cause to be alarmed at the defection of his subjects to Rehoboam, and at the diligence which that king employed in strengthening his kingdom. The rich plunder which was to be obtained would, when pointed out, be an adequate inducement to the enterprise.

29. '*The book of the chronicles.*'—Not the books of that name, but the current annals of the kingdom, from which the canonical books of Kings and Chronicles seem to have been compiled. See the note on Esther vi. 1.

CHAPTER XV.

1 *Abijam's wicked reign.* 8 *Asa succeedeth him.* 11 *Asa's good reign.* 16 *The war between Baasha and him causeth him to make a league with Ben-hadad.* 23 *Jehoshaphat succeedeth Asa.* 25 *Nadab's wicked reign.* 27 *Baasha conspiring against him executeth Ahijah's prophecy.* 31 *Nadab's acts and death.* 33 *Baasha's wicked reign.*

Now in the eighteenth year of king [1]Jeroboam the son of Nebat reigned Abijam over Judah.

2 Three years reigned he in Jerusalem. And his mother's name *was* Maachah, the daughter of Abishalom.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheless for David's sake did the LORD his God give him a [2]lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, [3]save only in the matter of Uriah the Hittite.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 ¶ Now the rest of the acts of Abijam, and all that he did, *are* they not written in the [4]book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 And Abijam slept with his fathers; and they buried him in the city of David: and [5]Asa his son reigned in his stead.

9 ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem. And his [6]mother's name *was* Maachah, the daughter of Abishalom.

11 And Asa did *that which was* right in the eyes of the LORD, as *did* David his father.

12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

13 And also [7]Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove; and Asa [8]destroyed her idol, and burnt *it* by the brook Kidron.

14 But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days.

15 And he brought in the [9]things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

16 ¶ And there was war between Asa and Baasha king of Israel all their days.

17 And [10]Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to [11]Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may [12]depart from me.

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Asa made a proclamation throughout all Judah; none *was* [13]exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah.

23 ¶ The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and [14]Jehoshaphat his son reigned in his stead.

25 ¶ And Nadab the son of Jeroboam [15]began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

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[1] 2 Chron. 13. 1.
[2] Or, *candle*.
[3] 2 Sam. 11. 4, and 12. 9.
[4] 2 Chron. 13. 3.
[5] 2 Chron. 14. 1.
[6] That is, *grandmother's*.
[7] 2 Chron. 15. 16.
[8] Heb. *cut off*.
[9] Heb. *holy*.
[10] 2 Chron. 16. 1.
[11] 2 Chron. 16. 2.
[12] Heb. *go up*.
[13] Heb. *free*.
[14] Matth. 1. 8, called *Josaphat*.
[15] Heb. *reigned*

27 ¶ And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto [16]the saying of the Lord, which he spake by his servant Ahijah the Shilonite;

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger.

31 Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

32 ¶ And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

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[16] Chap. 14. 10.

Chap. xv.—From hence to the end of the second book of Kings, we have a history of the affairs of the two kingdoms of Israel and Judah; while, in the second book of Chronicles, from the tenth chapter to the end, the parallel history refers almost exclusively to the affairs of the latter kingdom, the particulars of which are sometimes given there in more detail than in the books of Kings. Under these circumstances, it will be found a very convenient arrangement to confine our present attention chiefly to the history of the northern kingdom, which will not again come so fully under our consideration; reserving much that relates to Judah in particular for the second book of Chronicles. It will therefore be understood by the reader, that, under the parallel texts of that book, he will find whatever observations, on the affairs of the kingdom of Judah, may seem to be included within our range of illustration. We do not, however, altogether preclude ourselves from noticing occasionally, even in the books of Kings, whatever, connected with the southern kingdom, it may not seem desirable to postpone to the Chronicles.

Verse 1. '*Abijam.*'—We may transcribe some curious observations which we find in Lightfoot's *Harmony of the Old Testament*, under this text: *Abijah* is also called *Abijam*, and his mother is called both 'Maachah' and 'Michah;' and his grandfather, by his mother's side, is called 'Absalom' and 'Uriel.' Such changes of names are frequent in Scripture; and sometimes so altered by the Holy Ghost, purposely to hint something to us concerning the person; and sometimes so altered by the people, among whom such persons lived—they giving them some common name, answerable to some qualification, or action, that they saw in them,—or in reference to their family, or some person of their family, from which they descended. The book of Chronicles layeth no wickedness to the charge of that king that we have in hand, and therefore sticketh not to join 'Jah,' the name of God, to his name: but the book of Kings, that chargeth him with the wickedness of his father's ways, doth him not that honour in his name, but hath changed 'Jah' into 'Jam.' His mother, that was named 'Michah,' or 'Maachah,' when she cometh to be queen, may be conceived to have her name changed, and she is named after the first mother of a renowned family in that tribe, from whence she descended. She was of Gibeah, the city of Saul, and, it is very probable, of the kindred of Saul; and, therefore, her father, who was properly called 'Absalom,' is called 'Uriel,' which hath a very near affinity in signification with Ner, and Esh-baal, men of the stock and family of Saul.

2. '*Maachah the daughter of Abishalom.*'—This favoured wife of Rehoboam, and mother of his successor, is named in three places, and in all of them the name of her father is differently given. Here she is called the daughter of 'Abishalom;' in 2 Chron. xi. 20, the daughter of 'Absalom;' in 2 Chron. xiii. 2, she is Micaiah the daughter of 'Uriel of Gibeah.' The Jews believe that Absalom the son of David is intended. This does not appear quite certain; but if so, we may take their explanation that Maachah was the daughter of Tamar, the daughter of Absalom; in which case the comparison of texts will intimate that Uriel married Tamar, and Maachah was their daughter, which consequently makes her the grand-daughter of Absalom and daughter of Uriel. This, upon the whole, seems more probable than that the several names Abishalom, Absalom, and Uriel, all point to the same person as the father of Maachah, as Lightfoot supposes, in the extract which, for the curious remark on names, we have produced in the preceding note.

19. '*I have sent unto thee a present of silver and gold; come and break thy league.*'—'To us it appears strange,' says Harmer, 'that a present should be thought capable of inducing one prince to break with another, and engage himself in war; but as it was anciently thought sufficient, so we find in the *Gesta Dei per Francos*, that an eastern nobleman that had the custody of a castle called Hasarth, quarrelling with his master, the prince of Aleppo, and finding himself obliged to seek for foreign aid, *sent presents* to Godfrey of Bouillon, to induce him to assist him. What they were we are not told; but gold and silver, the things Asa sent Benhadad, were frequently sent in those times to the crusade princes, and might probably be sent on this occasion to Godfrey.'

20. '*Ijon,*' etc.—All the places here named were in the north of Israel, nearest to Syria. They have all been mentioned already, except Ijon, the precise situation of which cannot be determined.

27. '*Gibbethon.*'—This belonged to the tribe of Dan, and was given by that tribe to the Levites (Josh. xix. 44; xxi. 23). The Levites seem to have been dispossessed of the towns they held in the ten tribes, which may have afforded the Philistines an opportunity of getting Gibbethon into their own hands. That it was within the limits of Dan is all we can know with certainty, except that the text sufficiently indicates the town to have been one of considerable strength and importance.

CHAPTER XVI.

1, 7 *Jehu's prophecy against Baasha.* 6 *Elah succeedeth him.* 8 *Zimri conspiring against Elah succeedeth him.* 11 *Zimri executeth Jehu's prophecy.* 15 *Omri, made king by the soldiers, forceth Zimri desperately to burn himself.* 21 *The kingdom being divided, Omri prevaileth against Tibni.* 23 *Omri buildeth Samaria.* 25 *His wicked reign.* 27 *Ahab succeedeth him.* 29 *Ahab's most wicked reign.* 34 *Joshua's curse upon Hiel the builder of Jericho.*

Then the word of the LORD came to Jehu the son of Hanani against Baasha, saying,

2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like [1]the house of Jeroboam the son of Nebat.

4 [2]Him that dieth of Baasha in the city shall the dogs eat: and him that dieth of his in the fields shall the fowls of the air eat.

5 ¶ Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant Zimri, captain of half *his* chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza [3]steward of *his* house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him not one that pisseth against a wall, [4]neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha [5]by Jehu the prophet,

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people *were* encamped against Gibbethon, which *belonged* to the Philistines.

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,

19 For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, [6]Samaria.

25 ¶ But Omri wrought evil in the eyes of the LORD, and did worse than all that *were* before him.

26 For he walked in all the way of Jero-

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[1] Chap. 15. 29.
[2] Chap. 14. 11.
[3] Heb. *which* was *over*.
[4] Or, *both his kinsmen and his friends.*
[5] Heb. *by the hand of*
[6] Heb. *Shomeron.*

boam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities.

27 ¶ Now the rest of the acts of Omri which he did, and his might that he shewed, *are* they not written in the book of the chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the Lord above all that *were* before him.

31 And it came to pass, [7]as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest *son* Segub, [8]according to the word of the Lord, which he spake by Joshua the son of Nun.

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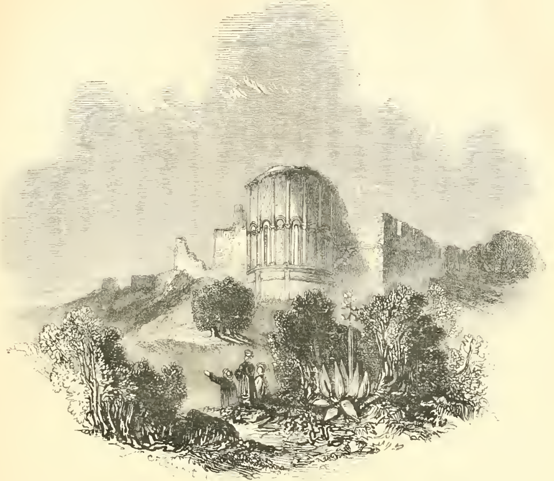
[7] Heb. *was it a light thing*, &c.

[8] Josh. 6. 26.

Verse 9. '*Tirzah*.'—See the note on Josh. xii. 24; where we mentioned the difficulty of determining its site. The current maps generally follow D'Anville, who seems to have adopted the statement of Brocard, a monk of Strasburg, who travelled in the latter part of the 13th century. *He* places it upon a high mountain three leagues to the east of Samaria.

24. '*Samaria*.'—The destruction of the palace at Tirzah (*v.* 18) probably assisted Omri's decision to found a new capital. The two talents of silver which Omri paid for the hill is equal to 684*l*. Some travellers and topographers confound Samaria with Shechem or Nabulus; but it is now generally identified with a site about eight miles to the north of that city, and about forty-five miles to the north of Jerusalem. It remained the capital of the northern kingdom, while that kingdom endured, and perished with it; for when taken, after a three years' siege, by Shalmanezer, king of Assyria (719 B.C.), he razed it to the ground, leaving it a mere heap of rubbish (Micah i. 6). The foreigners whom that prince settled in the desolated country, and who took the name of Samaritans, seem to have made Shechem their chief seat, as it was ever after. But they appear also to have gradually rebuilt part of this town, as we find it occupied by them after the southern Jews had returned from *their* captivity (Ezra iv. 17; Nehem. iv. 2). Still later, it seems to have been more fully rebuilt and occupied by the Samaritans; for when they revolted from Alexander the Great, from jealousy at the favour he had shewn to the Jews, that conqueror came from Egypt, and having taken the city, bestowed it upon his Macedonian followers. After this, it was sometimes in the hands of the kings who succeeded Alexander in Syria, and at others was held by his successors in Egypt, until the Jews acquired full possession of the country under John Hyrcanus, who took the city, after a year's siege, and razed it to the very ground. It was afterwards rebuilt by Gabinius, the Roman president of Syria, who called it after his own name; but it was still a comparatively inconsiderable place until it was restored to its ancient splendour by Herod the Great (B.C. 21), who changed its name to the Greek one of *Sebaste*, which in Latin is *Augusta*, in honour of Augustus. As thus restored, it existed in the time of our Saviour, and it continued a place of importance until the Jews were expelled from their country by Hadrian, after which it went gradually to decay. Such ruins as have since been mentioned, or now exist, of course belong to the city which existed in the time of our Saviour, when, according to Josephus, it was twenty furlongs in circumference.

The situation of Samaria is well described by Dr. Richardson. He says:—'The situation is extremely beautiful, and strong by nature; more so, I think, than Jerusalem. It stands on a fine large insulated hill, compassed all round by a broad deep valley, and when fortified as it is stated to have been by Herod, one would have imagined that, in the ancient system of warfare, nothing but famine could have reduced such a place. The valley is surrounded by four hills, one on each side, which are cultivated in terraces up to the top, sown with grain, and planted with fig and olive-trees, as is also the valley. The hill of Samaria likewise rises in terraces to a height equal to any of the adjoining mountains.' This description answers exactly to that given 560 years ago by Brocard (*Descriptio Terræ Sanctæ*), in whose time much more of the ancient city remained than at present. He notices the innumerable marble columns, still standing, belonging to the royal buildings, palaces and colonnades of this once magnificent city. But there were only a few inhabited houses together with a church dedicated to John the Baptist, which the Saracens had turned into a mosque. The remains of this church still form the first object that attracts the notice of the traveller. It is erected on the spot which an old tradition fixed as the place of the Baptist's burial, if not of his martyrdom. It is said to have been built by the empress Helena; but the architecture limits its antiquity to the period of the Crusades, although a portion of the eastern end seems to have been of earlier date. There is a blending of Greek and Saracenic styles, which is particularly observable in the interior, where there are several pointed arches. Others are round. The columns follow no regular order, while the capitals and ornaments present a motley combination, not to be found in any church erected in or near the age of Constantine. The length of the edifice is 153 feet long inside, besides a porch of 10 feet; and the breadth is 75 feet. The eastern end is rounded in the common Greek style; and resting, as it does, upon a precipitate elevation of nearly 100 feet immediately above the valley, it is a noble and striking monument. Within the enclosure is a common Turkish tomb; and beneath it, at a depth reached by twenty-one stone steps, is a sepulchre three or four paces square, in which, according to a not very probable tradition, John the Baptist was interred after he had been slain by Herod. On approaching the summit of



Samaria (Sebaste).—From Laborde's *Syria*.

the hill the traveller comes suddenly upon an area, once surrounded by limestone columns, of which fifteen are still standing, and two prostrate. These columns form two rows, thirty-two paces apart, while less than two paces intervene between the columns. They measure 7 feet 9 inches in circumference; but there is no trace of the order of their architecture, nor are there any foundations to indicate the nature of the edifice to which they belonged. Some refer them to the temple which Herod built in honour of Augustus, others to a Greek church which seems once to have occupied the summit of the hill. The descent of the hill on the W.S.W. side brings the traveller to a very remarkable colonnade, which is easily traceable by a great number of columns, erect or prostrate, along the side of the hill for at least one-third of a mile, where it terminates at a heap of ruins, near the eastern extremity of the ancient site. The columns are 16 feet high, 2 feet in diameter at the base, and 1 foot 8 inches at the top. The capitals have disappeared: but the shafts retain their polish, and when not broken, are in good preservation. Eighty-two of these columns are still erect, and the number of those fallen and broken must be greater. Most of them are of the limestone common to the region; but some are of white marble and some of granite. The mass of ruins in which this colonnade terminates towards the west is composed of blocks of hewn stone, covering no great area on the slope of the hill, many feet lower than the summit. Neither the situation nor extent of this pile favours the notion of its having been a palace; nor is it easy to conjecture the design of the edifice. The colonnade, the remains of which now stand solitary and mournful in the midst of ploughed fields, may, however, with little hesitation be referred to the time of Herod the Great, and must be regarded as belonging to some one of the splendid structures with which he adorned the city. In the deep ravine which bounds the city on the north there is another colonnade. The area in which these columns stand is completely shut in by hills, with the exception of an opening on the north-east; and so peculiarly sequestered is the situation, that it is only visible from a few points of the heights of the ancient site, by which it is overshadowed. The columns, of which a large number are entire, and several in fragments, are erect, and arranged on a quadrangle 196 paces in length, and 64 in breadth. They are three paces asunder, which would give 170 columns as the whole number when the colonnade was complete. The columns resemble in size and material those of the colonnade last noticed, and appear to belong to the same age. These also probably formed part of Herod's city, though it is difficult to determine the use to which the colonnade was appropriated. It was possibly one of the places of public assembly and amusement which Herod introduced into his dominions.

The *modern* representative of Samaria is a poor village of about thirty dwellings of the most humble description; and is governed by its own sheikh, who is himself a husbandman. In the walls of these dwellings, however, portions of sculptured blocks of stone are perceived, and even fragments of granite pillars have been worked into the masonry, while other vestiges of former edifices are seen occasionally scattered widely about.

30. '*Ahab......the son of Omri did evil in the sight of the Lord above all that were before him.*'—Hitherto the irregularities connected with the service of the golden calves set up by Jeroboam, as symbols of Jehovah, had formed the chief offence of Israel. But Ahab having married

Jezebel, the daughter of Ethbaal king of Tyre, he soon became entirely subservient to her influence, and gave the sanction of his authority to the introduction of the gods of other nations. The king built a temple in Samaria, erected an image, and consecrated a grove to Baal, the god of the Sidonians. Jezebel, earnest in promoting the worship of her own god, maintained a multitude of priests and prophets of Baal. In a few years idolatry became the predominant religion of the land; and Jehovah, and the golden calves as representations of him, were viewed with no more reverence than Baal and his image. It now appeared as if the knowledge of the true God was for ever lost to the Israelites; but Elijah the prophet boldly stood up, and opposed himself to the authority of the king, and succeeded in retaining many of his countrymen in the worship of Jehovah. The greater the power was which supported idolatry, so much the more striking were the prophecies and miracles which directed the attention of the Israelites to Jehovah, and brought disgrace upon the idols, and confusion on their worshippers. The history of this great and memorable struggle gives to the narrative of Ahab's reign an unusual prominence and extent in the Hebrew annals; and although a writer studious of brevity might at the first view be disposed to omit, as episodical, much of the history of Elijah the Tishbite, a little reflection will render it manifest that the prominence given to the history of this illustrious champion for the truth, was a designed and necessary result from the fact that the history of the Hebrew nation is the history of a church; and that although the history of this great controversy might be omitted or overlooked by those who erroneously regard the history of the Hebrews merely as a *political* history, in the other point of view it becomes of the most vital importance.

31. '*Ethbaal king of the Zidonians.*'—He was also king of Tyre, which indeed is the title given him by Josephus and his authorities. He is mentioned by Menander under the name Ithobalus. Josephus, on the authority of the Tyrian annals, thus enumerates the kings of Tyre that succeeded Hiram, the contemporary of Solomon:—

'After the death of Hiram, his son Balnazarus succeeded him on the throne, who lived forty-three years, and reigned seven. Next to him his son Abdastartus, who lived twenty-nine years, and reigned nine. He was murdered by the four sons of his nurse, the eldest of whom reigned twelve years. Then Astartus, the son of Deleastartus, who lived fifty-four years, and reigned twelve. Next, his brother Aserymus, who lived fifty-four years, and reigned nine. He was slain by his brother Pheletes, who then ascended the throne. He lived fifty years, and reigned eight months. *Ithobalus, a priest of Astarte*, put him to death, and assumed the sceptre. He lived sixty-eight years, and reigned thirty-two. His successor was his son, Badezorus, who lived forty-five years, and reigned six. His son and successor, Margenus, lived thirty-two years, and reigned nine. Pygmalion succeeded him, who lived fifty-six years, and reigned forty-seven. In the seventh year of his reign, his sister Dido fled, and built Carthage in Libya.'

According to this, the time from the death of Hiram to the beginning of the reign of Ithobalus is about fifty years; and from the death of Solomon to the beginning of Ahab's reign are fifty-seven years. Hiram, who was already king in the time of David, and reigned only thirty-two years, must have died at least ten years before Solomon, and consequently from the death of Hiram to Ahab, about sixty-seven years elapsed. If all these numbers are correct, Ahab must have married Jezebel after he became king. But allowance must be made for the mistakes which transcribers are apt to make in copying numerals. We here see the reason why Jezebel, the daughter of a priest of Astarte, was so zealous a promoter of idolatry; and as twenty-one years after the death of Ithobalus, his grand-daughter Dido built Carthage and founded that celebrated commonwealth, we may judge what sort of a spirit animated the females of this royal family. Hence we shall feel less surprise that Jezebel should have exerted such an influence over the king and kingdom of Israel, and that her daughter Athaliah afterwards took possession of the throne of Judah. And the fact that a son of the king's nurse was able to place himself on the throne confirms the opinion which has been more than once stated in this work, that in the East nurses held a very important rank in families. See Jahn's *Hebrew Commonwealth*, v. 36.

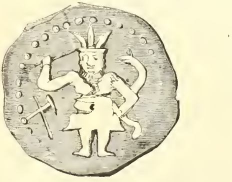
— '*Baal.*'—This word (בַּעַל) is not, so to speak, the proper name of a god, but a general title of honour (answering to master, 'lord,' or 'husband') applied to many different gods. Thus we have 'Baalim,' in the plural, for false gods collectively, and in some cases the title 'Baal' is applied to Jehovah himself (Hos. ii. 16). As the sun was the great and prominent object of ancient idolatry, we must understand that he is most usually intended by Baal, particularly when the name is mentioned with that of the moon and the host of heaven. In other cases, various local idols are intended, which may in most instances be resolved into different symbolizations or impersonations of the sun as representing the life-giving powers of nature. On the connection between Baal and Moloch, and on the probability of their representing two aspects of the same power, see the note on Lev. xviii. 20. In the instance of the Baal now before us, a great weight of testimony enables us to determine, with almost absolute certainty, that he was the Phœnician Melkart, called by the Greeks and Romans the Hercules of Tyre. It will be observed that Jezebel, who introduced and so jealously supported this worship, was the daughter of a Phœnician king—Eth-*baal*, the king of Zidon, which proves it to have been the Baal, or great god, of that people. It was therefore also the same Baal whose worship was at a later period introduced by Athaliah, the daughter of this same Jezebel, into the kingdom of Judah. This single fact is so conclusive as to the identity of this Baal with that of Phœnicia, that we shall not dwell on others which might be adduced from similarity of worship, and from other circumstances. It will be observed, that both Jeze*bel* and her father Eth*baal* have the name of the idol incorporated with their own.

Now, the Phœnician Baal was Melkart, whom the Greeks, according to their usual custom of identifying the gods of other nations with their own, confounded with Hercules, and distinguished as the Hercules of Tyre. In reality, however, he was a very different idol from their own deified hero of that name, and would appear to have been an impersonation of the sun. It was allowed even by the Greeks, that of all the gods and demi-gods who bore this name, he of Phœnicia was the most ancient of all. Those who wish to understand his reputed place in the genealogy of the Phœnician gods, may find it in the fragment of Sanchoniathon preserved by Eusebius, and it would be unintelligible separately from the context. It may suffice to state that, from the earliest foundation of Tyre, Melkart appears to have been the tutelar god of that city; and that his worship extended with the extension of that state, until it was prevalent in all the towns of the Phœnician confederation, and was established in the most distant colonies of that most enterprising people. At Gades (Cadiz) the everlasting light was kept burning in his temple; and the Carthaginians, who retained his worship, for a long time sent to Tyre for his service a tenth part of their income. He almost became the universal god of the Phœnician people, at home and in all their dispersions; and some faint traces of his worship still subsist among the people of Malta.

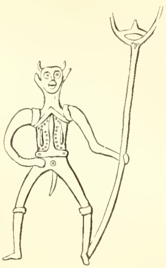
The name which he bears (Melkart, Melkrat, or Melchrat), is usually understood to mean 'the king of the city,' *i. e.* Tyre; although Selden thinks it means 'the strong king.' We are, however, convinced in our own minds, that the name is equivalent to the Hebrew מלך ארץ, *melek eretz* (the vowels not being essential), 'king of the earth,' which would naturally be applied to him as an impersonation of the sun.

Under the name of the Tyrian Hercules this idol was very famous. When Herodotus was in Egypt, he learned that Hercules was there regarded as one of the primeval gods of that country; and being anxious to obtain some more explicit information on the subject, he undertook a voyage to Tyre, for the express purpose of seeking such information at the famous temple there dedicated to his worship. What he learned confirmed his impression as to the high antiquity of this god; for the priests informed him that the foundation of the temple was coeval with that of the city, which, *they said*, was founded 2300 years before that time. His attention was attracted by the various rich offerings in the temple, particularly by one pillar all of gold, and another of emerald, which by night shone with amazing splendour. Some particulars furnished by him and other writers, are interesting, as shewing some such analogies to the rites in the worship of the true God, as may have the more readily induced the Israelites to fall into the idolatry of their neighbours. No human sacrifices were offered to him: nor does the Bible anywhere lay this charge to the worship of Baal—no swine were sacrificed to him; though this was a common enough sacrifice to many other idols—the fire was always burning on his altar—the priests officiated barefoot—and kissing was among the acts of worship, which is in fact expressly mentioned in ch. xix. 18.

Many representations of the Phœnician Baal or Melkart are extant on coins. We give two, which will serve as fair average specimens: they are both in the British Museum, and are represented of twice the real size. The first, which deserves the most attention as being the most ancient, and in the style which the coins of Western Asia exhibit before improved by Greek and Roman taste, is of copper. It was found in the island of Cossyra (now Pantellaria), which belonged to the Tyrians. The second represents Baal as horned, vested in a cuirass, and bearing an enormous trident. Creuzer questions whether it may not represent Baal in the character of Lord of the seas, or of the infernal regions—we think the former—as this was the aspect under which their universal idol was of peculiar interest to the Phœnicians. The third figure, representing Baal with a terrific aspect, furnished with wings, and armed with a glaive in his right hand and a kind of gridiron in his left, strongly suggests the traditional idea of Moloch; and in fact Creuzer, from whom it is copied, suggests that it is no other than 'Baal-kronos, or Moloch,' being that aspect of Baal under which he is identified with Moloch. The fourth figure exhibits Baal or Melkart in that warlike aspect which probably suggested to the Greeks the identification of that idol with Hercules. He is here furnished with four legs, to signify, probably, the pervading energy of the sun and the rapidity of his course. All these are in a style of configuration which reminds one strongly of the rude idols of the South Sea islanders. The other is a Tyrian coin of silver (weighing 214¾ grains), and exhibiting a very striking head of the same idol, in a more modern and perfect style of art. One of the figures in the date is unfortunately obliterated; but the curator of the coins in the British Museum thinks that the complete date may have given 84 B.C. Coins of this description are sometimes as old as 122 B.C. For more information concerning Baal, see Banier's *Mythology*, and Creuzer's *Symbolik;* Jahn's *Biblische Archaeologie;* Elsner, *Dissertatt. de Baalin exorandi ritu*, 1723; and particularly Movers' *Die Phönizier*, i. 169—190.



1. BAAL, OR MELKART.—From a Copper Coin of Cossyra in the British Museum. (Twice the size of the original.)



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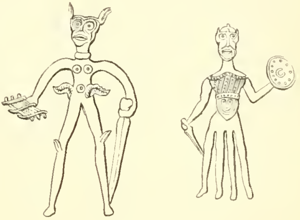
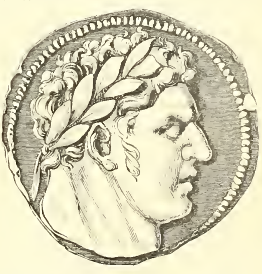


3, 4. ANCIENT FIGURES OF BAAL.



5. BAAL, OR THE TYRIAN HERCULES.—From a Silver Coin of Tyre in the British Museum. (Twice the size of the original.)

CHAPTER XVII.

1 *Elijah, having prophesied against Ahab, is sent to Cherith, where the ravens feed him.* 8 *He is sent to the widow of Zarephath.* 17 *He raiseth the widow's son.* 24 *The woman believeth him.*

And [1]Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, [2]*As* the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

2 And the word of the Lord came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan.

4 And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass [3]after a while, that the brook dried up, because there had been no rain in the land.

8 ¶ And the word of the Lord came unto him, saying,

9 Arise, get thee to [4]Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, *As* the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son.

14 For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the Lord [5]sendeth rain upon the earth.

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat [6]*many* days.

16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake [7]by Elijah.

17 ¶ And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he [8]stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come [9]into him again.

22 And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 And the woman said to Elijah, Now by this I know that thou *art* a man of God, *and* that the word of the Lord in thy mouth *is* truth.

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[1] Heb. *Elijahu.* Luke 4. 25, he is called *Elias.*
[2] Ecclus. 48. 3. James 5. 17.
[3] Heb. *at the end of days.*
[4] Luke 4. 26, called *Sarepta.*
[5] Heb. *giveth.*
[6] Or, *a full year.*
[7] Heb. *by the hand of.*
[8] Heb. *measured.*
[9] Heb. *into his inward parts.*

Verse 1. '*Elijah the Tishbite, who was of the inhabitants of Gilead.*'—It is commonly thought that this describes Elijah as a native of the town of Tishbe in Galilee (tribe of Naphtali), which the Apocrypha mentions as the birth-place of Tobit, and which is the only place of the name we know. But it does not follow that there was no place of the same or similar name on the east of Jordan: for many places are mentioned only once in Scripture. It also rather tells against this interpretation, that the Jews in our Saviour's time believed that no prophet ever came out of Galilee. Furthermore, we doubt that the text describes Elijah as the native of one place and the inhabitant of another; especially when we consider that the original clause is הַתִּשְׁבִּי מִתֹּשָׁבֵי גִלְעָד, in which the word rendered 'the inhabitants' is the same as that rendered 'the Tishbite,' with the necessary difference in the servile prefix, and which, in this connection, the Septuagint understood as a proper name, giving the sense of 'the Tishbite, from Tishbe of Gilead.' This interpretation also agrees with Josephus, who says that Elijah was a prophet of Thesbon, a country of Gilead.

5. '*The brook Cherith.*'—This appears to have been a winter torrent falling into the Jordan. There have been various opinions about its situation, particularly with reference to the side of the river on which it lay. In the first place, however, we suppose that if Elijah was apprehensive of Ahab's persecution, he would probably not have remained in the west of Jordan, but would have interposed that river between himself and his pursuers. We think this also is proved by the text, which places it '*before* Jordan;' for, as explained in the note to 1 Sam. xiii. 5, 'before,' as a topographical indication, usually means 'eastward.' Upon the whole, it appears to us that the local traditions point out as fair an alternative as any that can be chosen. They place the retreat of the prophet near a brook on the east of the Jordan, a few miles below the ford near Bethshan. The district is finely broken into hill and vale; and being well wooded, and caverns being formed in the sides of some of the hills, it might furnish as secure a retreat to the fugitive prophet as could be well selected, unless he had retired to the mountains or deserts on the outskirts of the kingdom. Josephus indeed says that he went into the *southern* parts of the country, which does not apply to the situation mentioned, which is nearly east from Samaria.

6. '*The ravens brought him bread,*' etc.—That the word ערבים pointed by the Masoretes so as to be pronounced *orebim* (sing. *oreb*), means *ravens*, is unquestionable; and this therefore is the sense which our present pointed copies of the Hebrew Scriptures would convey. But the Masoretic points form a system of *interpretation*, which a very large number of Hebrew scholars refuse to regard as in every point conclusive. As most of our readers probably know, these points, representing the vowels, have the effect of fixing the particular significations of every word, just as to the consonants *grn*, the different senses of *grain*, *grin*, *groan*, etc., are given by the difference of the interposed vowels. These vowels thus restrict to a particular meaning a word the sense of which we should otherwise have to collect from the context, or from tradition. Now the Hebrew text was written and remained for many ages without vowel points; and these points were added by the Jewish doctors to fix the sense, which, without such a resource, was likely to lose its uniformity of interpretation after the race became dispersed among all nations. Now, although these doctors rendered a valuable service to Scriptural interpretation by their very arduous labour, and although their determinations, taken in the mass, doubtless convey the received and traditionary sense which was in their time assigned to the text, we are by no means bound in every instance to their decisions, particularly as in many cases they will be found, when many alternatives lay before them, to have chosen the most marvellous and strange rather than that which the context would most obviously suggest.

In the present case, the word ערבים, as taken *without* the points, may mean *ravens*, or *Arabians*, or *Orebim* as a proper name, or *strangers*. Now it is certain that any person finding the word without vowels, and left to find the meaning from the context, would not for a moment think of *ravens*, but would fix on one of the other alternatives. As to the Orebim, there was a rock called Oreb (Judges vii. 25), the inhabitants near which may be supposed to have been so called; but this was on the other side of the Jordan.. And with reference to the Arabians, nothing seems to us more likely than that encampments of Arabs (who still intrude their tents into the border or waste lands of settled countries) would, in this season of drought, have been formed on the banks of the brook Cherith, and (knowing the scarcity of water elsewhere) would have remained there as long as it afforded water to them—that is, as long as Elijah remained. They were also, both from their condition and habits, the very persons in whose keeping the secret of his retreat was most safe—far more so than it would have been with any townsmen, subjects of Ahab. They were the least likely to know his person, and that he was sought after by the king: and if they did know, they were less than any other persons open to the inducements the king could offer, or the fears he could impose. If however the reader prefers to hold that the well-disposed inhabitants of a town called Oreb or Orbo, were the parties by whom Elijah was supplied with food, there are good authorities to support him in that conclusion, and to shew that a small town of that name did exist near at hand.

As to the *ravens*, we can easily conceive that, in an age when the love of the marvellous had become absolutely a mania among the Jews, they would by choice select of many interpretations the most unlikely and wonderful: and we feel as assured that, having the present alternatives before them, they would, from their instinctive marvellousness, fix on *this*, as we are that this is the very one which, of all the others, a man of plain understanding would reject. Indeed, the opportunity of determining the sense to *ravens* must to a Jew have been too delicious to be neglected, since it afforded excellent opportunities of amplifying and illustrating the matter in his own peculiar vein.

The difficulties attending the common opinion have greatly embarrassed the commentators. Of this a sample may be given from the *Synopsis Criticorum* of the elaborate Poole:—'Unquestionably they brought meat *dressed*, not raw (Gen. ix. 1). You may ask, *where did the ravens get it?* Ans. 1, From the kitchen of king Ahab or of Jehoshaphat. 2, Or, it was prepared for him by some of the seven thousand, to whom God communicated the secret (1 Kings xix. 8). Or, 3, The *angels* perhaps exposed the meat in some certain place, whence the ravens brought it. Or, 4, He could provide who gave them such a commission, and who could effect this in a thousand ways. God prepared a table for his servant in the utmost penury. He did not take care that *wine* should be brought him.' Hales (who takes the view that the inhabitants of a place called Oreb are denoted) properly remarks on this—'Such a comment, put out of a learned language into plain English, can only excite a smile, mingled with regret, that literary talent should be so wasted or misemployed on idle speculation.' We should add, that the Jewish interpreters have not only suggested the alternatives mentioned by Poole, but several others, among which one is, that the meat was a portion of that which Obadiah provided for the prophets whom he concealed in the caverns.

9. '*Zarephath, which belongeth to Zidon.*'—This place, called Sarepta in the New Testament, was one of the Phœnician towns which stood between Tyre and Sidon, and which, although less renowned than these two famous cities, were still noted in history for their industry and manufactures. Reland quotes several ancient writers who celebrate the wine of Sarepta. It was also famous in mythology as the spot from which Europa, the daughter of Agenor, king of Phœnicia, was stolen and carried to Crete by Jupiter. The town stood near the sea, about nine miles south of Sidon, where its modern representative is found in a small collection of humble dwellings (forming a hamlet called 'Sarphan'), about half a mile from the sea-side. The ancient town would seem to have stood on the declivity of the hills on which this village stands, and on the space between them and the sea. There are no standing ruins; Sarepta having shared the fate of five or six other considerable cities in this quarter, the sites of which are only distinguishable by numerous stones, much dilapidated, but retaining marks of having been cut square by the chisel, with mortar adhering to them, and some fragments of columns. Antoninus Martyr, who seems to have been there in the seventh century, says that Sarepta then existed as a small town, inhabited by Christians, and where they failed not to shew the apart-

ment occupied by Elijah, the bed in which he lay, and even *the marble vase* in which the widow made her bread. There was a town there also, distinct however from the remains of the old one, in the time of Sandys, who says, 'We came to a small solitary mosque not far from the sea; erected, as they say, over the widow's house that entertained Elias; close by it are the foundations of Sarepta. It was the seat of a bishop, and subject unto Tyrus. Right against it, and high mounted on the mountain, there is a handsome new town now called *Sarapanta.* Beyond, on the left hand of the way, are a number of caves, cut out of the rock, the habitations, as I suppose, of men in the golden age, and before the foundation of cities.' This comparatively modern town has also disappeared, being represented, as we mentioned, only by the small village upon the mountain.

12. '*A handful of meal in a barrel.*—The word כַּד *kad,* denotes rather a jar than a barrel. In fact barrels are not at all in use in the East, as the heat, by causing the wood to shrink, would render them useless for fluids, and it has been found by experience that grain kept in barrels or sacks is apt to be attacked by worms. We cannot recollect to have seen a barrel in all our journies, and know that there was none in any house which we occupied. But in the cottages of northern Persia and Armenia, we have observed large chests or boxes used for the temporary supply of corn or meal; but this could not be the receptacle denoted here, as the Hebrew has a very different word for a chest than that which is here employed. It was, no doubt, a large jar, such as are still in use throughout the East for the same purpose.

CHAPTER XVIII.

1 *In the extremity of famine Elijah, sent to Ahab, meeteth good Obadiah.* 9 *Obadiah bringeth Ahab to Elijah.* 17 *Elijah, reproving Ahab, by fire from heaven convinceth Baal's prophets.* 41 *Elijah, by prayer obtaining rain, followeth Ahab to Jezreel.*

And it came to pass *after* many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab. And *there was* a sore famine in Samaria.

3 ¶ And Ahab called [1]Obadiah, which *was* [2]the governor of *his* house. (Now Obadiah feared the Lord greatly:

4 For it was *so,* when [3]Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, [4]that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah?

8 And he answered him, I *am:* go, tell thy lord, Behold, Elijah *is here.*

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 *As* the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is* not *there;* he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here.*

12 And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here:* and he shall slay me.

15 And Elijah said, *As* the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him to day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou he that troubleth Israel?

18 ¶ And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.

19 Now therefore send, *and* gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 ¶ And Elijah came unto all the people, and said, How long halt ye between two [5]opinions? if the Lord *be* God, follow him: but

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[1] Heb. *Obadiahu.* [2] Heb. *over his house.* [3] Heb. *Izebel.* [4] Heb. *that we cut not off* ourselves *from the beasts.* [5] Or, *thoughts.*

if Baal, *then* follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, *even* I only, remain a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dress the other bullock, and lay *it* on wood, and put no fire *under*:

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, [6]It is well spoken.

25 ¶ And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under*.

26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, [7]hear us. But *there was* no voice, nor any that [8]answered. And they [9]leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry [10]aloud: for he *is* a god; either [11]he is talking, or he [12]is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till [13]the blood gushed out upon them.

29 And it came to pass, when midday was past, and they prophesied until the *time* of the [14]offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any [15]that regarded.

30 ¶ And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that was* broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, [16]Israel shall be thy name:

32 And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood.

34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

35 And the water [17]ran round about the altar; and he filled the trench also with water.

36 And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again.

38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God.

40 And Elijah said unto them, [18]Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* [19]a sound of abundance of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, [20]Prepare *thy chariot*, and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab [21]to the entrance of Jezreel.

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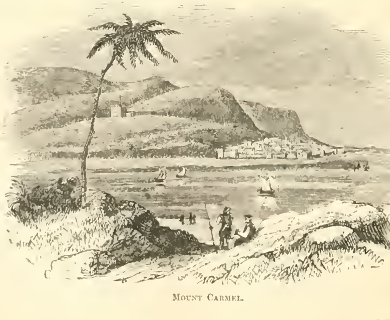
[6] Heb. *The word is good.*
[7] Or, *answer.*
[8] Or, *heard.*
[9] Or, *leaped up and down at the altar.*
[10] Heb. *with a great voice.*
[11] Or, *he meditateth.*
[12] Heb. *hath a pursuit.*
[13] Heb. *poured out blood upon them.*
[14] Heb. *ascending.*
[15] Heb. *attention.*
[16] Gen. 32. 28. 2 Kings 17. 34.
[17] Heb. *went.*
[18] Or, *Apprehend.*
[19] Or, *a sound of a noise of rain.*
[20] Heb. *Tie, or, Bind.*
[21] Heb. *till thou come to Jezreel.*

Verse 5. '*Go . . . . unto all brooks; peradventure we may find grass.*'—Brooks were generally the most likely places to find grass in a time of drought, though far from being places where they might be certain of succeeding; for in such seasons herbivorous animals generally stop near fountains of water, and feed in the vicinity, till all the grass is consumed. Thus travellers are often greatly disappointed, who naturally expect to find grass where they find water; but on reaching the spot they find that the game has consumed every blade of grass. However, as the cattle could not graze long where there was no water, it was the wisest method Ahab could pursue. The circumstance shews the simplicity of ancient manners, that a king and one of his principal governors should go at the head of such expeditions. It is the same in South Africa at this present time; for no king there, nor any of his principal chiefs, would think they were at all lessening their dignity by engaging in an expedition either in search of grass or water. Indeed it would be viewed by the people as one of the most important affairs in which their rulers could be engaged, and, did they succeed, few things would be likely to render them more popular.

19. '*Mount Carmel.*'—This is the only prominent headland which the generally low and even coast of Palestine offers. This headland forms the seaward termination of a mountain range to which, and more particularly to the promontory itself, the name of Carmel belongs. This promontory incloses on the south the bay of Acre; and its ridge then retires from the coast, south-eastward, to join the central hills of Samaria. This connection may very clearly be traced; but attention being restricted to the part more immediately connected with the promontory, and partaking in its sensible characteristics, it extends about seven leagues. Its elevation, even in the highest part, where it fronts the sea, does not exceed 1500 feet, but it commands very extensive views, and its general beauty has been mentioned with intense admiration from the time of Solomon (Cant. vii. 5) till now. In front the view extends to the distant horizon, over the dark-blue waters of the Mediterranean; behind stretches the great plain of Esdraelon, and the mountains of the Jordan and of Judæa; below, on the right hand, lies the city of Acre, diminished to a mere speck; while, in the far distance beyond, the eye rests on the summits of Lebanon; and, turning to track the coast on the left hand, takes in the ruins of Cæsarea—the city of Herod and the Roman governors of Palestine. The interior of Galilee and Samaria is often obscured by fogs; but the heights of Carmel enjoy a pure and enlivening atmosphere, calculated to render mere existence a delight. The continual verdure which covers the mountain scarcely allows the whiteness of its calcareous rocks to appear. The pine, oak, olive, laurel, and many other trees, grow (but not to any considerable size) above a beautiful carpet of grass and wild flowers; and this rich covering of grass and flowers extends to the fine plains around, by virtue of the numerous streams which come to them from the mountain. The forests and woods of Carmel offer a verdure which passes not away at any season; from the number of the shrubs and plants which in their turns succeed each other. To these woods numerous wild animals resort; and birds, still more numerous, attracted by the abundance of suitable food, and by the streams which wind through the vallies of Carmel, enliven, by the harmony of their varied songs, one of the most beautiful spots which Palestine affords.

At that time, when those mountains of the Holy Land, with which any Scriptural incidents could be connected, were crowded with persons who deemed it meritorious to withdraw from the turmoil of the world, the caves of this mountain were occupied by thousands of such persons, and its sides were covered with the chapels in which they worshipped, and the gardens which they cultivated. The grottoes still exist; many ruins of the ecclesiastical erections of this time are dispersed upon the mountain; and some of its products seem to offer evidence of the cultivation to which it was then subject; but, now, after many ages, it may be supposed to have reverted to somewhat of that more natural condition in which it probably appeared when the Hebrew poets and prophets celebrated the 'excellency of Carmel.'

There are spots pointed out, which, from their supposed connection with the history of Elijah, are visited with much veneration by Jews, Christians, and Moslems; such as the grotto in which he is said to have lodged—another, in which he instructed the 'sons of the prophets'—a fountain which was produced by miracle to supply him with water—his garden, where certain stones are found which are fancied to be petrified fruits—the spot where he offered sacrifice—and that where the priests of Baal were slain. On all this we need only observe, that the mountain has several grottoes, of various dimensions, some one of which may have been the retreat of Elijah, if he had any retreat there, which the Scripture does not say. Perhaps to such retreats the prophet Amos alludes,—'If they hide themselves in the top of Carmel, I will search and take them out thence' (ch. ix. 3). The finest of these caves is that called 'the school of Elias,' in the north-east side of the mountain, and is a well-hewn chamber, cut entirely out of the rock, and squared with great care, being 20 paces long, 12 broad, and from 15 to 18 feet high. Pococke declares it to be one of the finest grots he ever saw. The only determinations of locality which deserve attention are that of



MOUNT CARMEL.

the slaughter of Baal's priests, which was certainly beside the river at the base of the mountain; and that which was the scene of the sacrifice. The latter can scarcely be doubted to have been on a part of the side or summit of Carmel which overlooked the river Kishon and the plain of Esdraelon. Mr. Carne says, 'There can be no illusion with respect to the scene of the memorable descent of the fire from heaven. When "all Israel was gathered together unto Carmel," it was clearly on this side the mountain, where it descends gradually into the noble plain beneath. The spot was finely chosen by the prophet for the spectacle of his sacrifice; since the multitude of people, coming from the regions of Samaria might stand with perfect convenience in the splendid and open area of Esdraelon, which is here terminated at the foot of Carmel. The declivity of the mountain, its brink dark with woods, and its sides covered with the richest pasture, looks over a vast extent of country on every side: from the hills of Samaria, Cana, and Gilboa, the miracle might have been beheld; and to the eager gaze of the Israelites in the plain, the prophets of the groves, their useless altars, and the avenging messenger of God, were as distinct as if the scene had been acted at their feet. This too is the only face of the hill beneath which the Kishon flows.' See the descriptions of the mountain in the various *Travels* of Morison, Nau, Zuallart, D'Arvieux, Maundrell, Pococke, Mariti, Clarke, Buckingham, Irby and Mangles, Carne, Monro, Hardy, Skinner, G. Robinson, Richter, Schubert, etc.

24. '*The God that answereth by fire, let him be God.*'—The idea of a trial of power between the gods different and adverse, was not unknown to the ancient heathen, which probably accounts for the acquiescence of the priests of Baal in this proposal. It will be interesting and instructive to compare the magnificent and convincing evidence of the Lord's power with which this transaction concludes, with the paltry trickery which the contrivances of the heathen priests in the behalf of their respective gods exhibited on such occasions. We take the story related by Rufinus, on account of some analogy which it offers, as to the agency employed. As this author does not state his authority, the account may seem doubtful; but even so, it remains illustrative of ancient ideas and practices in general, whatever be the accuracy of its details. The anecdote is to the effect—that the Chaldeans, who adored fire, carried their god into several countries, to try his power over the gods of other nations. He baffled the images of brass, gold, silver, wood, or of whatever other material they were formed, testifying his power by reducing them to dust; and thus his worship was almost everywhere established. But when he was brought to Egypt, the priest of Canopus thought of a stratagem, which succeeded in evincing the superiority of the god whom he served. The jars in which the Egyptians were wont to purify the water of the Nile, having been perforated on all sides with small imperceptible holes, he took one of them, stopped the holes with wax, and fitted to the jar's mouth the head of an idol. When the Chaldean priests applied their fire to this strange idol, the heat of course melted the wax, and the water flowing out extinguished the fire, giving Canopus the victory over the god of the Chaldeans. The least probable part of the story seems to be the mission which the Chaldean priests undertook. Jars such as the account mentions are still used for purifying and cooling the Nile water; and even Canopic jars—or jars with an idol's head—continue to be found among the ruins of ancient Egypt, and specimens of them are preserved in the British Museum and other collections of Egyptian antiquities.

26. '*They leaped upon the altar.*'—Rather, 'about the altar,' doubtless in their sacred dances. Such dances accompanied the sacrifices and other acts of worship rendered to many of the ancient idols. The Jews themselves had also some semi-religious dances, but not directly connected with acts of worship or sacrifice. See the two concluding notes to Judges.

27. '*Either he is talking, or he is pursuing,*' etc.—These taunts of the prophet bear a peculiar force when viewed with a reference to the ideas concerning their gods entertained by the pagans of ancient and modern times. Elijah recommends them to call upon their god more loudly, to attract towards themselves that attention which might be otherwise engaged. These words form a taunt, but not a satire. It represents the false gods such as their worshippers believed them to be; and not all that they believed: for they believed them not only human in their amusements and pursuits, but human also, or worse than human, in their moral character and conduct. A large proportion of the imaginary gods of paganism would, if human, have been hanged by the law of England, and several of the goddesses would not have escaped. On this, however, we need not enlarge: but confine ourselves to giving a brief illustration of the points which form the bitter taunt of the prophet. '*Talking:*' the old pagan poets, particularly Homer, describe much talking, and sometimes very hot disputes, as going on among the gods; or if *musing* be understood, the Hindoo mythology affords the case of Siva, who fell into a fit of musing which lasted for ages, during which all things went to confusion, and the frame of universal nature was about to dissolve for want of his attention. '*Pursuing,*' or, as some render, '*employed,*' or, as others, '*hunting,*' or, otherwise, '*diverting himself.*' All these senses are good, and certainly applicable. Some of the pagan deities were 'mighty hunters,' as Apollo and Diana; and all of them were at times employed in some absorbing pursuit, not always of a very creditable nature. '*On a journey.*'—It is almost laughable to hear the possibility that the god was not at home, suggested as a reason for his inattention. But Elijah knew not less the folly than the sin of the ancient idolatry. Take as an instance, under this head, that which occurs in the Iliad, where Achilles entreats his goddess-mother to hasten to Olympus, and plead his cause before great Jove. This she promises to do; but assigns as a reason for present delay—

> 'For to the banks of the Oceanus,
> Where Æthiopia holds a feast to Jove,
> He journeyed yesterday, with whom the gods
> Went also, and the twelfth day brings them home.
> Then will I to his brazen floor'd abode,
> That I may clasp his knees, and much misdeem
> Of my endeavour, or my pray'r shall speed.'
> *Iliad*, i. 423. COWPER.

— '*Sleepeth, and must be awaked.*'—Such of the expectant multitude who knew that their own true Lord was characterized as one 'who neither slumbereth nor sleepeth,' must have been struck by this part of Elijah's taunting address to the priests. Homer, at the conclusion of the book we have just quoted, describes the gods as drinking and enjoying themselves together. Vulcan served as cup-bearer, and

> 'Heav'n rang with laughter not to be suppress'd'

at the sight of the limping god's awkwardness in this new employment. Finally, they all went to sleep:—

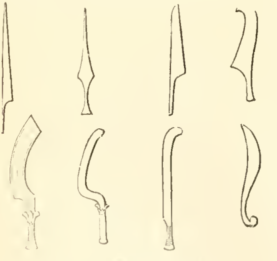
> 'But when the sun's bright orb had now declined,
> Each to his mansion, wheresoever built,
> By the same matchless architect, withdrew.
> Jove also, kindler of the lightnings, climbed
> The couch whereon his custom was to rest,
> When gentle sleep approach'd him, and reposed
> With his imperial consort at his side.'

As it was now noon, we venture to suppose that Elijah intended in the present clause to suggest that the god had retired to take his siesta, or afternoon nap, according to the usual custom of the East.

28. '*Cut themselves.*'—This has been, and is, no uncommon act in the East, under the excitement of grief, love, or devotion. As an act of mourning, we shall notice it hereafter. The general idea of the act is, that, as a testimony of properly excited feeling, it is an act acceptable to gods and men; and therefore, although in different countries we read of

the self-inflicted tortures which deliberate devotees rejoice to undergo, we never read of cutting after this fashion but as an act of excitement. The priests of Baal had been previously excited by their dances, and by the force of the peculiar circumstances in which they were placed. There are many notices of this custom in ancient writings. Herodotus mentions it (vii. 191) as a custom of the Persian magi, relating that when the Persian fleet was near ruin by a storm on the coast of Magnesia, the magi, *by making incisions in their flesh*, and by performing incantations to the wind, assuaged the storm: 'Or it may be,' adds the sensible old historian, 'that the storm subsided of its own accord.' The priests of the Syrian goddess also (who was nearly related to Baal), when they carried her about in procession, were wont to cut and gash their persons with knives till the blood gushed out. We are told by Plutarch, also, that the priests of Bellona, in their sacrifices to that bloodthirsty goddess, were accustomed to mingle their own blood with that of their sacrifices. What a relief it is, to turn from these things to the calmly reverent ceremonies which the law of Moses enjoins for the priests and worshippers of Jehovah!

— '*Knives and lancets*.'—The observations as to the materials of swords, in the note to Num. xxxi. 8, will equally apply to knives and other cutting instruments. They were successively, and afterwards simultaneously, of flint, bone, copper, iron, and steel. (See the note to Exod. iv. 25.) Probably at first a single knife or dagger worn in the girdle, was made to serve all general purposes. Indeed, at present in the East, almost every one wears a dagger in his girdle, from the noble to the shopkeeper and husbandman; and although ostensibly a military ornament it is rarely drawn for any more formidable duty than that which usually devolves upon a knife—from the slaughter of a sheep to the cutting of a string or the scraping of a shoe. Homer's heroes slay their sacrifices with knives or poniards, which they wear by the side of their swords (*Iliad*, iii. 271; xix. 252). In process of time, however, knives became scarcely less diversified in form and adaptation to particular uses than those which the shop of an English cutler exhibits. In sacrifices alone, three or four different knives were used—one for killing the victim, shaped like a poniard; another sharp, but rounded at the top to the fourth of a circle, for flaying; and a third, stronger than these, and of a cleaver-shape, for dissecting the carcase. There were also pruning-knives, carving-knives, and hunting-knives. Some had the hafts worked out of the same piece as the blade, and others had handles of horn, bone, or wood. Our wood-cut represents an assortment of cutting and stabbing instruments, selected from various ancient Egyptian sculptures, and such as were probably known and used by the Jews; particularly as in such articles there is, in however different times and countries, much analogy in general appearance. The 'knives and lancets' used by the priests of Baal were doubtless such as they employed in their sacrifices, and to which we have particularly adverted. Their forms may be discovered in the wood-cut. It will be observed, that the different offices connected with sacrifices were performed by different persons. One gave the victim the fatal blow, others flayed it, and others cut it up. The several operators wore their respective instruments in their girdles; and this accounts for the difference in the instruments—'knives *and* lancets,' with which the priests of Baal inflicted their wounds.



KNIVES AND LANCETS OF EGYPT. Collected from various Sculptures.

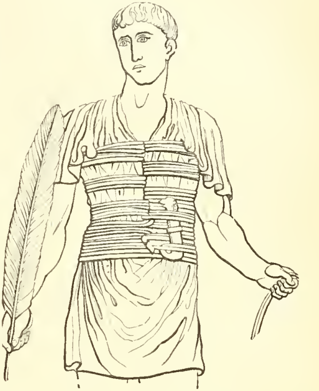
32. '*He built an altar*.'—Some difficulty has been felt in accounting for the priestly acts performed by persons who were not priests, as in this case of Elijah, and in that of Samuel. The following, which we find in a paper by Professor Tappan, of New York, inserted in the *American Biblical Repository* (April, 1841), seems to give a satisfactory explanation. Speaking of the Mosaical system, he says, 'The priest, as a priest, was strictly and solely a minister of the temple service. The prophets—through whom God gave his law, announced his purposes; inculcated truth; gave his specific commands; uttered his promises or his threatenings; and revealed the future—were a distinct class of men. The whole volume of the Old Testament, at least all that is didactic and prophetic, was, with the exception of the books of Ezra, Jeremiah, and Ezekiel, written by men who were not of the priestly order. Moses, Samuel, David, Solomon, Isaiah, and Daniel were not priests. Priests were indeed called to the prophetic office, as in the case of Jeremiah and Ezekiel; but it was evidently a new and additional office. The prophetic office was the higher office of the two. It was special, and given only to men of high and extraordinary virtues. Those endowed with it were sent directly from God, and were admitted into a near and most peculiar intimacy; God spoke with them, and shewed them the symbols of his most ineffable glory. They were the great and inspired teachers of the world. While the priest could not of right be a prophet, the prophet could of right be [act as] a priest. Accordingly we find both Samuel and Elijah offering sacrifices. Before the Mosaic economy was instituted, the prophet and the priest were the same. Upon the introduction of this economy the priesthood became a distinct class, but the prophet lost none of his original official capacities. A similar distinction of offices, whatever may have been its origin, obtained among the heathen. The priests served in their temples; the sibyls served in no temples, and were prophetesses. The great doctrines of natural religion and system of ethics were taught by sages and philosophers, led on by the force of reason, or illumined by some rays of inspiration which found its way to them from the flaming peaks of Zion.'

42. '*Cast himself down upon the earth, and put his face between his knees*.'—This was doubtless a posture of earnest supplication; but as we never had occasion to notice it in Western Asia, it has probably ceased to exist there. It is, however, still preserved in the farther east. Callaway gives an instance:—'I remember being present in the supreme court at Matura, when the prisoners were brought up to receive their sentences; and when a Cingalese woman, on hearing her son's condemnation to suffer death, rushed through the crowd, and presenting herself before the bench, in the very posture ascribed to Elijah, entreated in the most heart-rending manner that his life might be spared.'

44, 45. '*Behold there ariseth a little cloud out of the sea, like a man's hand*,' etc.—The following striking illustration occurs in Emerson's *Letters from the Ægean* (ii. 149):—'The following morning rose fine and beautiful; again all sail was set, and we hoped ere noon to reach the open sea to the south of Syra, where Stephanopoulo expected to encounter the squadron of the commodore. As we were seated at breakfast, a sailor put his head within the door, and saying briefly, "that it looked squally to windward," hurried again upon deck. We all followed, and on coming up, saw a little black cloud on the verge of the horizon towards the south, which was every instant spreading over the sky and drawing nearer to us. The captain altered his course instantly, preparing to scud before it; and in the meantime ordered all hands aloft to take in sail. But scarcely an instant had elapsed ere the squall was upon us, and all grew black around: the wind came rushing and crisping over the water, and in a moment the ship was running almost gunwale down, whilst the rain was dashing in torrents on the decks. As quick as thought the foresail was torn from the yards, and as the gust rushed through the rigging, the sheets and ropes were snapping and cracking with a fearful noise. The crew, however, accustomed to such sudden visitants, were not slow in reefing the necessary sails, trimming the rigging, and bringing back the vessel to her proper course; and in about a quarter of an hour, or even less, the hurricane had all passed away; the sun burst again through the clouds that swept in its impetuous train; the wind sunk to its former gentleness, and all was once more at peace, with the exception of the agitated sea, which continued for the remainder of the day rough and billowy.

'It is the dread of such sudden bourasques as the present that compels almost every vessel in the Levant to shorten sail at the close of day, since in cloudy weather it would be next to impossible during the night to discern the approach of the tempest in time to prepare for its reception: and to a ship with all her canvas spread, its effects might prove terrific. This instance, and others I have witnessed, are thoroughly explanatory of the passage in Kings, where the servant of Elijah descries from the top of Carmel the little cloud ascending from the sea: "And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea like a man's hand." And in the meanwhile the heavens grew black with clouds and wind, and "there was a great rain" (1 Kings xviii. 44, 45). In the Mediterranean such scenes are frequent, but fortunately, though so dreadfully impetuous, the hurricane is so local in its fury, that its impetuosity will scarcely be perceived at the distance of a very few miles.'

46. '*He girded up his loins.*'—This is always done in the East by persons who prepare for any extraordinary exertion in running, particularly by those who, as described in the note to 1 Sam. viii. 11, run before the horse or chariot of the king, as Elijah in this instance did. These runners are sometimes girded up in such a manner that they cannot stoop without perilling their lives. Near Ispahan, in Persia, there is a pillar said to commemorate the death of one of these men, occasioned by the sacrifice of his life to his duty, which required him to stoop and pick up a ring which the king had let fall to ensure his destruction. Our cut, representing an ancient Roman chariot-racer, will convey some idea of the manner in which persons girded themselves for acts of extraordinary exertion of this description.



GIRDED LOINS.—From an Antique Vase.

CHAPTER XIX.

1 *Elijah, threatened by Jezebel, fleeth to Beer-sheba.* 4 *In the wilderness, being weary of his life, he is comforted by an angel.* 9 *At Horeb God appeareth unto him, sending him to anoint Hazael, Jehu, and Elisha.* 19 *Elisha, taking leave of his friends, followeth Elijah.*

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to morrow about this time.

3 And when he saw *that*, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested [1]for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers.

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and* eat.

6 And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his [2]head. And he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and, behold, the word of the

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[1] Heb. *for his life.*

[2] Heb. *bolster.*

Lord *came* to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and [3]I, *even* I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; *but* the Lord *was* not in the wind: and after the wind an earthquake; *but* the Lord *was* not in the earthquake:

12 And after the earthquake a fire; *but* the Lord *was* not in the fire: and after the fire a still small voice.

13 And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

14 And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

15 And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael *to be* king over Syria:

16 And [4]Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and [5]Elisha the son of Shaphat of Abel-meholah shalt thou anoint *to be* prophet in thy room.

17 And it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

18 [6]Yet [7]I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke *of oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, [8]Go back again: for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

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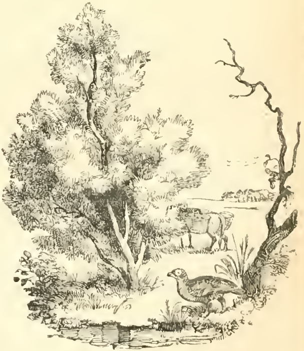
[3] Rom. 11. 3. [4] 2 Kings 9. 1. 3. Ecclus. 48. 8. [5] Luke 4. 27, called *Eliseus*. [6] Rom. 11. 4. [7] Or, *I will leave*. [8] Heb. *Go return*.

Verse 4. '*Juniper tree.*'—The word (רֹתֶם *rothem*) thus translated occurs four times in Scripture, and in all is rendered 'juniper' in the authorized version. It is now, however, generally understood that a species of *broom* is intended; inquiry having led to this conclusion by the fact that a species of *genista*, or broom, is not only found under all the circumstances required in the texts of Scripture which refer to the *rothem*, but that it actually bears what is radically the same name in the Arabic language, namely, *retem*, *ratom*, *rehtem*, or *ratem*,—the pronunciation varying slightly perhaps in different districts, or being differently exhibited in the orthography of various writers. From the East the word was carried by the Moors into Spain, where at this day *retama* is applied to a species of broom, closely allied to, if not identical with, the Oriental species. This species is now distinguished by the name of *Genista monosperma* (sometimes *Spartium monospermum*) or white single headed broom, and is described as a very handsome shrub, remarkable for its numerous snow white flowers. Osbeck remarks that it grows like willow bushes along the shores of Spain, as far as the flying sands reach, where scarcely any plant exists, except the *Ononis serpens*, or creeping rest-harrow. The use of this shrub is very great in stopping the sand. The leaves and young branches furnish delicious food for goats. It converts the most barren spot into a fine odoriferous garden by its flowers, which continue a long time. It serves to shelter hogs and goats against the scorching heat of the sun. It is described by De Candolle as a branching and erect shrub, with slender, wandlike, flexible branches; leaves comparatively few, linear, oblong, pressed to the branches, pubescent; in



'Juniper Tree.'—(*Spanish Broom.*)

florescence in few-flowered lateral racemes; petals white, silky, nearly equal to one another; legumes oval, inflated, smooth, membranaceous, one or two-seeded. It occurs on the sterile shores of Portugal, Spain, Barbary, and Egypt. It was found by Forskal at Suez, and named by him *Genista Spartium?* with rætæm as its Arabic name. Boué also found it at Suez, and in different parts of Syria. Belon also mentions finding it in several places when travelling in the East. Burckhardt, when travelling in the desert north of Palestine, which Elijah traversed, takes frequent notice of 'the shrub *rethem*,' which he indicates as the same as the *Genista rætam* of Forskal. He states that whole plains are sometimes covered with it, and that such became favourite places of pasturage, the sheep being remarkably fond of the small berries which it yields (*Travels in Syria*, p. 537). Lord Lindsay, travelling in March in the vallies of Sinai, says: 'The rattam, a species of broom bearing a white flower, delicately streaked with purple, afforded me frequent shelter from the sun while in advance of the caravan' (*Letters*, i. 283). This is an interesting, because undesigned, illustration of the present text, for it was while travelling to the same mountains that the prophet found shelter under the same tree.

19. '*Cast his mantle upon him.*'—And this mantle was also left to Elisha, when his great master was taken from the world. The idea of delegation by investiture with the robe of the delegator is so frequently stated in Scripture in connection with civil affairs, that it seems strange that it should ever have been otherwise understood in the history of Elijah. Yet a very current interpretation is, that Elijah, by this act, significantly declared Elisha his servant, by giving him his cloak to carry. Others, however, have perceived that it was an act of investiture. It was indeed not only an act by which Elisha became invested with the prophetic office, but by which Elijah declared him, conformably to his instructions, to be his own successor—a prophet in his room (chap. xix. 16). The practice and the idea involved are strikingly illustrated by the existing usage among the Sooffees of Persia. The mantle of the saints and principal teachers of this remarkable sect is considered the symbol of the spiritual power with which they are invested. Therefore, when one of them is about to die, he bequeaths this sacred mantle to that one of his disciples whom he considers the most worthy; and from the moment the latter throws it over his shoulders he becomes vested with all the power of his predecessor. Although this mantle is only in general thus transferred to the beloved pupil at the death of his master, yet some eminent saints are deemed to have the power, even in their lifetime, to invest others with this sacred and mysterious garment. The more patched and old the mantle is, the more honourable it is considered, as denoting a long connection with the distinguished persons by whom it has been worn. It is perhaps the only kind of robe, the value of which increases with the length of years; and certain it is that the most gorgeous robes of emperors and kings are not so much admired and respected as an old robe of this kind, which, for its intrinsic value, the most miserable beggar would refuse to receive.

CHAPTER XX.

1 *Ben-hadad, not content with Ahab's homage, besiegeth Samaria.* 13 *By the direction of a prophet, the Syrians are slain.* 22 *As the prophet forewarned Ahab, the Syrians, trusting in the valleys, come against him in Aphek.* 28 *By the word of the prophet, and God's judgment, the Syrians are smitten again.* 31 *The Syrians submitting themselves, Ahab sendeth Ben-hadad away with a covenant.* 35 *The prophet, under the parable of a prisoner, making Ahab to judge himself, denounceth God's judgment against him.*

And Ben-hadad the king of Syria gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is [1]pleasant in thine eyes, they shall put *it* in their hand, and take *it* away.

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and [2]I denied him not.

8 And all the elders and all the people said unto him, Hearken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that [3]follow me.

11 And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his harness* boast himself as he that putteth it off.

12 And it came to pass, when *Ben-hadad* heard this [4]message, as he *was* drinking, he

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[1] Heb. *desirable*

[2] Heb. *I kept not back from him.*

[3] Heb. are *at my feet.*

[4] Heb. *word.*

and the kings in the [5]pavilions, that he said unto his servants, [6]Set *yourselves in array*. And they set *themselves in array* against the city.

13 ¶ And, behold, there [7]came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I *am* the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the [8]young men of the princes of the provinces. Then he said, Who shall [9]order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand.

16 And they went out at noon. But Ben-hadad *was* drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, Their gods *are* gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army [10]that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, [11]to fight against Israel.

27 And the children of Israel were numbered, and [12]were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

28 ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I *am* the LORD.

29 And they pitched one over against the other seven days. And *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, [13] [14]into an inner chamber.

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently observe whether *any thing would come* from him, and did hastily catch *it*: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And *Ben-hadad* said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in

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[5] Or, *tents*. [6] Or, *Place* the engines; *And they placed* engines. [7] Heb. *approached*. [8] Or, *servants*. [9] Heb. *bind*, or, *tie*.
[10] Heb. *that was fallen*. [11] Heb. *to the war with Israel*. [12] Or, *were victualled*. [13] Or, *from chamber to chamber*.
[14] Heb. *into a chamber within a chamber*.

Samaria. Then *said Ahab*, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 ¶ And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, [15]so that in smiting he wounded *him*.

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt [16]pay a talent of silver.

40 And as thy servant was busy here and there, [17]he was gone. And the king of Israel said unto him, So *shall* thy judgment *be*; thyself hast decided *it*.

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

42 And he said unto him, Thus saith the LORD, [18]Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel went to his house heavy and displeased, and came to Samaria.

Verse 1. '*Thirty and two kings with him.*'—This text is cited by Professor Heeren, in proof of a very just observation which he makes upon the political condition of the Syrians and Phœnicians. He remarks that, if we go back to the early ages of this country, we find a number of isolated cities surrounded by a territory of very limited extent, and governed by kings or princes. Sometimes one of these towns obtained a marked superiority over the others, over which it arrogated a species of dominion; and of this number was Damascus. But this dominion was no more than a forced alliance, which only obliged these cities to furnish troops and subsidies in time of war, without compromising their distinct existence under their own laws and rulers. Syria, free and left to itself, never formed one state or one monarchy. This observation applies equally to the Phœnicians and Syrians, and, if kept in mind, will throw light on many passages of Scripture which, without it, will not be distinctly understood.

23. '*Their gods are gods of the hills.*'—See the note on 1 Sam. iv. 8. Here we have two ideas, both of them common in all idolatry, but abhorrent to the religion of the Bible. The first is, that the God (or, as they phrased it, 'the gods') of Israel, was merely a national god like their own, and that, like theirs, his power was restricted by local or other circumstances—was a god of the hills, and not of the vallies. Their impression on this point probably arose from observing that Canaan was a mountainous country, mixed with a knowledge that the law of the Israelites had been delivered from a mountain. This brings us down to a very low depth of idolatry. It refers us to the time when it seemed to have been considered that the earth was too great for the government of one Almighty God. A general glance at the world as it was under the ancient idolatries is a strange sight: the visible heaven was god, and many gods; and so was the earth. It was parcelled out in such a manner as to resemble human empires and kingdoms presided over by various functionaries, in their various gradations of power, from the kings upon their golden thrones, down to local magistrates, and beadles, and parish constables. There were gods of the earth and of the seas in general; but also every part and quality of the earth and the sea had its god. The mountains, the vallies, and the woods had their gods; and so had the rivers and the fountains. In like manner every country had its peculiar god or gods, while every city and town had its god also; and as if even a town were too much for one god to manage, there were others who respectively released him from the care of the houses, the gardens, the orchards, and the cultivated fields. And *these* were exempted from the personal concerns of the inhabitants, who had other and distinct gods to look to in all the pains, passions, infirmities, employments and amusements of life. Whatever be the alleged occult and philosophical meaning of all this, we may depend upon it, with all the certainty which existing means of observation furnish, that to the popular mind at large, the whole affair bore much the same aspect which it seems to offer to our own view; although to that mind it did not, like ours, regard it as no less absurd in itself than degrading to man and dishonouring to God. The sacred books now before us have, whether we know it or not, raised our minds to the standard by which we thus judge of these things; and have given to us a true wisdom to which the fettered mind of antiquity could not attain. And that we judge rightly we know; for thus did God himself judge, when on this, and other occasions, he indignantly repels and avenges all attempts to give a place high or low, to Him—the one Almighty and Everlasting—in any of the various systems of rank idolatry which then enslaved the world.

27. '*Like two little flocks of kids.*'—Goats are never seen in large flocks like sheep, because the former are apt to wander and separate, while the latter, by nature more gregarious, collect together in one place. This is the reason, says Bochart, that the sacred writer compares the small army of the Israelites to a flock of goats rather than to a flock of sheep.

32. '*Ropes on their heads.*'—'Ropes about their necks' would probably better convey the sense of the original, which uses the word for 'head' in a larger sense than our language does. The intention of this act was of course to indicate that they came before Ahab as suppliants and captives, putting their lives into his hands to spare or destroy according to his pleasure. There have been various illustrations of this procedure by Harmer and others, who seem to imagine that, according to a Turkish custom in similar circumstances, a sword hung at the end of the rope. We think, however, that all conjecture on the subject is superseded by a reference to the sculptures of Egypt and

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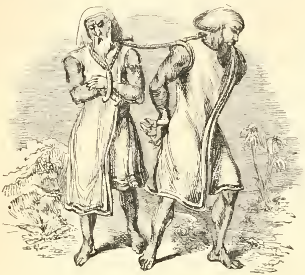
[15] Heb. *smiting and wounding.*

[16] Heb. *weigh.*

[17] Heb. *he* was *not.*

[18] Chap. 22. 37.

Persia in which captives are represented as dragged before the conquering king by a rope, which passes round all their necks and strings them to one another. The messengers of Ben-hadad voluntarily appear before the king of Israel in the same fashion as that in which it was usual to present captives to their conqueror, to receive from him the award of life or death.



Ropes on Necks.

34. '*Streets....in Damascus.*'—In the East, persons of different religions and nations do not live indiscriminately where they please; but each denomination occupies its own particular quarter of the town—its street or streets. At this day the Jews have their distinct streets in Damascus, and in every other considerable town of Western Asia. It is not at all likely that this was allowed when Syria and Israel were neighbouring nations, in every respect adverse to each other; and therefore the concession in the present instance, without any equivalent on the part of Israel, is offered and received as a privilege extorted by circumstances. It no doubt included the concession that the Jews, in the quarter assigned them in Damascus, should have the free exercise of their religion and be subject to their own magistrates. Similar circumstances occur in modern Oriental history. Thus when the Turkish sultan Bajazet was alarmed at the impending war with Timur Beg, he agreed with the Greek emperor Manuel, to raise the siege of Constantinople, 'upon condition,' says Knolles, 'that the emperor should grant free liberty for the Turks to dwell together in one street of Constantinople, with free exercise of their own religion and laws under a judge of their own nation; and further, to pay unto the Turkish king a yearly tribute of ten thousand ducats; which dishonourable conditions the distressed emperor was glad to accept of.' Accordingly a number of Turks came and settled with their families in the city, and built a mosque in the quarter allotted to them. But no sooner did the emperor hear that the sultan had been defeated by Timur Beg, than he turned all the Turks out of the town, and razed their mosque to the ground. [*vv.* 35-43, Appendix, No. 41.]

CHAPTER XXI.

1 Ahab being denied Naboth's vineyard is grieved. 5 Jezebel writing letters against Naboth, he is condemned of blasphemy. 15 Ahab taketh possession of the vineyard. 17 Elijah denounceth judgments against Ahab and Jezebel. 25 Wicked Ahab repenting, God deferreth the judgment.

And it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or,* if it [1]seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth [2]on high among the people:

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And *then* carry him out, and stone him, that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them.

12 They proclaimed a fast, and set Naboth on high among the people.

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[1] Heb. be *good in thine eyes.*

[2] Heb. *in the top of the people.*

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found *thee:* because thou hast sold thyself to work evil in the sight of the LORD.

21 Behold, [3]I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab [4]him that pisseth against the wall, and [5]him that is shut up and left in Israel,

22 And will make thine house like the house of [6]Jeroboam the son of Nebat, and like the house of [7]Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

23 And [8]of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the [9]wall of Jezreel.

24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife [10]stirred up.

26 And he did very abominably in following idols, according to all *things* as did the Amorites, whom the LORD cast out before the children of Israel.

27 ¶ And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: *but* in his son's days will I bring the evil upon his house.

[3] Chap. 14. 10. 2 Kings 9. 8.
[4] 1 Sam. 25. 22.
[5] Chap. 14. 10.
[6] Chap. 15. 29.
[7] Chap. 16. 3.
[8] 2 Kings 9. 36.
[9] Or, *ditch.*
[10] Or, *incited.*

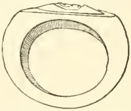
Chap. xxi.—In the Septuagint this and the preceding chapter change places.

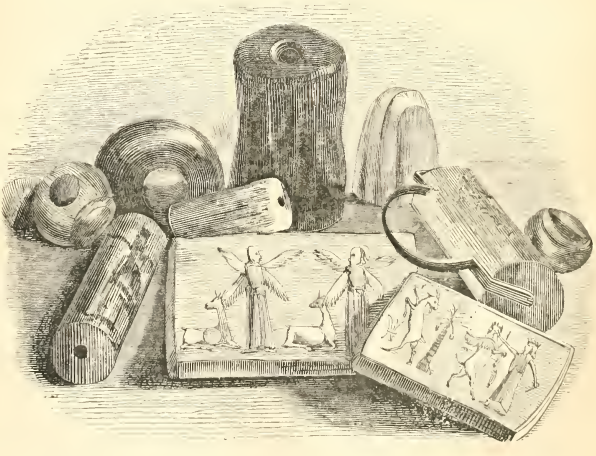
Verse 3. '*The inheritance of my fathers.*'—On this Michaelis observes: 'I do not find any statute that prohibited an Israelite from exchanging his inheritance; nor was there, indeed, in such exchange, unless when it transferred a person to a different tribe, anything contrary to the intention of the law, which was to prevent his latest posterity from ever being altogether denuded of their land. Perhaps, therefore, it was a piece of mere crossness in Naboth to refuse, in such uncouth terms, not only to sell, but even to exchange his vineyard with king Ahab, 1 Kings xxi. 7. At the same time, it is impossible to vindicate the despotic measure to which the barbarous wife of this too obsequious monarch had recourse in order to obtain it; for certainly Naboth was not *obliged* to exchange his vineyard unless he chose.'

8. '*Sealed them with his seal.*'—See the note on Gen. xli. 42, which will explain the necessity of this act in giving validity to the royal order. Our remarks in the note referred to chiefly applied to ring-seals, concerning the antiquity and extended use of which there is no dispute; and we shall now therefore confine our attention to seals of another class, some of which may be considered of still higher antiquity than even ring-seals. These are engraved stones, not set in metal or worn as rings; and on one of the surfaces of which the requisite figures and characters were inscribed. Such stones were of various form and substance. We are told that the Egyptians after trying various forms—as cylinders, squares, and pyramids, settled on that of the scarabæus or beetle; that is to say, a stone, something like the half of a walnut, had its convexity wrought into the form of a beetle, while the flat under surface contained the inscription for the seal. We mentioned in the note to Deut. iv. 16, that the beetle was one of the vermin worshipped by the Egyptians, and was the favourite symbol of some nine or ten virtues and powers of physical or moral nature: this, as well as the convenience of the form, no doubt dictated its selection for this service. The beetle form of seals and other engraved stones was extensively adopted, along with the art of stone-engraving, by other nations, and was long retained by them. We know that they were in use among the Phœnician neighbours of the Israelites; and it is not impossible that Ahab's seal may have been of this kind: for after he, and Solomon before him, are seen to have been so fond of the gods and goddesses of the Phœnicians, it would have been a small thing to have adopted their seals also. Even

the Greeks retained this derived form, till they thought of dispensing with the body of the beetle, only preserving for the inscription the flat oval which the base presented, and which they ultimately set in rings. Of this kind of beetle-seal the cut under Exod. viii. may serve as a representation, being of the same form and character, and similarly inscribed on the under surface, although of course that ponderous and colossal scarabæus could not be intended for a seal. It will be important to observe, that the body of the beetle was bored, *like all other seals that were not rings*, so that a string might be inserted by which the seal was worn around the neck or attached to other parts of the body. This may explain what is sometimes said in Scripture of the seal being upon the *arm* or band: and, in fact, until the custom of attaching seals to watches became prevalent, the ancient practice of attaching all seals, other than rings, to the person, continued in use. They were usually worn on the arm or wrist as bracelets; and instances of the practice occur so late as the seventeenth century, when an advertisement appeared in the *Mercurius Politicus*, No. 30, 1660, describing as lost, 'a gold seal, being a coat of arms, cut in a piece of gold, in the form of a lozenge, fastened to a black riband to tie about the wrist.'

Kindred in principle to this beetle-seal are two of those sorts represented in our present cut. One is oval, and the other orbicular, with a piece cut off, in both, to afford a flat surface for the inscription. The use of these as seals is unquestioned, as well as their high antiquity; and they are dug up so frequently in Persia, Babylonia, Syria, Phœnicia, and Egypt, as to demonstrate their common character. Some of them have been found on the plain of Marathon in Greece, inscribed in the ancient Persian style; and, as Sir W. Onseley conjectures, probably belonged to the Persians who invaded Greece, and who were slain there. This is a circumstance of considerable importance in determining their antiquity. The semi-ovals are the most common. Both kinds are always perforated: and the perforation is so unusually large in the hemispherical seals, that, if they were not sometimes worn as rings, it is probable that they at least suggested the idea of seal-rings. With so large a perforation, the convenience of wearing it on the finger would easily occur; and the thickness, which it was necessary the stone should exhibit, to prevent breaking, would suggest the fabrication of such rings with metal, and, ultimately, of combining the advantages of a metallic circlet with a stone tablet, by setting the latter in the former. We throw out this idea as a probability, without entering into the various considerations by which it might be corroborated. But we here insert a cut of a gold ring, found at Pompeii, which will, by comparison with the hemispherical seals in the miscellaneous cut, suggest some idea of the analogy we have in view. These semi-oval and hemispherical seals were probably such as were in use among the mass of the people. We hardly know to what extent seals were in use among the Hebrews; but, judging from existing usage in the East, we should suppose that every one above the lowest condition of life possessed one; and we think that, when not a ring-seal, it may fairly be presumed that they were of some one, or all three, of the classes to which the account here given refers. Herodotus states, that every Babylonian possessed a seal or signet; but takes no notice of their form, which however seems to be sufficiently shewn by the still existing antiques which now engage our attention.





It remains to notice the cylinders, of which our cut exhibits some interesting specimens. These curious antiques are most commonly found in Chaldea and Persia, and sometimes, though more rarely, in Syria and Egypt. They are cylindrical masses of hæmatite, cornelian, opal, jasper, agate, and other hard and precious stones. Their size is various, some being ten times as large as others; but in general they are from three-fourths of an inch to more than two inches in length, and of such proportionate circumference as our woodcut exhibits. They are bored longitudinally, and the rounded surface is engraved over with various figures, generally of animate subjects, and apparently mythological, or expressing astronomical facts by impersonation. It was at one time conceived that these cylinders were merely worn as amulets or talismans, but it is now generally admitted that they served the purpose of seals; the longitudinal perforation being principally intended for the reception of an axis, on which the cylinder was made to revolve when rendering its impression. The axis and handle, represented in our cut, to one of the cylinders there given, is not found in any such cylinders, but was added, by Sir William Hamilton, to one in the British Museum, for the purpose of shewing the manner in which they were employed. The conclusion that the cylinders were seals, has been much strengthened by the curious and discursive inquiries of Mr. John Landseer, as exhibited in his volume entitled '*Sabæan Researches*.' Whatever value may be attached to his speculations concerning the *inscriptions* which such cylinders exhibit, few persons will now question his conclusions concerning the *use* to which they were applied. Indeed, we have personally found, that this use is generally recognized by the gentlemen acquainted with the antiquities and literature of the East, who reside on or near the sites where these remarkable antiquities are discovered. The present writer can adduce one fact which he considers to afford a very strong support to this conclusion. When himself in Babylonia, he saw a cylinder, of medium size, inscribed with *Hebrew* characters, expressing the name and style of the 'Prince of the Captivity,' a title which, from the time the Jews resided as captives in Babylonia, has been borne by the chief person among those who remained in that land. The manner in which the name and title were exhibited, together with the date, so clearly denoted its character as an official seal, that it was distinctly recognized as such even by those resident Hebrews who had no previous idea that cylinders were other than amulets, and who remained uncertain as to the mode in which they could be applied to use. We have lost the memorandum of its date; but it was not of the most remote antiquity, and we mention it merely to confirm the impression that these cylinders were seals, which is the only point for which evidence has ever been wanted, for their very high antiquity has never been questioned. As seals, they must have been known to the Jews while at Babylon, and afterwards; and perhaps at a much earlier period. And probably they used them with such inscriptions of name and style as that to which we have referred; for it is evident that, according to their law, they could not use those which bore such idolatrous and mythological figures as we usually observe on cylinders—although there were many of the kings, Ahab for one, who perhaps had no scruples on this point. Indeed, Mr. Landseer, without being aware of the instance we have cited, and which we believe is the only one of the kind which has hitherto been brought to light, coincides in the conclusion that the inscriptions on the Hebrew signets were *literal*, containing the names, etc., of the proprietors; the hieroglyphical inscriptions used by other nations being included in the interdiction of 'graven images.' This explanation renders interesting the specimens of these prohibited inscriptions which we have introduced in the cut prefixed to this note; and which may also be taken as furnishing curious examples of very ancient engraving on stone, to which there is repeated reference in the Pentateuch. We trust that the above considerations, with the facts stated in Gen. xli. 42, will tend to illustrate most of the passages of Scripture in which seals are mentioned. For such of these facts and inferences as we are not ourselves responsible for, we are principally indebted to Landseer's *Sabæan Researches*; Sir W. Ouseley's *Travels*, vol. i., Append. xiii.; and the articles '*Scarabée*' and '*Sceau*,' in the 'Encyclopédie Méthodique,' sect. 'Antiquités.'

9. '*She wrote in letters*.'—Jezebel is the only name mentioned in Scripture in connection with the writing of letters; and if we could be sure that she wrote them herself, it might lead to the supposition that, as she was of Tyre, the Phœnician women were better educated than the daughters of Israel. But it is on every account more probable, that Ahab's wife is here described as doing herself, what she caused to be done by others. At the present day, throughout the East, there is hardly one woman in ten thousand who can write, and we have a very lively recollection of the excited astonishment and admiration manifested by Eastern men, and still more by the women, in occasionally perceiving a lady belonging to one of the parties with which we travelled, engaged in writing her journal. The earnestness with which one would call to another to hasten to see a woman writing, was at once affecting and amusing.

16. '*Take possession of it*.'—It would seem from this transaction, as well as from 2 Sam. xvi. 4, that the estates of persons convicted of offences against the state, were forfeited to the king, as in most other countries. And as the inalienable nature of landed property among the Hebrews must have rendered it difficult for the kings to acquire extensive demesnes, by purchase or any other fair means, the temptation must have been very considerable to charge persons with treason for the sake of the succession to their estates. Perhaps, therefore, it is in such melancholy affairs as that now before us, that we are to seek an explanation concerning the 'innocent blood' which the more wicked of the kings are so frequently accused of having shed. This is confirmed by the fact, that in the prophet Ezekiel's vision of the future reformation both of the church and state—which at least indicates the abuses of *preceding* times—we are told that *then* the prince was to have his own portion, which he must neither alienate nor enlarge,—that the princes, it is added, may no longer oppress the people, but leave the rest of the land to the Israelites (Ezek. xlv. 7, 8; xlvi. 16-18); where it is further expressly ordained that the prince must no longer give lands to his family out of the people's portions, but out of his own.

19. '*In the place where dogs licked the blood of Naboth shall dogs lick thy blood*.'—There has been much discussion with respect to the fulfilment of this prediction. At first it was no doubt intimated that it should be literally fulfilled; but upon Ahab's repentance, as stated in *v.* 29, the punishment was transferred from himself to his son Jehoram, in whom it was actually accomplished, his body being cast by Jehu into the portion of Naboth at Jezreel, for the dogs to devour (2 Kings ix. 25). The blood of Ahab was indeed licked by dogs, but not at Jezreel, nor in the portion of Naboth—but at Samaria: those therefore who urge that the doom of Ahab was literally accomplished in his own person, contend that the Hebrew word which our version renders by 'the place where,' must be regarded not as denoting the spot where, but the manner in which the doom was to be accomplished, as if to read: 'As (for 'in like manner') dogs licked the blood of Naboth, even so shall dogs lick thy blood, even thine.'

27. '*Went softly*.'—This was one of the acts of mourning, which may be traced among many Eastern nations. It consists in a slow timid manner of walking, usually barefoot within but not without doors, well suited to the state of mourners, labouring under much sorrow and dejection of mind. This style of movement in mourning is so natural, that almost every one falls into it almost unconsciously among ourselves, without its attracting notice as a peculiar usage. Mourning is exhibited in some acts which are conventional, and in others which are spontaneously natural. This is of the natural.

CHAPTER XXII.

1 *Ahab, seduced by false prophets, according to the word of Micaiah, is slain at Ramoth-gilead.* 37 *The dogs lick up his blood, and Ahaziah succeedeth him.* 41 *Jehoshaphat's good reign.* 45 *His acts.* 50 *Jehoram succeedeth him.* 51 *Ahaziah's evil reign.*

AND they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, that [1]Jehoshaphat the king of Judah came down to the king of Israel.

3 And the king of Israel said unto his servants, Know ye that Ramoth in Gilead *is* our's, and we *be* [2]still, *and* take it not out of the hand of the king of Syria?

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, [3]I *am* as thou *art*, my people as thy people, my horses as thy horses.

5 ¶ And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

6 Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver *it* into the hand of the king.

7 ¶ And Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an [4]officer, and said, Hasten *hither* Micaiah the son of Imlah.

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a [5]void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.

14 And Micaiah said, *As* the LORD liveth, what the LORD saith unto me, that will I speak.

15 ¶ So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver *it* into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD?

17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

20 And the LORD said, Who shall [6]persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so.

23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 ¶ But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, [7]Which way went the Spirit of the LORD from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go [8]into [9]an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the

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[1] 2 Chron. 18. 1, &c.

[2] Heb. *silent from taking it.*

[3] 2 Kings 3. 7.

[4] Or, *eunuch.*

[5] Heb. *floor.*

[6] Or, *deceive.*

[7] 2 Chron. 18. 23.

[8] Or, *from chamber to chamber*

[9] Heb. *a chamber in a chamber.*

governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, Hearken, O people, every one of you.

29 ¶ So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, [10]I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

31 ¶ But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

34 ¶ And a *certain* man drew a bow [11]at a venture, and smote the king of Israel between the [12]joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am [13]wounded.

35 And the battle [14]increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the [15]midst of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 ¶ So the king died, and [16]was brought to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according [17]unto the word of the Lord which he spake.

39 ¶ Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶ And [18]Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

43 And he walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the Lord: nevertheless the high places were not taken away; *for* the people offered and burnt incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

47 *There was* then no king in Edom: a deputy *was* king.

48 Jehoshaphat [19]made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 ¶ And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 ¶ Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For he served Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done.

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[10] Or, *when he was to disguise himself and enter into the battle.*

[11] Heb. *in his simplicity.*

[12] Heb. *joints and the breastplate.*

[13] Heb. *made sick.*

[14] Heb. *ascended.*

[15] Heb. *bosom.*

[16] Heb. *came.*

[17] Chap. 21. 19.

[18] 2 Chron. 20. 31.

[19] Or, had *ten ships.*

Verse 2. '*Jehoshaphat the king of Judah came down to the king of Israel.*'—It is remarkable that the first formal alliance between the two kingdoms of Judah and Israel should have taken place during the reigns of two princes of such opposite characters as Ahab in Israel and Jehoshaphat in Judah. But it was so: and in forming it, and in cementing it by the marriage of his eldest son Jehoram to Athaliah, the daughter of Ahab and Jezebel, he doubtless acted from very ill-considered policy, and laid in a great store of disasters for himself and his house. It is unfortunate that we are unacquainted with the motives which led to this most unhappy connection. A close and intimate union between the two kingdoms could not but be, *in itself*, a political good; and the error of Jehoshaphat probably lay in considering this fact by itself, without taking due account of that evil character of Ahab and his house, and that alienation of his people from God, which were calculated to neutralise, and actually did far more than neutralise, the natural advantages of such an alliance.

11. '*Zedekiah.....made him horns of iron,*' etc.—Of horns artificially used as ornaments, and as symbols of military prowess, we have spoken under 1 Sam. ii. 1. A reference to the particulars there stated makes the intention of Zedekiah's symbol clear. It may also be remarked that the Syrians of that age, as represented in Egyptian paintings, wore a spike on the top of their helmets (as shewn in the cut at the end of the first book of Samuel), which very possibly bore the name of a horn, and which conveys a further illustration, whether such spikes or horns were also used by the Israelites or not. It is likely that the horns produced by Zedekiah were two, one to represent the power of each of the kings who were proceeding to battle with the Syrians.

39. '*The ivory house.*'—The ivory was doubtless obtained from the Phœnicians of Tyre, with whom Ahab had established very intimate relations, and not by direct traffic as in the time of Solomon. The ivory house was probably so called from being ornamented and in parts inlaid with ivory—the taste for which sort of decoration is not yet extinct in the East. There is, for instance, the *ivory mosque* at Ahmedabad in India, which, although built of white marble, has obtained that distinction from being curiously *lined* with ivory, and inlaid with a profusion of gems to imitate natural flowers, bordered with silver foliage in mother of pearl. This style of decoration is also exhibited in the palaces of more western countries, as in the apartments of the palace of Adrianople, described by Lady Mary Wortley Montagu, which 'were wainscoted with inlaid work of mother of pearl, ivory of different colours, and olive wood, like the little boxes brought from Turkey.'

THE SECOND BOOK

OF THE

KINGS,

COMMONLY CALLED

THE FOURTH BOOK OF THE KINGS.

CHAPTER I.

1 Moab rebelleth. 2 Ahaziah, sending to Baal-zebub, hath his judgment by Elijah. 5 Elijah twice bringeth fire from heaven upon them whom Ahaziah sent to apprehend him. 13 He pitieth the third captain, and, encouraged by an angel, telleth the king of his death. 17 Jehoram succeedeth Ahaziah.

WHEN Moab rebelled against Israel [1]after the death of Ahab.

2 ¶ And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

3 But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it* not because *there is* not a God in Israel, *that* ye go to enquire of Baal-zebub the god of Ekron?

4 Now therefore thus saith the LORD, [2]Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it* not because *there is* not a God in Israel, *that* thou sendest to enquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, [3]What manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, *He was* an hairy man, and girt with a girdle of leather about his loins. And he said, It *is* Elijah the Tishbite.

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

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[1] Chap. 3. 5.

[2] Heb. *The bed whither thou are gone up, thou shalt not come down from it.*

[3] Heb. *what* was *the manner of the man.*

13 ¶ And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and [4]fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, *is it* not because *there is* no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 ¶ So he died according to the word of the LORD which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

18 Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

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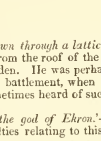
[4] Heb. *bowed*.

Verse 2. '*Fell down through a lattice.*'—This probably means that he fell from the roof of the house into the interior court or garden. He was perhaps leaning against the slight fence or battlement, when it gave way under him. We have sometimes heard of such accidents in the East.

— '*Baal-zebub, the god of Ekron.*'—There are some considerable difficulties relating to this idol. The name 'Baalzebub' (בַּעַל זְבוּב) means 'the lord of flies;' and the first question is, whether he was thus named by his worshippers, or nicknamed thus by the Hebrews, to avoid even the verbal recognition or utterance of his proper name, which, under this view, we may suppose to have been *Baal-Samen*, 'the lord of heaven,' one of the gods mentioned by Sanchoniathon in his Phœnician theogony. That the Hebrews were in the habit of nicknaming the pagan idols and the seats of idolatrous worship is certain; but if they did so in the present instance, what becomes of that opinion which makes *Beelzebul* (βεελζεβούλ), 'the dung god,' of the New Testament, a nickname of the *Baal-zebub* of the Old? It is then the nickname of a nickname. Reserving for another place our opinion on this point, and without thinking it worth while to state more minutely the grounds of our conviction, we entertain little doubt that *Baal-zebub*, 'the fly-god.' is the name by which this idol was recognized by his worshippers. One might certainly hesitate at this conclusion, were it not that we find some even of the 'elegant divinities' of Greece and Rome similarly distinguished; and the reason why they were so distinguished, assists us to understand that this Baal obtained the surname of *Zebub* on account of his being considered to protect the town or district in which he was worshipped from the visitation of gnats and other troublesome insects, the presence of which does often, in the East, form by no means the lightest calamity of life. The most remarkable analogy is that offered by the fact, that the eastern Europeans had a fly-expelling Jupiter (Ζεὺς 'Απόμυιος) as well as the western Asiatics a fly-expelling Baal. Pausanias relates, that when Hercules sacrificed in Olympus he was much disturbed by flies; in consequence of which, either from his own invention or through the instruction of some other person, he sacrificed to Jupiter *Apomyius*, or the *expeller of flies*, and then the flies fled beyond the Alpheus. After this the Eleans also sacrificed to Jupiter Apomyius, as one who drove away flies from Olympia. (*Eliac.* pr. c. xiv.) We consider this very illustrative. It seems that Hercules himself was also honoured in precisely the same character among the Erythræans, although we do not read of any fly-expelling feats among the twelve celebrated labours of that hero. As another instance we may refer to Apollo, one of whose many surnames was Smintheus (Σμινθεύς), from the Cretan word for a mouse, which he received from having cleared the Cretan colony in Troas from the swarms of mice with which it had been infested. He is often mentioned under this name by Homer. From Ahaziah's application, it would seem as if Baal-zebub enjoyed some peculiar reputation for the cure of diseases: to explain which it is only necessary to observe, that under all systems of polytheism there have been always some particular gods distinguished for their supposed attention to the maladies of men.

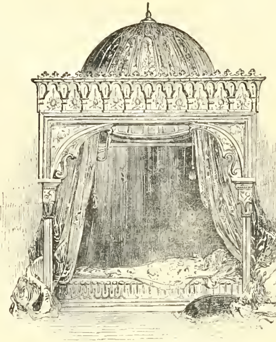


SILVER COIN OF ARADUS.

There is however another opinion concerning Baal-zebub, which deserves attention: that is, that Baal-zebub was not a fly-expelling god, but was himself an insect-god, analogous to the scarabæus or beetle of the Egyptians, which we slightly mentioned in the note on seals under 1 Kings xxi. This opinion has the support of Calmet, in his *Dissertation sur l'Origine des Philistins.* After dwelling upon the fact that Baal-zebub is not called the 'fly-expelling god,' but 'the fly-god'—on which we think he lays rather too much stress—and observing that the figure of a fly sometimes appears on Phœnician coins, he quotes Philastrius, who intimates that the insect-worship was preserved at Accaron (Ekron) even subsequent to the Christian era, and mentions a sect of Jewish heretics who worshipped the fly of that place. Calmet himself also notices the fact that flies of gold were found at Tournay, in the tomb of Childeric; and, as he was a pagan, these were perhaps his divinities; and we may add to this, that the scarabæus is often found in the mummy-cases of the Egyptians. We do not, after all, see why these two opinions may not coalesce, and Baal-zebub be at the same time an insect-god and an expeller of insects. Enough, at least, has been said to render it unnecessary to suppose that 'Baal-zebub' was a nickname given to the god of Ekron by the Israelites. He was clearly the tutelary god of Ekron, as Dagon was of Ashdod, and Melkart of Tyre. Whether he was worshipped in the human or insect form, or as a combination of both, the evidence of Phœnician coins only can determine. We know, however, that, in other instances, *the same* idol may exhibit three varieties of form—human, animal, and both combined.

8. '*An hairy man, and girt with a girdle of leather.*'—It is generally agreed that the *hairiness* refers not to Elijah's person, but to his mantle; and that this mantle of hair and girdle of leather formed the cheap and humble attire which the prophets usually wore. In like manner the great anti-type of Elijah, John the Baptist, had 'his raiment of camel's hair, and a leathern girdle about his loins' (Matt. iii. 4). Strong and broad girdles of leather are still much in use among the nomade tribes and the artisans and husbandmen of Western Asia. See the notes on 1 Sam. x. 5; and 2 Sam. iii. 31.

16. '*Thou shalt not come down off that bed.*'—From this it is clear that Ahaziah did not sleep on the floor, as people of high consideration often do in the East. It appears that he lay on the raised divan, or on such a bedstead as we mentioned in the note to Deut. iii. 11. Sometimes the principle of this bedstead is applied to form a permanent platform or gallery at the upper end of a room, with a balustrade in front. It is sometimes so elevated that steps are provided for the ascent. The beds are laid here at night, and it serves as a sitting-place by day, being rather a modification of the divan than what we should call a bedstead. We imagine that either this, or the simple divan, or the bedstead mentioned in the note referred to above, must be understood whenever a bed is mentioned, so as to imply that it was elevated above the ground.



ROYAL BED.—Modern Oriental.

CHAPTER II.

1 *Elijah, taking his leave of Elisha, with his mantle divideth Jordan,* 9 *and, granting Elisha his request, is taken up by a fiery chariot into heaven.* 12 *Elisha, dividing Jordan with Elijah's mantle, is acknowledged his successor.* 16 *The young prophets, hardly obtaining leave to seek Elijah, could not find him.* 19 *Elisha with salt healeth the unwholesome waters.* 23 *Bears destroy the children that mocked Elisha.*

AND it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2 And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said *unto him*, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And the sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know *it;* hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know *it;* hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood [1]to view afar off: and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped *it* together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, [2]Thou hast asked a hard thing: *nevertheless,* if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so.*

11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and [3]Elijah went up by a whirlwind into heaven.

12 ¶ And Elisha saw *it*, and he cried, [4]My

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[1] Heb. *in sight,* or, *over against.* [2] Heb. *Thou hast done hard in asking.* [3] Ecclus. 48. 9. 1 Mac. 2. 58. [4] Chap. 13. 14.

father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the [5]bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which *were* [6]to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty [7]strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon [8]some mountain, or into some valley. And he said, Ye shall not send.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men, and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground [9]barren.

20 And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him.

21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren *land*.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

24 And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

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[5] Heb. *lip.*

[6] Verse 7.

[7] Heb. *sons of strength.*

[8] Heb. *one of the mountains.*

[9] Heb. *causing to miscarry.*

Verse 3. '*The Lord will take away thy master from thy head.*'—This is probably to be explained by reference to the custom in the schools of the prophets for the scholars to sit at the feet of their master, so that the master was above their heads. Thus Paul describes his pupilage in the celebrated school of Gamaliel, by saying that he sat 'at the feet' of that master.

9. '*Let a double portion of thy spirit be upon me.*'—This has often been supposed to mean that Elisha desired to be twice as eminent in prophetic gifts as his master. This seems to us a serious misconception. Whatever his request was, Elijah granted it; and that it was not *this*, is evinced by the fact, that Elisha was not twice as great as his predecessor. So far from it, we can scarcely venture to say that Elisha was at all a greater prophet than Elijah, or that he was even as great. The double portion must then mean something else. Now when we find that the firstborn or heir among the Jews inherited 'a double portion' of his father's goods, and that 'the double portion' was a well-understood phrase designating the portion of the heir, the request of Elisha can easily be understood to mean that he sought the heirship—the succession to the rich heritage of his master's gifts: and that, in fact, was what he obtained.

22. '*The waters were healed unto this day.*'—Near Jericho there is a fountain which to this day bears the reputation of being the one whose waters Elisha healed. There is no better description of it than that which Maundrell gives:—'Turning down into the plain, we passed by a ruined aqueduct, and a convent in the same condition, and in about a mile's riding came to the fountain of Elisha, so called because miraculously purged from its brackishness by that prophet, at the request of the men of Jericho. Its waters are at present received in a basin about nine or ten paces long, and five or six broad: and from thence issuing out in good plenty, divide themselves into several small streams, dispersing their refreshment between this and Jericho, and rendering it exceeding fruitful. Close by the fountain grows a large tree, spreading into boughs over the water.' *Journey*, p. 80, 2nd edit.

23. '*Little children.*'—The term is the same which Solomon applies to himself when not much, if anything, less than twenty years of age (1 Kings iii. 7), and which is elsewhere applied to young but full-grown men. The translation 'little children' is therefore calculated to give a wrong impression, of which ignorant infidelity has not failed to take advantage. They were doubtless profane young men of the city where the golden calf was worshipped, well enough able to know what they were about; but who, nevertheless, poured forth not merely, or principally, expressions of personal contempt to Elisha, but of derision at the translation of Elijah, when they thus abusively told him to 'go up' after his master. Their act therefore did not incur the fearful punishment which followed, merely as an act of disrespect to the prophet, but also as a grievous insult to the power and majesty of God.

— '*Bald head.*'—See the note on Levit. xiii. 29. The word here is קֵרֵחַ *kereach*, which, as explained in that note, expresses that sort of baldness on the hind part of the head which the Orientals consider ignominious, which baldness in front is not. It is not from this certain that the prophet was really bald-headed, the term being often in the East, at this day, as one of established indignity and contempt, applied to one who has abundant hair.

[1–3. APPENDIX, No. 42.]

CHAPTER III.

1 *Jehoram's reign.* 4 *Mesha rebelleth.* 6 *Jehoram, with Jehoshaphat, and the king of Edom, being distressed for want of water, by Elisha obtaineth water, and promise of victory.* 21 *The Moabites, deceived by the colour of the water, coming to spoil, are overcome.* 27 *The king of Moab, by sacrificing the king of Edom's son, raiseth the siege.*

Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the sight of the Lord; but not like his father, and like his mother: for he put away the [1]image of Baal that his father had made.

3 Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 ¶ And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when [2]Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: [3]I *am* as thou *art*, my people as thy people, *and* my horses as thy horses.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle [4]that followed them.

10 And the king of Israel said, Alas! that the Lord hath called these three kings together, to deliver them into the hand of Moab!

11 But Jehoshaphat said, *Is there* not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat, which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the Lord is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, *As* the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him.

16 And he said, Thus saith the Lord, Make this valley full of ditches.

17 For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is *but* a light thing in the sight of the Lord: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and [5]mar every good piece of land with stones.

20 ¶ And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

21 And when all the Moabites heard that the kings were come up to fight against them, they [6]gathered all that were able to [7]put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood:

23 And they said, This *is* blood: the kings are surely [8]slain, and they have smitten one another: now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but [9]they went forward smiting the Moabites, even in *their* country.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: [10]only in Kir-haraseth left they the stones thereof; howbeit the slingers went about *it*, and smote it.

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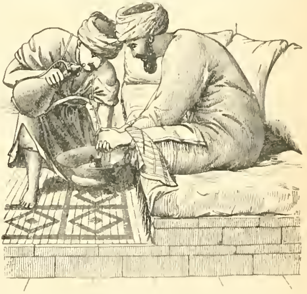
[1] Heb. *statue.* [2] Chap. 1. 1. [3] 1 Kings 22. 4. [4] Heb. *at their feet.* [5] Heb. *grieve.* [6] Heb. *were cried together.* [7] Heb. *gird himself with a girdle.* [8] Heb. *destroyed.* [9] Or, *they smote in it even smiting.* [10] Heb. *until he left the stones thereof in Kir-haraseth.*

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

27 Then he took his eldest son that should have reigned in his stead, and offered him *for* a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to *their own* land.

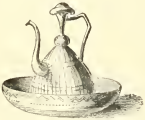
Verse 4. '*An hundred thousand lambs, and an hundred thousand rams, with the wool.*'—It was and is a custom in the East for tributes and taxes to be paid in that kind of produce or property with which the tributary country, or taxed district, is most abundantly supplied. Indeed, this may be set down as a universal practice in all times and countries, however remote from each other, until those relations are formed which afford such facilities for turning goods into money as render it more convenient, even to the tribute-payer, to discharge his obligations in coin. The period is not exceedingly remote when the grants from Parliament to our own kings were paid in wool. The progress seems to be—First, live stock and raw produce; then, manufactured goods; and lastly, money. At this day the king of Persia receives the tribute of his provinces in all three modes, according to their respective circumstances. Those whose wealth consisted in cattle, like the king of Moab, could only, when unfavourably circumstanced for commerce, satisfy with the produce of their flocks and herds the demands made upon them. We could quote many illustrations of this usage, but must content ourselves with one or two. The first is that given by Strabo, who states that the Cappadocians paid a yearly tribute to the Persians of 1500 horses, 2000 mules, and 50,000 sheep. We find another in the account given by Alvarez, of the tribute paid by the kingdom of Goiame to the emperor of Abyssinia: and as it strikes us as very illustrative on the general subject, including the mode of collection and presentation, we shall be more particular with it. The description is quite in conformity with Oriental customs in general; and probably with those of Israel in particular, for the strong analogy between the usages of the Abyssinians and those which the Bible describes has been remarked by most travellers, particularly by Bruce and Salt. The emperor ('Prester-John') sent a proper officer (the grand Betudete) to the capital of Goiame to receive the annual tribute, which consisted of 3500 mules, 3000 horses, 3000 *bassuti* (a very valuable sort of rug or carpet), and above 300 pieces of a kind of cotton cloth. We copy the rest in the words of Alvarez (as in Purchas, p. 1103): 'I myself was at the presenting of this tribute and saw it all: and it was after this manner. The Betudete came on foot, naked from the girdle upward, with a cord tied about his head,' (Does this illustrate the 'ropes upon their heads' of 1 Kings xx. 32?) 'and coming within audience of the tent of the Prete (emperor), he said three times this word in short space, "*Abeto, abeto, abeto!*" which signifieth "Lord:" and answer was made him but twice in his language, "Who art thou? Who art thou?" and he said, "I which call, am the least of thy house, which saddles thy mule, and tieth up thy cattle, and do other business which thou hast commanded me; and I bring thee that which thou hast enjoined me." And this was spoken three times: which being ended, a voice was heard, saying, "Come, come forward." And he, coming near, did reverence before the tent, and passed by. After him came the horses, one after another, all led by the head by servants. The first thirty were saddled, and in very good order, and the rest which followed were dear of (*i. e.* would have been dear at) two drachmes of gold, and many were not worth one drachm apiece, and I saw them afterward sold for less. After these hackneys came the mules in like order, to wit, thirty were saddled, fair, and in good order; the rest were little young mulets like those hackneys . . . and they passed by as the Betudete and horses had done. After these came the cloths called *bassuti*, and one man could carry but one of them, they were so weighty. After the *bassuti*, passed the cloths made up in fardels, and one man carried ten of them: and there were about 3000 men that carried bassuti, and 3000 men that carried those other cloths; *and all these are of the kingdom of Goiame, which are bound to bring this tribute.* After these cloths came ten men, each of them bearing a charger upon his head, made like unto those wherein they do eat, and were covered with green and red sindall. After these had passed, came all the men of the Betudete, which passed by, one after another, as he himself had passed. In these platters was the gold put, which was commanded to be borne unto his lodging, with the rest of the tribute. *In this procession were spent about ten hours, that is to say, from morning until evening.*' This very instructive passage illustrates many allusions in Scripture; and so exactly are the details in unison with usages which are, and always have been, prevalent throughout the East, that we are quite satisfied that the tributes, taxes, and gifts, were presented to the Hebrew kings very much in the manner here described.

11. '*Which poured water on the hands of Elijah.*'—This was the act of an attendant or disciple; and it was so much his established duty, that the mere mention of it sufficed to indicate the relation in which Elisha had stood to Elijah. It is also an indication that the Hebrews were accustomed to wash their hands in the manner which is now universal in the East, and which, whatever may be thought of its convenience, is unquestionably more refreshing and cleanly than washing in the water as it stands in a basin—which is a process regarded by the Orientals with great disgust. The hands are therefore held over a basin, the use of which is only to receive the water which has been poured upon the hands from the jug or ewer which is held above them. This cannot very conveniently be managed without the aid of a servant or some other person, who approaches with the ewer in his right hand and the basin in his left; and when the hands have been placed in a proper position over the basin, which he continues to hold, lets fall a stream of water upon them from the ewer, suspending it occasionally to allow the hands to be soaped or rubbed together. No towel is offered, as every one dries his hands in his handkerchief, or however else he pleases. The water is usually tepid, and always



POURING WATER ON THE HANDS.

so after a meal, in order to clear the grease contracted by eating with the hands. In the East, the basin, which, as well as the ewer, is usually of tinned copper, has commonly a sort of cover, rising in the middle and sunk into the basin at the margin, which being pierced with holes allows the water to pass through, thus concealing it after it has been defiled by use. The ewer has a long spout, and a long narrow neck, with a cover, and is altogether not unlike our coffee-pots in general appearance: it is the same which the Orientals use in all their ablutions. It is evident that a person cannot conveniently thus wash his own hands without assistance. If he does, he is obliged to fix the basin, and to take up and lay down the ewer several times, changing it from one hand to the other. Therefore a person never does so except when alone. If he has no servant, he asks some bystander to pour the water upon his hands, and offers a return of the obligation, if it seems to be required.


ORIENTAL EWER AND BASIN.

17. '*Ye shall not see wind.*'—This may strike us as an odd expression; but it is easily understood by a reference to the fact, that in the East the presence of wind is strongly and painfully manifested even to the eye, during a dry season, by the vast quantities of dust and stubble which are whirled into the air, which they greatly darken. This usually precedes rain after drought.

19. '*Mar every good piece of land with stones.*'—How so, seeing that stones put there by men other men could remove? There must have been some conventional signification. What so likely as that ancient Arabian custom, known by the name of *σκοκελισμος*, or 'fixing of stones,' under which the Arabs were wont to place stones on the grounds of those with whom they were at variance, by way of formal warning that any person who ventured to cultivate that land should infallibly be slain by the contrivance of those who placed the stones there? From the hint which this custom supplies, we may suppose that this act of the Israelites interdicted the ground from cultivation under the severest penalties, which they had the power of enforcing so long as they could hold the Moabites in subjection. Is there an allusion to such a custom in Eccles. iii. 5?

CHAPTER IV.

1 *Elisha multiplieth the widow's oil.* 8 *He giveth a son to the good Shunammite.* 18 *He raiseth again her dead son.* 38 *At Gilgal he healeth the deadly pottage.* 42 *He satisfieth an hundred men with twenty loaves.*

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels; [1]borrow not a few.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil stayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy [2]debt, and live thou and thy children of the rest.

8 ¶ And [3]it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she [4]constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, [5]About this [6]season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.

17 And the woman conceived, and bare a

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[1] Or, *scant not.*

[2] Or, *creditor.*

[3] Heb. *there was a day.*

[4] Heb. *laid hold on him.*

[5] Gen. 18. 10.

[6] Heb. *set time.*

son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to day? *it is* neither new moon, nor sabbath. And she said, *It shall be* [7]well.

24 Then she saddled an ass, and said to her servant, Drive, and go forward; [8]slack not *thy* riding for me, except I bid thee.

25 So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well.

27 And when she came to the man of God to the hill, she caught [9]him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is* [10]vexed within her: and the Lord hath hid *it* from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

30 And the mother of the child said, *As* the Lord liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor [11]hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house [12]to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

38 ¶ And Elisha came again to Gilgal: and *there was* a dearth in the land; and the sons of the prophets *were* sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O *thou* man of God, *there is* death in the pot. And they could not eat *thereof*.

41 But he said, Then bring meal. And he cast *it* into the pot; and he said, Pour out for the people, that they may eat. And there was no [13]harm in the pot.

42 ¶ And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn [14]in the husk thereof. And he said, Give unto the people, that they may eat.

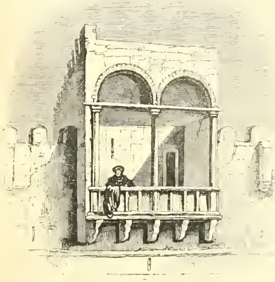
43 And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, [15]They shall eat, and shall leave *thereof*.

44 So he set *it* before them, and they did eat, and left *thereof*, according to the word of the Lord.

[7] Heb. *peace.*
[8] Heb. *restrain not for me to ride.*
[9] Heb. *by his feet.*
[10] Heb. *bitter.*
[11] Heb. *attention.*
[12] Heb. *once hither, and once thither.*
[13] Heb. *evil thing.*
[14] Or, *in his scrip, or, garment.*
[15] John 6. 11.

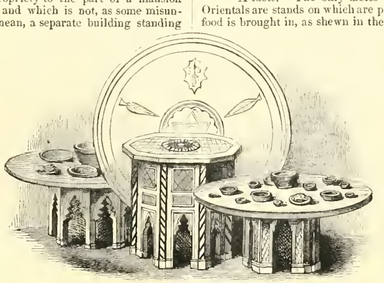
Verse 1. '*Thy servant my husband is dead.*'—The Jewish interpreters suppose that this person was Obadiah, and that the debt was contracted on account of the expense of supporting the hundred prophets whom he concealed in caverns in the time of Ahab. But this is mere conjecture.

10. '*Let us make a little chamber .... on the wall.*'—Not build a little chamber, but make one ready, and keep it in constant readiness for him. 'On the wall,' directs our attention to the situation of the chamber, as belonging to the outer tenement, one side of which is formed by the wall towards the street. Modern English commentators explain this with a reference to Dr. Shaw's description of an Oriental house. The description is very good, and perfectly intelligible to those who have an actual knowledge of the East; but as the details seem to be strangely misunderstood by those who have not had that advantage, we will volunteer, with reference to the present text, such an explanation as long residence in Oriental houses may enable us to furnish. It will be observed that the Hebrew word here used is עֲלִיָּה *aliyah*, the same which is rendered 'summer parlour' in Judg. iii. 23, 25; 'loft,' in 1 Kings xvii. 19-23; and 'little chamber' here. Now the Arabic version employs here a precisely equivalent word in sound and orthography, which word fixes the signification with great propriety to the part of a mansion still thus denominated, and which is not, as some misunderstand Dr. Shaw to mean, a separate building standing apart like a summer-house in a garden, but such an annexed and communicating tenement as we have already slightly referred to in the note to 2 Sam. xviii. 24, and which may be loosely described as being to an Oriental house what the porch of a church, with its vestry or other rooms, is to the church itself. As a general idea, we may state that the principal part of an Oriental mansion occupies one, two, three, or even all four sides of an interior court or garden, none of the buildings of which have either the front or back towards the street; for, interposed between this and the street is another smaller court, with its distinct rooms, forming a smaller house or tenement. The entrance from the street is, through a passage, into this court, from which another passage conducts to the large interior court. This is the ground communication; besides which the first floor of both the houses has a communicating door, so that a person on the first floor of the one house need not descend to the court to enter the other. Now, in this small outer house there are seldom more than two or three 'little chambers,' besides that larger one which serves the owner as a divan or receiving-room (see the note on 2 Sam. xviii.), and which is usually built against the exterior front wall, over the outer entrance-passage, except when peculiar circumstances render it more desirable that this apartment should be on the opposite side, or even on one of the lateral sides of this outer court. If we have made this general description intelligible, the reader will comprehend our meaning, when we state our impression that the 'little chamber' prepared for Elisha was one of the little chambers of this small outer tenement. A person accommodated here can go in and out with perfect independence of the main building of the inner court, into which he probably never enters, and does not in the least interfere with the arrangement of the family. A visitor or friend is almost never accommodated anywhere else—and certainly never in the interior court. Usage is against it; and no one expects, or would even accept it. A European who settles in an Oriental house, and does not care for or attend to this distinction of outer and inner, is soon reminded of it by the difficulty he finds in persuading a native visitor to proceed beyond the outer court, particularly if there are females in the family, and in the end he finds it convenient to adopt their custom, and to receive or accommodate them in a room of the outer court. Whether, therefore, we refer to the use of the word *aleeah*, or to the arrangement of Oriental buildings, or to the manners of the East, we have not the least doubt that Elisha's 'little chamber on the wall,' and other such chambers mentioned in Scripture, were such as we have described. Our wood-cut represents the kiosk or balcony, projecting into the street, of such chambers on the wall as this note has in view.



Chamber on the Wall.

— '*A table.*'—The only tables now in use among the Orientals are stands on which are placed the trays in which food is brought in, as shewn in the annexed engraving.



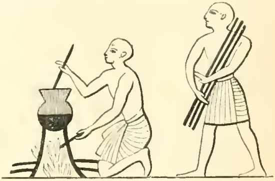
Tables.—Modern Oriental.

19. '*My head, my head.*'—This was doubtless what is called a 'stroke of the sun.' Mr. Madden, who speaks of this infliction as a medical man, witnessed instances of it in the desert between Palestine and Egypt, two of which terminated fatally within forty-eight hours. He calls it 'the real inflammatory fever, or synocha of Cullen;' and adds, 'This fever in the desert arises, I imagine, from sudden exposure to the rays of the sun. One of my camel-drivers was attacked during the journey. *He complained suddenly of intense pain in the back of his head;* he laid his finger on the spot, and from the moment of this seizure he had a burning fever. . . . . All the symptoms of this complaint are those of *coup de soleil* in an aggravated form.' (*Travels*, ii. 190.) The sun of Palestine is strong enough to produce this effect, according to the testimony of various travellers. This is particularly the case in the plains, such as those of Jericho and Esdraelon. In or on the borders of the latter, Shunem was situated; and in a battle which was fought by the army of Baldwin IV., near Tiberias, on its eastern border, William of Tyre relates, that more soldiers were slain by the sun than by the sword. [' It fell,' in verse 18, means, 'it came to pass.']

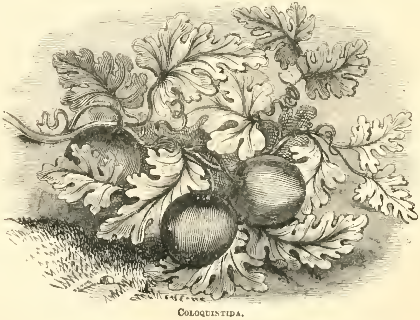
24. '*Drive, and go forward.*'—She had required but one ass and a servant—the ass for herself to ride upon, and the servant to run behind and drive it. Some commentators, out of compassion to the servant, have supposed that he also was mounted: which is a most gratuitous supposition, equally disproved by the text and by the existing usages of the East. Without such an explanation, the description, as it stands in the text, exhibits a circumstance which a traveller in the East has continual occasion to witness. Women usually ride on asses, and are commonly followed by a man on foot, whose business it is to drive or goad the animal forward, at such a pace as the lady may desire. If the lady be of high consideration, perhaps one man goes before to lead the animal, while another follows to drive it on. The leader may be dispensed with, but the driver very seldom. The men do not feel it a very arduous duty to follow an ass; as will be easily apprehended after what we have on former occasions said concerning those who run before or beside even a horse. Saddled asses are let out for hire in all Oriental towns; and when one is hired, the owner, or some person employed by him, always runs behind to drive it on, whether the rider be a man or a woman.

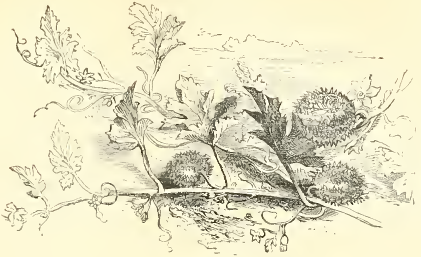
29. '*Take my staff in thine hand, and go thy way.*'—Perhaps the staff was of some form peculiarly appropriated to the prophets, and as such the symbol of their authority or functions. Sceptres were nothing more originally than rods or staves. In Ezek. xix. 11, we read of 'strong rods for the sceptres of them that bear rule.' Now, the authority of the owner, of whatever kind, was and is considered to be as much delegated to the person to whom it is committed, as by a signet-ring. Various instances of this might be adduced. Thus, on leaving the camp of an Arab sheikh, Abou Raschid, that personage sent on with Irby and Mangles to Shobek his mace-bearer with his iron mace, to ensure for them the same reception as if he had himself been of their company. From this it would appear that Elisha, wishing to be spared the necessity of going himself, sent on his servant with his staff as a symbol of his authority, expecting that the same effects would be produced as by his own touch, which was considered necessary to the exercise of miraculous or extraordinary powers of healing. See the note on v. 11.

38. '*Set on the great pot and seethe pottage.*'—The annexed engraving, from one of the mural paintings of ancient Egypt, shews the kind of pot in use, the mode in which it was 'set on,' and pottage seethed in it. The pot is of exactly the same shape with the 'crock' used in the south-western parts of England.


SEETHING POTTAGE.

39. '*Went out into the fields to gather herbs.*'—This does not imply that culinary vegetables were not cultivated in gardens, for at this very time we know that Ahab, and doubtless many others, had 'gardens of herbs,' 1 Kings xxi. 2: nor, on the other hand, does it compel us to suppose that the sons of the prophets were restricted to wild vegetables. The fact is, that at the present day, even in places where garden culture is extensive, and the produce far more various and abundant than we can suppose it to have been in those times, wild pot-herbs are in most extensive use in Western Asia—far more so than with us, although many of our wild plants and roots are known to be excellent and


COLOQUINTIDA.



Cucumis Prophetarum.

nutritive vegetables. Thus Russel, after giving a long account of the garden-stuff of Aleppo, adds that, besides those from culture, the fields afford bugloss, mallow, asparagus, etc., which the people use as pot-herbs, besides some others which they use as salads. The common pottage of the East is made by cutting the meat into small pieces, and boiling it with rice (or meal) and vegetables, all of which is afterwards poured into a proper vessel.

— '*Wild vine*,' or literally, 'vine of the field.' This was perhaps the *colocynth*, or *Cucumis colocynthis*, which was called a wild vine from the shape of its leaves and the climbing nature of its stem, just as the Spanish call every climbing plant *Yedra*, because in that particular it resembles the ivy. The fruit of the colocynth is yellow when ripe, and about the size of a golden pippin. The whole plant is noted among the ancients for its bitter taste, and for its violently purgative qualities. Gourds of different kinds form a common ingredient in the varieties of pottage so frequent in warm climates. When travelling, one of the most agreeable messes set before us owed its savour to the gourds that had been shred into it. The פַּקֻּעוֹת *pakku'oth*, or gourds, which the young men put into the pot, indicated their nature by the bitter taste they communicated to the preparation. The addition of flour commanded by the prophet was merely a continuation of the process; hence the wonderful change was to be ascribed, not to the method pursued, but to the faith entertained by the prophet and his disciples. The *Colocynth* or *Coloquintida* is essentially a desert plant; and in the desert parts of Syria, Egypt, and Arabia, and on the banks of the rivers Tigris and Euphrates, its tendrils run over vast tracts of ground, offering a prodigious number of gourds, which are crushed under foot by camels, horses, and men. In winter we have seen the extent of many miles covered with the connecting tendrils and dry gourds of the preceding season, the latter making precisely the same appearance as in our shops, and when crushed, with a crackling noise beneath the foot, discharging, in the form of a light powder, the valuable drug which it contains. It is found in the plain of Jericho, whence some have sought to identify it with the famous 'apples of Sodom,' fair to the eye, but within dust and corruption. This distinction has been competed by other plants, and among them by the *Globe Cucumber*, which, however, derives its specific name, *Cucumis Prophetarum*, from the notion that *this* was the gourd which 'the sons of the prophets' shred by mistake into their pottage, and which made them declare, when they came to taste it, that there was 'death in the pot!' This plant has a nauseous odour, while the fruit is to the full as bitter as the coloquintida; but the fruit being not larger than a cherry is not likely to have been that which was in the present instance *shred* into the pot. This fruit has a rather singular appearance, from the manner in which its surface is armed with prickles, which are, however, soft and harmless.

CHAPTER V.

1 *Naaman, by the report of a captive maid, is sent to Samaria to be cured of his leprosy.* 8 *Elisha, sending him to Jordan, cureth him.* 15 *He refusing Naaman's gifts granteth him some of the earth.* 20 *Gehazi, abusing his master's name unto Naaman, is smitten with leprosy.*

Now Naaman, captain of the host of the king of Syria, was a great man [1]with his master, and [2] [3]honourable, because by him the Lord had given [4]deliverance unto Syria: he was also a mighty man in valour, *but he was* a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she [5]waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord *were* [6]with the prophet that *is* in Samaria! for he would [7]recover him of his leprosy.

4 And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took [8]with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

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[1] Heb. *before*. [2] Or, *gracious*. [3] Heb. *lifted up*, or, *accepted in countenance*. [4] Or, *victory*. [5] Heb. *was before*. [6] Heb. *before*. [7] Heb. *gather in*. [8] Heb. *in his hand*.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 ¶ And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, [9] [10]I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and [11]strike his hand over the place, and recover the leper.

12 *Are* not [12]Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it?* how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and [13]he was clean.

15 ¶ And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

16 But he said, *As* the Lord liveth, before whom I stand, I will receive none. And he urged him to take *it;* but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord.

18 In this thing the Lord pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.

19 And he said unto him, Go in peace. So he departed from him [14]a little way.

20 ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the Lord liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, [15]*Is* all well?

22 And he said, All *is* well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him.

24 And when he came to the [16]tower, he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed.

25 But he went in, and stood before his master. And Elisha said unto him, Whence *comest thou*, Gehazi? And he said, Thy servant went [17]no whither.

26 And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper *as white* as snow.

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[9] Heb. *I said.*

[10] Or, *I said with myself, He will surely come out*, &c.

[11] Heb. *move up and down.*

[12] Or, *Amana.*

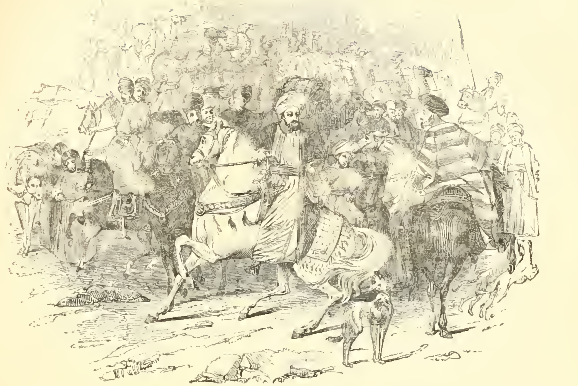
[13] Luke 4. 27.

[14] Heb. *a little piece of ground.*

[15] Heb. Is there *peace?*

[16] Or *secret place.*

[17] Heb. *not hither, or thither.*



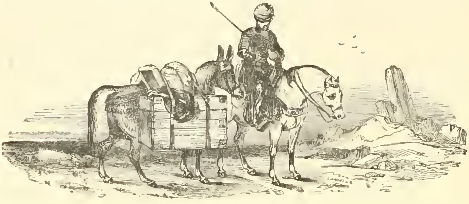
Great Officer on a Journey.

Verse 11. '*Strike his hand over the place.*'—This is a curious and a most ancient instance of a very prevalent superstition, which ascribed extraordinary healing powers to the *touch* of persons of high rank, or of real or reputed sanctity. The touch was in fact everywhere the established mode by which a person was expected to exhibit whatever healing power he possessed or pretended to. At this day it is not unusual in the East for a European physician to be expected to heal a patient merely by stroking his hand over the ailing part; and still more is this the case, when the person applied to is supposed to be endowed with supernatural powers. We can find illustrations of this in England. Even so late as the reign of Queen Anne, our sovereigns were supposed to possess the power of healing the king's evil by their touch; and as it was found a convenient instrument of state for confirming the loyalty of the ignorant, the virtue thus liberally conceded to the touch of royalty was not, until after the above-named reign, left unexercised. On stated occasions the touch of the royal hand was bestowed on the afflicted, during a religious service appropriate to the occasion. Edward the Confessor and Charles II. are even reported to have healed the blind by the same process, as the emperor Vespasian was said to have done long before. This notion still lurks among us, as there may still, in our remote towns and villages, be found certain old women who are believed to have the power of removing warts and curing burns, by simply stroking the affected parts with their hands. The leading idea which assigns to the hands the faculty of transmitting spiritual powers, or of communicating healing virtues, is clearly taken from the common use of the same members in communicating or bestowing temporal benefits; and in conformity with it, the lame, the blind, and the deaf, who sought help from 'the Son of David,' often received it through the imposition of his hands upon the parts affected.

12. '*Abana and Pharpar.*'—Neither of these names can now be recognized at Damascus, though the 'waters of Damascus' are still mentioned with rapture by the inhabitants. Maundrell, and others after him, speak but of one stream at Damascus—the river Barrady. It is true there is but this river immediately at the city; but before it reaches it, it receives another stream, which may be considered one of its sources, and was probably one of the two which in the partial eyes of Naaman eclipsed all the waters of Israel. The Barrady rises in the mountains of Anti-Libanus, to the north-west of the town; and, at a considerable distance therefrom, receives the river Zebdeni, after which it rolls with increased volume its diversified and picturesque stream through the city and its surrounding gardens and orchards; in its passage through which, in four principal streams, it is made to supply those innumerable rills and fountains which render Damascus, perhaps, the most luxuriously watered city of the East, and cause it to be considered the site of Eden by the natives of those usually dry and sultry regions. In this service the waters of the Barrady are nearly exhausted. The remains, however, are again united on leaving the town and its suburbs, and the weakened stream contrives to struggle on till it is finally lost in the bog of el-Mardj. The river Barrady, before its division into the four streams, which are considered the four rivers of Eden by those who here fix the site of Paradise, is a rapid and broad stream, not generally fordable, and although not, as a whole or in part, at all comparable to the Jordan for size and importance, is in some respects more interesting to the traveller from the alternate circumstances of the confining cliff, the cascade, the broad valley, or the rich cultivation which it exhibits. There can be no question this river was either the Abana or Pharpar; but which was the other is very difficult to determine. If it was one of the many rivulets that enter the Barrady before it arrives at Damascus, the Zebdeni seems the most likely to be intended; but if not, probability would decide in favour of the Nahr el Berde, which, like the Barrady, rises in Anti-Libanus, and proceeding nearly due west, passes nearly three miles to the south of Damascus, and joins the Barrady as its attenuated stream advances, after having supplied the city, to the Bahar el-Mardj (Lake of the Meadow). Perhaps the similarity between the names Barrady and Berde indicates such a correlative reference as fits them to be mentioned together, like the Abana and Pharpar. Certain it is that

the rivers of Damascus are not less extolled by the present inhabitants than they were by Naaman of old.

17. '*Two mules' burden of earth.*'—The proceedings and requests of Naaman are throughout very remarkable for the illustration which they furnish of the great antiquity of many still existing usages and ideas. However the present application be interpreted, it must still intimate that the Syrian attributed a particular sanctity to the earth of the country in which the true God, whose power he had experienced, was known and worshipped. He might have taken as much earth as he pleased without troubling the prophet; but he probably thought, that whatever virtue it might possess, would be the greater if it were received from, or with the consent of, so holy a person. It is generally understood, that he intended with the earth to raise an altar of earth (according to the law) in his own country; and although the law does not direct any particular earth to be preferred for the purpose it was perhaps excusable in so young a convert as Naaman, to conclude that the earth of Palestine would be preferable. But by the law of Mohammed, earth is allowed for the performance of ceremonial ablutions when water cannot be obtained: a person rubs himself with earth as he would with water, and he is clean. Is it not conceivable that Naaman, having so lately experienced so much benefit through the waters of Jordan, might have desired, in his distant home, to use the waters of the land thenceforth in his ablutions; and being unable to secure this benefit directly, sought to do so representatively, by means of the earth of the same land? But the Mohammedans also use the soil of *their* holy land Mecca in their devotions. They carry continually about with them a small quantity of it, in a little bag; and when they pray, they deposit this so that whenever their devotional ceremonies require them to lay their head to the ground, it may be placed upon this consecrated earth. But there is still another use for the earth of reputed holy places. He is considered particularly happy who can obtain interment in the land itself; but if this be impracticable, he is in the next degree blessed who, in his own country, can secure such interment representatively, by being laid upon a bed of the sacred earth, or his head being placed upon a pillow of it, or some portion of it being in some way or other associated with his mortal remains. Mohammedanism affords examples enough of this; but we need not go so far; for to this day the same practice prevails among the Jews in England and elsewhere. He is the happiest of men, who, in the evening of his days, can go to Jerusalem, and die and be buried there; he is happy in the next degree who dies and is buried in some country near the sacred land. The happiness diminishes with distance. But he is not unhappy in any country, however distant, with whose remains the smallest quantity of Jerusalem earth may be associated in the grave. In countries not remote from Palestine, a pillow of it may sometimes be laid under the head; but the general practice, here and elsewhere, is only for a very small quantity—as much as will lie upon a shilling—to be placed upon each eye. Hyam Isaacs ('*Ceremonies of the Jews*,' 1836) says that during the late war, when the sea was infested by French privateers, which prevented the supplies of earth from coming in regular time, Jerusalem earth was often so scarce, that only half the usual quantity was employed. The earth is sent in barrels by the Rabbies at Jerusalem; and to prevent deception on the road, they deposit in each barrel certain articles, carefully distributed, which are mentioned in the invoice; so that on the arrival of the barrel, the identity of its contents is established by a careful comparison of the character and situation of the various articles there found with the indications of the invoice, which states, for instance, that, four inches from the top, there is a knife; a foot below, a piece of cloth, etc. For which of all these purposes the Syrian soldier desired to possess two mules' load of earth, the reader will determine according to the impression which the narrative makes upon his mind.



MULE LADEN.

18. '*Rimmon.*'—This name does not elsewhere occur in the Bible, nor is it mentioned by any ancient writer. It is therefore wholly uncertain what idol it denotes; but there has been no want of conjecture, which, in the absence of more certain data, has proceeded chiefly on the meanings which might be etymologically extorted from the name. The usual and proper signification of the word is that of a 'pomegranate,' though, by breaking it up, and speculating on its component syllables, other meanings may be found. A meaning implying 'elevation,' or 'exaltation,' in some form or other, is that which is usually elicited by this process. Of all the opinions, the most probable seem to be those which make Rimmon to have been either the sun, or the planetary system collectively taken; and, in either case, the pomegranate may have been the sacred and denominating symbol. Its figure—that of an orb surmounted by a star—with the peculiarities of arrangement and appearance exhibited by its granulated contents, offered good materials for such a symbolization as the ancient idolaters were accustomed to employ.

27. '*The leprosy . . . cleave unto thee, and unto thy seed for ever.*'—Maundrell having received a letter, asking him if he knew what was become of Gehazi's leprous posterity, returned the best answer that could be given to this rather curious question. 'When I was in the Holy Land I saw several that laboured under Gehazi's distemper; but none that could pretend to derive his pedigree from that person. Some of them were poor enough to be his relations. Particularly at Sichem (now Naplosa), there were no less than ten (the same number that was cleansed by our Saviour not far from the same place) that came a begging to us at one time. Their manner is to come with small buckets in their hands, to receive the alms of the charitable, their touch being still held infectious, or at least unclean.' He then describes the distemper, but we do not quote his description, because we do not think it refers to Gehazi's leprosy, which, from what follows—'a leper *as white as snow*'—was clearly the *leprosis lepriasis*

candida, described in the note to Levit. xiii. 5. Maundrell then concludes: '"Tis no wonder if the descent from him be by this time obscured; seeing the best of the Jews, at this time of day, are at a loss to make out their genealogies. But besides, I see no necessity in Scripture for his line being perpetuated. The term (*for ever*) is, you know, often taken in a limited sense in holy writ; of which the designation of Phinehas's family to the priesthood (Num. xxv. 13) may serve for an instance. His posterity was, you know, cut entirely off from the priesthood, and that transferred to Eli (who was of another line) about three hundred years after.'

CHAPTER VI.

1 *Elisha, giving leave to the young prophets to enlarge their dwellings, causeth iron to swim.* 8 *He discloseth the king of Syria's counsel.* 13 *The army, which was sent to Dothan to apprehend Elisha, is smitten with blindness.* 19 *Being brought into Samaria, they are dismissed in peace.* 24 *The famine in Samaria causeth women to eat their own children.* 30 *The king sendeth to slay Elisha.*

And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the [1]ax head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

6 And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast *it* in thither; and the iron did swim.

7 Therefore said he, Take *it* up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my [2]camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11 ¶ Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel?

12 And one of his servants said, [3]None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

13 And he said, Go and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in Dothan.

14 Therefore sent he thither horses, and chariots, and a [4]great host: and they came by night, and compassed the city about.

15 ¶ And when the [5]servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for [6]they that *be* with us *are* more than they that *be* with them.

17 And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of horses and chariots of fire round about Elisha.

18 ¶ And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

19 And Elisha said unto them, This *is* not the way, neither *is* this the city: [7]follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these *men*, that they may see. And the Lord opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them*? shall I smite *them*?

22 And he answered, Thou shalt not smite *them*: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk,

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[1] Heb. *iron*.
[2] Or, *encamping*.
[3] Heb. *No*.
[4] Heb. *heavy*.
[5] Or, *minister*.
[6] 2 Chron. 32. 7.
[7] Heb. *come ye after me*.

he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

24 ¶ And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was *sold* for fourscore *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver.

26 ¶ And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

27 And he said, [8]If the Lord do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.

29 So [9]we boiled my son, and did eat him: and I said unto her on the [10]next day, Give thy son, that we may eat him: and she hath hid her son.

30 ¶ And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth within upon his flesh.

31 Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha sat in his house, and the elders sat with him; and *the king* sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: *is* not the sound of his master's feet behind him?

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil *is* of the Lord; what should I wait for the Lord any longer?

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[8] Or, *Let not the LORD save thee.*

[9] Deut. 28. 53.

[10] Heb. *other.*

Verse 25. '*An ass's head was sold for fourscore pieces of silver.*'—As the ass was not allowed for food by the law of Moses, there have been some ingenious attempts to prove that the corn measure called *homer*, and not the head of an ass (*hamor*), is intended. But besides the liberty taken with the usual exhibition of the word, how are we to read '*the head of* a corn measure?' or how account for the absence of the usual specification of the kind of corn intended? The uncleanness of the animal could be no objection when mothers were reduced to such extremities as to eat their own children. The price paid (if shekels be intended, as the Targum explains) was nearly equal to about ten pounds of our money—which shews very strikingly the melancholy condition of the besieged town with respect to food. The case is not without example. Plutarch, in his life of Artaxerxes, notices a famine which happened in the army of that monarch, in the country of the Cadusii (near the Caspian). This vast army could find nothing fit to eat in so poor a country, nor could supplies be brought to them from a distance; whence they were obliged to live upon their horses and beasts of burden; and this kind of provision sold at a very high price, so that the head of an ass could not be obtained for less than sixty silver drachmæ, equal to nearly two pounds sterling, which, however, was a low price, compared with what the unhappy Israelites in Samaria paid. We wish here to mention, that in stating corresponding values in English money, our own price for the same weight of gold or silver only is given, without taking into account the real value of money as influenced by the cost of commodities in different ages and countries.

— '*the fourth part of a cab of dove's dung for five pieces of silver.*'—This was about half a pint for 12*s.* 6*d.* There has been much diversity of opinion about this 'dove's dung.' Some of the Rabbins inform us that it was used for fuel; Josephus says that it was purchased for its salt; some think it means grain taken from the crops of pigeons, which could of course get out of the besieged town and feed in the open country; many believe that it was wanted for manure; and Bochart, followed by most modern commentators, contends that the name, though literally 'dove's dung,' means an article of vegetable food. As he observes, the Arabs give the name of 'dove's dung' to a kind of moss that grows on trees and stony ground, and also to a sort of pulse or pea which appears to have been very common in Judea, and which may be the article here indicated. Large quantities of it are parched and dried, and stored in magazines at Cairo and Damascus. It is much used during journeys, and particularly by the great pilgrim caravan to Mecca; and if the conjecture be correct, it may be supposed to have been among the provisions stored up in the besieged city, and sold at the extravagant price mentioned in the text. It is clear that, if dove's dung be really intended, it could not be used as an article of food; and then we are thrown upon its use as manure. This use is best exemplified in Persia, where it is highly valued for quickening the growth and improving the quality of melons and other cucurbitaceous vegetables. These form such essential articles of food in some warm climates, that vast quantities are consumed; and in besieged towns, persons who have been rather delicately brought up have been known to pine away, and die, for the want of such essential provision, even when corn was abundant. On this point Mr. Morier observes: 'The dung of doves is the dearest manure which the Persians use; and as they apply it almost entirely to the rearing of melons, it is probably on that account that the melons of Ispahan are so much finer than those of other cities. The revenue of a pigeon-house is about a hundred tomauns per annum: and the great value of this dung, which rears a fruit that is indispensable to the existence of the natives during the great heats of summer, will probably throw some light on that passage of Scripture, where, in the famine of Samaria, the fourth part of a cab of dove's dung was sold for five pieces of silver.' (*Second Journey*, p. 141.) There is another conjecture on this perplexed matter which has found recent advocates. The root of the common Star of Bethlehem is a white roundish bulb, edible when boiled, and a favourite article of food in the Levant. Linnæus declares his belief that *this* is the 'dove's dung' of the text. This plant has the name of *Ornithogalum umbellatum*, and, says Dr. Edward Smith in his *English Botany*, 'if Linnæus is right, we obtain a sort of clue to the derivation of Ornithogalum (Bird's milk) which has puzzled all the etymologists. May not this observation apply to the white fluid which always accompanies the dung of birds and is their urine? One may almost perceive a similar combination of colours in the green and white of this flower, which accords precisely in this respect with the description which Dioscorides gives of his Ornithogalum.' Linnæus advanced the notion in question, not only in his *Genera Plantarum*, but subsequently in his *Prælectiones*, published by Dr. Gieske at Hamburgh, in 1789. Still the literal interpretation of the text is not to be rejected as a thing incredible. Our inability to apprehend such things, or our reluctance to receive them, arises in a great measure from our happy exemption from all practical knowledge of the dreadful extremities to which starving people may be reduced. Abdallatiff, in his graphic description of the famine which afflicted Egypt, and particularly Misr (Fostat, or Old Cairo), in the year A.H. 597 (commencing October 1200, A.D.), states: 'As soon as the sun had entered the sign of Aries the air became corrupted; pestilence and a mortal contagion began to shew themselves; and the poor, already pressed by the famine which increased continually, were driven to devour dogs, and the carcases of animals and men, yea, even the excrements of both.' Let it be observed, that in our text it is not said that the ass's head and the cab of dove's dung were statedly sold at such prices, but that instances were known of such prices having been given.

29. '*We boiled my son, and did eat him.*'—This was foretold by Moses (see Deut. xxviii. 53); and similar things happened at the siege of Jerusalem by Nebuchadnezzar (Ezek. v. 10), and again, when the same city was besieged by the Romans under Titus, as foretold by Christ. As illustrating the present text, nothing more expressive could be adduced than what Josephus relates concerning that most horrible and fatal siege, with all its fearful circumstances of famine, demoralization, and despair. The instance to which we more particularly refer is that of a woman of superior station, who, 'when the famine pierced through her very bowels and marrow,' slew her son, roasted the body, and had devoured part of it, when the fearful deed was discovered by others who were going about like wolves ravening for food.

The account given by Abdallatiff of the famine which desolated Egypt, in the year 597 A.H., supplies many points terribly illustrative of this state of affairs in Samaria, as well as of the similar calamities to which reference has been made there. Some of these details we may adduce, passing by many which are too horrible to be produced here. After the passage quoted under *v.* 25, Abdallatiff goes on to state: 'They went farther and began to feed on young children. It was no rare thing to surprise persons with infants already roasted or boiled. The commandant of the city caused those to be burnt alive who committed this crime, as well as those who ate of such food.' In this he certainly acted with more decision than the king of Israel. What Abdallatiff proceeds to state respecting the gradually diminished horror with which, as the scarcity continued, such doings were regarded, deserves the most profound attention on more accounts than one: 'When the poor people first began thus to eat human flesh, the horror and astonishment excited by a course so extraordinary, were so great, that these crimes were the general topic of conversation; and the people could not exhaust themselves upon the subject; but afterwards they became so accustomed to it, and even conceived such a taste for this horrible food, that you might find persons who made their ordinary repasts of it, ate it with relish, and even laid up a provision of it. They invented different modes of preparing this food, and the use of it being once introduced spread throughout the provinces; so that there was no part of Egypt where there were not examples of it. It no longer caused the least surprise; the horror which had been felt at first, subsided entirely; and every one spoke of it, and heard it spoken of as an indifferent and ordinary matter.' Abdallatiff adds several anecdotes illustrative of this state of things, a few of which we may quote. 'I saw one day a woman, wounded on the head, whom some of the common people were dragging through a market. They had arrested her while she was eating a small infant roasted, which they had seized with her. The people who were in the market paid no regard to this spectacle, but went every one about his own business. I perceived in none of these any sign of astonishment or horror, a circumstance which occasioned me more surprise than the crime itself. This indifference proceeded in truth, only from the fact, that the sight of these cruelties had already often presented itself to them; so that they were now among the number of those things to which one is accustomed, and which have no longer any power to cause an impression of surprise.'....'It happened one evening, not long after the hour of prayer, which is when the sun has wholly disappeared below the horizon, that a slave was playing with a child newly weaned, belonging to a wealthy private citizen. While the infant was still at his side, a female beggar seized a moment when his eyes were turned from the child, ripped up its belly, and began to eat the flesh all raw. Many females have related to me that persons had thrown themselves upon them in order to snatch from them their infants; and that they were obliged to employ all their efforts to preserve them from their ravishers. Seeing one day a woman with a small child, just weaned, and very plump, I admired the child, and recommended her to take good care of it. On which she related to me, that while she was walking along the banks of the canal, a stout man had thrown himself upon her, and attempted to snatch her infant away from her; and that she had found no other way of protecting it but to throw herself upon the ground and hold it under her, until a cavalier who happened to pass, forced the man to quit her. She added, that the villain snatched eagerly the opportunity to seize any limb of the child that protruded from under her, in order to devour it; and that the child was ill a long time from the sprains and bruises which it received from the contrary efforts of the ravisher and herself, the one to snatch the child and the other to retain it. One saw everywhere the children of the poor, both of the tenderest years and also older, who no longer had any one to take care of them or guard them [their parents having died], but were scattered through all the quarters of the city, and even in the narrowest streets, like locusts which had fallen upon the fields. The poor people, men and women, lay in wait for their unfortunate children, carried them off, and devoured them. You could not surprise the guilty persons in this flagrant act, except rarely, and when they were not well on their guard. It was most commonly women who were seized with these proofs of their crime; a circumstance, which, in my opinion, arises from the fact, that women have less presence of mind than men, and cannot flee with so much promptitude, and conceal themselves from search. In the course of a few days thirty women were burnt at Misr, not one of whom but confessed that she had eaten of several children.' After many instances of the various forms in which this enormity was manifested, this writer proceeds to speak of the bodies of the recent dead being devoured by their relations. 'Nothing was more common than to hear those who thus ate human flesh, allege, in justification, that it was the body of their son, their husband, or of some other near relative. An old woman was found eating the flesh of a male child; she excused herself by saying that it was her daughter's son, and not the child of another; and that it was better the child should be eaten by her than by any other person.'

How forcibly all this illustrates and explains the words of Moses: 'The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son and toward her daughter....for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.' (Deut. xxviii. 56, 57.)

CHAPTER VII.

1 *Elisha prophesieth incredible plenty in Samaria.* 3 *Four lepers, venturing on the host of the Syrians, bring tidings of their flight.* 12 *The king, finding by spies the news to be true, spoileth the tents of the Syrians.* 17 *The lord who would not believe the prophecy of plenty, having the charge of the gate, is trodden to death in the press.*

Then Elisha said, Hear ye the word of the Lord; Thus saith the Lord, To morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

2 Then [1]a lord on whose hand the king leaned answered the man of God, and said, Behold, *if* the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.

3 ¶ And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die?

4 If we say, we will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

6 For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it;* and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

9 Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, [2]some mischief will come upon us: now therefore come, that we may go and tell the king's houshold.

10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

11 And he called the porters; and they told *it* to the king's house within.

12 ¶ And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left [3]in the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed:) and let us send and see.

14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan: and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, according to the word of the Lord.

17 ¶ And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

18 And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now, behold, *if* the Lord should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

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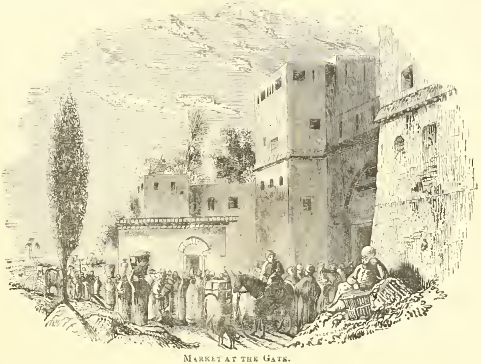
[1] Heb. *a lord which* belonged *to* the king *leaning upon his hand.*

[2] Heb. *we shall find punishment.*

[3] Heb. *in it.*

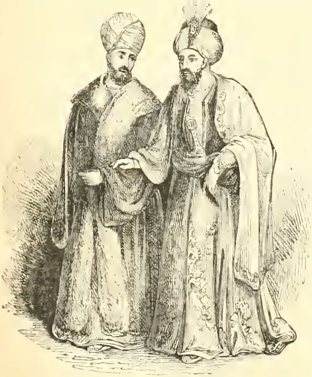
Verse 1. '*A measure of fine flour . . . for a shekel, and two measures of barley for a shekel.*'—That is, roughly stated, a peck of fine flour for 2*s.* 6*d.*; and two pecks of barley for the same.

— '*In the gate of Samaria.*' — This intimates that the corn was to be sold at the gate. It is still the custom of the East to sell corn, vegetables, cattle, and all kinds of country produce at the gates of towns in the early morning—the bazaars in the interior of the town being for the use of the retailers and the dealers in manufactured goods. On quitting towns soon after day-break to resume our journey, our attention was often arrested at the busy traffic at the gate in the produce which had been brought from the country over night—forming one of the numberless Scriptural associations which to the Biblical student enliven the most tiresome journey in the East.



MARKET AT THE GATE.

2. '*A lord on whose hand the king leaned.*'—At the present day in Western Asia, when a king walks any short distance on foot, or remains standing, it is usual for him to support himself by resting his hand upon the arm of the highest officer of state who happens to be present. We recollect to have seen the late Turkish sultan, after alighting from his horse, walk thus supported up the steps of the mosque at Orta Khir, which he was then visiting to perform his noontide devotions in public on a Friday.



THE SULTAN SUPPORTED.

3. '*Four leprous men.*'—The Jews think these were Gehazi and his three sons; and this is not impossible, though we see no evidence either for or against this notion. The law of Moses excluded lepers from the camp; and it is probable that they were afterwards, in like manner, excluded from the towns. It is difficult to understand otherwise than as hypothetical, the statement in verse 4, which seems to imply that these leprous persons were at liberty to have re-entered the town if they had so pleased. It seems that they had been recently expelled, whether on account of their leprosy, or to relieve the town from the charge of their maintenance, or else that they had for some time been living without the town as lepers, and now ceased to receive from the besieged that scanty provision with which it is probable that they had hitherto been supplied. In either case, as the enclosing lines of the Syrian army shut them in between the besiegers and the town, and prevented them from seeking their living elsewhere, there seemed no other alternative than to throw themselves upon the compassion of the Syrians.

10. '*Horses tied, and asses tied, and the tents as they were.*'—Here the lepers, in describing what they found in the camp when they approached it, mention the cattle first; whereas the description of the flight of the Syrians *from* their camp (verse 7), mentions the horses and asses last. This is therefore one of many circumstances which we find in the Scripture to intimate that the ancient Oriental camps were arranged much on the same principle as at present—with the cattle outside the whole, tied by their feet to ropes or chains, extended between pegs of wood or iron driven into the ground. Thus the cattle form a sort of outer border to the camp; and this arrangement enables them to be taken abroad for forage or water, without interfering with the order of the camp, while they are the

more in readiness to be mounted and ridden off on any sudden occasion that may arise. This mode of tying the cattle suggests that it would have taken more time than the terrified Syrians could afford to undo cattle thus secured, and therefore fled without them. It is to be noticed that only asses and horses are thus secured, apart from each other. The camels are seldom secured at all; and accordingly in the present text, no camels are described as being 'tied.'

12. '*I will now shew you what the Syrians have done.*'—Here we have a stratagem of war attributed to the Syrians, several examples of which might be adduced from the ancient and modern history of the East. The best perhaps is that quoted by Harmer, from the history of the revolt of Ali Bey; and it is the more interesting from its having been practised *upon* the Syrians. The pasha of Damascus found his enemy, the sheikh Daher, encamped near the sea of Tiberias. The engagement was deferred to the next day, but during the night the sheikh divided his forces into three troops, and silently moved from his camp, leaving the fires burning, with all the tents and stores as they were, including plenty of provisions and strong liquors. At midnight the pasha, thinking to surprise the sheikh, marched in silence to his camp, and, to his great astonishment, found it completely abandoned, and that too in such haste, that the baggage and stores had been left behind. Rejoicing in his bloodless success, the pasha determined to stay there and refresh his soldiers. They soon fell to plunder, and drank so freely of the liquors, that, overcome by the fatigue of the day's march and the fumes of the spirits, it was not long before they were all in a sound sleep. *Then* the supposed fugitives, who were well informed of these proceedings, marched back silently to the camp, and rushing suddenly from all sides upon the confused and sleeping enemy, obtained an easy victory over them. They slew eight thousand of their number, and the remainder, with the pasha at their head, escaped with great difficulty to Damascus, leaving all their own baggage behind them.—This was what the king of Israel feared.

CHAPTER VIII.

1 *The Shunammite, having left her country seven years, to avoid the forewarned famine, for Elisha's miracle's sake hath her land restored by the king.* 7 *Hazael, being sent with a present by Ben-hadad to Elisha at Damascus, after he had heard the prophecy, killeth his master, and succeedeth him.* 16 *Jehoram's wicked reign in Judah.* 20 *Edom and Libnah revolt.* 23 *Ahaziah succeedeth Jehoram.* 25 *Ahaziah's wicked reign.* 28 *He visiteth Jehoram wounded at Jezreel.*

THEN spake Elisha unto the woman, [1]whose son he had restored to life, saying, Arise, and go thou and thine houshold, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her houshold, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

4 And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain [2]officer, saying, Restore all that *was* her's, and all the fruits of the field since the day that she left the land, even until now.

7 ¶ And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.

8 And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease?

9 So Hazael went to meet him, and took a present [3]with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath shewed me that he shall surely die.

11 And he settled his countenance [4]stedfastly, until he was ashamed: and the man of God wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

13 And Hazael said, But what, *is* thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou *shalt be* king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said

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[1] Chap. 4. 35.

[2] Or, *eunuch.*

[3] Heb. *in his hand.*

[4] Heb. *and set it.*

Elisha to thee? And he answered, He told me *that* thou shouldest surely recover.

15 And it came to pass on the morrow, that he took a thick cloth, and dipped *it* in water, and spread *it* on his face, so that he died: and Hazael reigned in his stead.

16 ¶ And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, [5]Jehoram the son of Jehoshaphat king of Judah [6]began to reign.

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

18 And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the Lord.

19 Yet the Lord would not destroy Judah for David his servant's sake, [7]as he promised him to give him alway a [8]light, *and* to his children.

20 ¶ In his days Edom revolted from under the hand of Judah, and made a king over themselves.

21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.

23 ¶ And the rest of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and [9]Ahaziah his son reigned in his stead.

25 ¶ In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

26 Two and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the Lord, as *did* the house of Ahab: for he *was* the son in law of the house of Ahab.

28 ¶ And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.

29 And king Joram went back to be healed in Jezreel of the wounds [10]which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

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[5] 2 Chron. 21. 4.

[6] Heb. *reigned.*

[7] 2 Sam. 7. 13.

[8] Heb. *candle,* or, *lamp.*

[9] 2 Chron. 22. 1.

[10] Heb. *wherewith the Syrians had wounded.*

Verse 1. '*The Lord hath called for a famine.*'—We incline to the opinion, which has been adopted by many commentators, that Elisha said this before the circumstances recorded in the two last chapters; and that now the woman's return, after the restoration of plenty, affords occasion to mention the prediction which, seven years before, had induced her to leave her country. The famine in the city of Samaria, which has just been recorded, would then seem to have been a result not merely of the siege, but of the general dearth and the consequent distress.

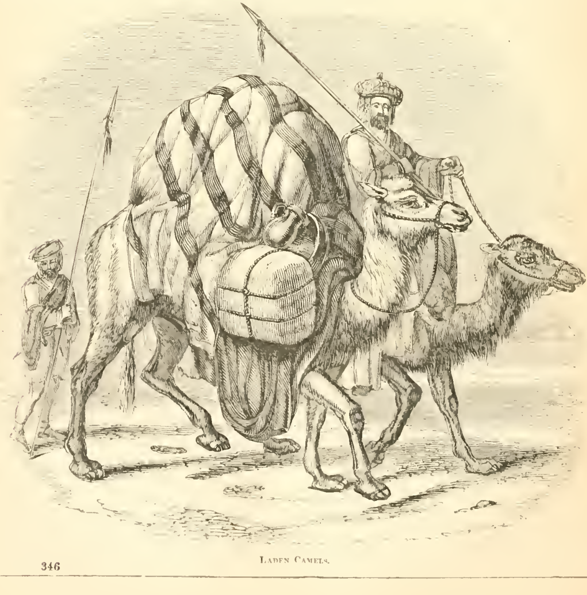
3. '*To cry unto the king for her house.*'—Perhaps the estates of those who left the country without permission were confiscated to the king. It is true that there is nothing of this in the law of Moses; but when the regal government was established, and the kings found that confiscation was almost the only process by which a royal demesne could be formed, they would naturally be anxious to fix this penalty as the consequence of certain measures or offences (see the note on 1 Kings xxi. 15). Probably this, of being absent in a foreign country beyond a given time, might be of the number. Such a law has existed, and does exist, among different nations; and the kings of Israel might think themselves the more warranted in adopting it, because the evident spirit of the law of Moses was to keep the nation as much as possible within its own territory, apart and separate from strangers. No such law, however, existed before the time of the Kings, for we see, in the book of Ruth, that after Elimelech's family had resided ten years in the land of Moab—for the same reason which induced the Shunammite to remain seven years in the land of the Philistines—and after the father and his two sons had died there, the surviving females retained the family estate (Ruth i. 4; iv. 5). Some think that the next of kin had seized the Shunammite's lands; and others, that her agent had been unfaithful; but the explanation we have given seems the most satisfactory.

4. '*The king talked with Gehazi.*'—Some consider this a proof that the whole transaction occurred at a still earlier period than we have supposed, that is, before the visit of Naaman to Elisha, and consequently before Gehazi became a leper, particularly as he is still called 'the servant of the man of God.' This is not impossible; but we do not think the leprosy of Gehazi, taken alone, rendered such an explanation indispensably necessary. If he was at this time a leper, there was nothing to prevent him from speaking to the king at a proper distance, since *contact* only, conveyed ceremonial pollution. And if lepers were excluded from towns, it is not difficult to imagine many circumstances under which the king may have conversed with him outside the town. The king might, for instance, in going to one of his gardens, have had his attention directed to Gehazi, as one who was erewhile Elisha's servant, and had been miraculously smitten with leprosy; and, in his desire to be informed of the particulars, may have required him to relate them on the spot,

or, which is more probable, to follow him to the garden for the purpose. Either way, the relation of one of Elisha's miracles would naturally lead to the mention of another, until that of the Shunammite came to be narrated, just at the time when the woman herself appeared to prefer her petition; the good providence of God directing this concurrence of circumstances to establish the evidence of his own power and compassion, as well as to procure from the king that attention to her request, which she might not otherwise have obtained.

9. '*Forty camels' burden.*'—This introductory gift must have been very valuable. It does not however necessarily follow that every camel carried the full load it would bear, since it is a very common practice in the East, for the sake of parade, to employ a far greater number of men and animals in the conveyance of a gift than is actually required. It will be useful, however, to mention what is to be considered a camel's burden. This is no determinate weight, since the burden depends on various circumstances. We copy Burckhardt's statement, which we believe to be substantially correct, being corroborated by our own information, so far as it extends:—'The common load of an Arabian camel is from four to five hundred pounds upon a short journey, and from three to four hundred pounds on a journey of considerable distance. The camels employed between Djidda and Tayf, in the year 1814 or 1815, for carrying provisions to Mohammed Ali, had loads not exceeding 250 pounds. The well-fed and well-watered Egyptian camels are equal in strength to the Anadolian; those of the largest size at Cairo will carry three bales of coffee, or fifteen hundredweight, from the town to the waterside, about three miles distant. From Cairo to Suez, the same camels will carry ten hundredweight; and that space is a journey of three days. The longer the journey to be undertaken, and the fewer wells to be found in the way, the lighter are the loads. The Darfur camels are distinguished for their size and great strength in bearing heavy loads; and in this latter quality they surpass all the camels of north-eastern Africa. Those which accompany the Darfur caravan to Egypt are seldom loaded with more than four quintals. The Sennar camels generally carry three and a half, and are not equal in size to those of Darfur.' ('*Notes on the Bedouins*,' p. 258.) It is a pity that, from such various data, Burckhardt did not determine something of an average. What he does say, however, rather confirms our own information, which leads us to conclude that, taking into consideration the difference of breeds and circumstances, the average of a camel's burden may be stated as somewhere between six and eight hundred pounds. The camel kneels to receive its burden, and will never consent to take more than it is well able to carry. The males are stronger and carry heavier loads than the females; but the latter support thirst better, which is a consideration of great importance in the East.

15. '*He took a thick cloth*,' etc.—There is an ambiguity in the original, which renders it grammatically uncertain whether it was the king himself who ordered this to be



LADEN CAMELS.

done, and, by this ill-advised attempt to allay the burning heat of his fever (supposing it a fever), gave a fatal turn to his disease—or that it was Hazael who did it, either under such a pretence of affording him relief, or in order to murder him outright. Some prefer the first-mentioned interpretation; but we think that it is safest to follow the current of ancient and modern interpretation in deciding the ambiguity against Hazael. Then—supposing him directly or indirectly the murderer—it seems that it was his object to slay the king without having any marks of violence which might lead to detection. It is evident, from the circumstances of preparation, that he slew him under some pretence of assistance: and the following explanation furnishes what seems to us the most probable interpretation. It seems that what our translation calls 'a thick cloth' (מַכְבִּר *makbir*), means some part of the bed-furniture, probably the thick quilted coverlet, or, as Michaelis thinks, a gnat-curtain or net: most likely the former, as a mosquito-curtain would be more likely to be sprinkled with water than dipped into it. Now, it is the custom in some kinds of fever to wet the bedding, and that with good effect; while in other cases this would be dangerous, if not fatal. With respect to the former, Bruce, speaking of the disorders common in the region of the Red Sea, says:—'Violent fevers, called there *nedad*, make the principal figure in this fatal list, and generally terminate the third day in death. If the patient survives till the fifth day, he very often recovers by drinking water only, and throwing a quantity of cold water upon him, even in his bed, where he is permitted to lie, without any attempt to make him dry, or to change his bed, till another deluge adds to the first.' Now, we may suppose, that the king's disorder was *not* of this kind, and that Hazael recommended a similar treatment with the knowledge that it was calculated to produce a fatal effect; or else that the complaint *was* of this description and was thus treated, and that Hazael took the opportunity of smothering or strangling the king under pretence of laying over him a coverlet fresh dipped in water. It must not be forgotten, that the coverlets in the East are in general very thickly quilted with wool or cotton, as blankets are unknown. And this thickness, with its great weight when soaked in water, made it the fittest instrument for such a wicked purpose that could be found about an Oriental bed.

CHAPTER IX.

1 *Elisha sendeth a young prophet with instructions to anoint Jehu at Ramoth-gilead.* 4 *The prophet, having done his message, fleeth.* 11 *Jehu, being made king by the soldiers, killeth Joram in the field of Naboth.* 27 *Ahaziah is slain at Gur, and buried at Jerusalem.* 30 *Proud Jezebel is thrown down out of a window, and eaten by dogs.*

AND Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead:

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an [1]inner chamber;

3 Then [2]take the box of oil, and pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, [3]at the hand of Jezebel.

8 For the whole house of Ahab shall perish: and [4]I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel:

9 And I will make the house of Ahab like the house of [5]Jeroboam the son of Nebat, and like the house of [6]Baasha the son of Ahijah:

10 And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is* all well? wherefore came this mad *fellow* to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, *It is* false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu [7]is king.

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.

15 But [8]king [9]Joram was returned to be healed in Jezreel of the wounds which the Syrians [10]had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, *then* [11]let none go forth *nor* escape out of the city to go to tell *it* in Jezreel.

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[1] Heb. *chamber in a chamber.* [2] 1 Kings 19. 16. [3] 1 Kings 21. 15. [4] 1 Kings 14. 10, and 21. 21. [5] 1 Kings 14. 10, and 21. 22 [6] 1 Kings 16. 3. [7] Heb. *reigneth.* [8] Chap. 8. 29. [9] Heb. *Jehoram* [10] Heb. *smote.* [11] Heb. *let no escaper go.* &c.

16 ¶ So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it* peace?

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it* peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it* peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving *is* like the [12]driving of Jehu the son of Nimshi; for he driveth [13]furiously.

21 And Joram said, [14]Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and [15]met him in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, *Is it* peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts *are so* many?

23 And Joram turned his hands, and fled, and said to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu [16]drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he [17]sunk down in his chariot.

25 Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, [18]the Lord laid this burden upon him;

26 Surely I have seen yesterday the [19]blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this [20]plat, saith the Lord. Now therefore take *and* cast him into the plat *of ground*, according to the word of the Lord.

27 ¶ But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which *is* by Ibleam. And he fled to Megiddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it*; and she [21]painted her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, *Had* Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two *or* three [22]eunuchs.

33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and drink, and said, Go, see now this cursed *woman*, and bury her: for she *is* a king's daughter.

35 And they went to bury her: but they found no more of her than the scull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him. And he said, This *is* the word of the Lord, which he spake [23]by his servant Elijah the Tishbite, saying, [24]In the portion of Jezreel shall dogs eat the flesh of Jezebel:

37 And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel.

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[12] Or, *marching*. [13] Heb. *in madness*. [14] Heb. *Bind*. [15] Heb. *found*. [16] Heb. *filled his hand with a bow*. [17] Heb. *bowed*. [18] 1 Kings 21. 29. [19] Heb. *bloods*. [20] Or, *portion*. [21] Heb. *put her eyes in painting*. [22] Or, *chamberlains*. [23] Heb. *by the hand of*. [24] 1 Kings 21. 23.

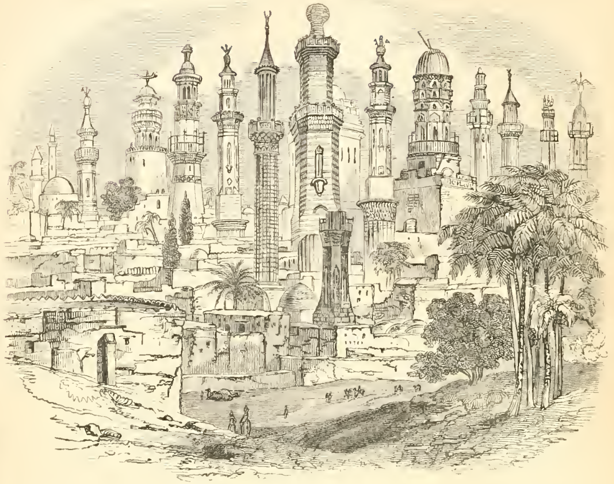
Verse 1. '*Ramoth-gilead.*'—This place is frequently mentioned in Scripture, under the names of Ramoth, Ramoth-gilead, and Ramoth-mizpeh. The Scripture indications concerning it are, that it was a principal town on the east of the Jordan, in that part of this territory which was assigned to the tribe of Gad. It was a city of refuge, and its situation and strength rendered it an important frontier-town against the Syrians, the possession of which therefore became an object of great consequence to them in their wars with the Hebrews. Ahab lost his life in the attempt to retake it from the Syrians; but the now reigning king appears to have succeeded in this object, though at the expense of a severe wound, which induced him to leave his army in occupation, and proceed himself to Jezreel to be healed (viii. 29). The war does not appear to have been quite terminated, and Ramoth-gilead seems to have been the head-quarters of the army kept in the field, and of which Jehu was one of the principal commanders. There were probably constant communications kept up between Ramoth-gilead and Jezreel; and the king seems to have watched with interest all indications of news from that quarter. This explains his sending out a courier to meet the party coming from that direction, as well as his going out himself, ill as he was, as soon as he heard that one of the chief commanders was approaching. He perhaps feared that the Syrians had recovered Ramoth-gilead and put the Hebrews to flight.

Eusebius says that Ramoth-gilead was fifteen miles to the west of Philadelphia, and Jerome, that it was near the Jabbok; the influence of which statements would give it some inclination northward instead of due west from Philadelphia. Accordingly, at about the assigned distance, west-north-west from Philadelphia, and about eight miles south of the Jabbok, we find ruins of a town called Jelaad, upon a mountain of the same name, and which is merely a different spelling of the Hebrew word (גִלְעָד) for 'Gilead.' Mr. Buckingham, however, is rather disposed to find it at a site now called Ramtha or Ramza, about twenty-three miles north-north-west from Philadelphia, and four miles to the north of the Jabbok. He passed the place at a little distance, and regrets that he could not more particularly examine the remains which it offered. The site is principally distinguished by the ruins of a large castellated enclosure of stone, standing on the side of a hill; but whether it had been a Christian establishment, a castle, a caravanserai, or some portion of a deserted settlement, could not be determined. 'Near it,' says the traveller, 'stood a stately and wide-spreading oak, which, like the rest of the oaks we had seen, was not an evergreen one, but had its leaves withered and its boughs almost bare, while the greater portion of the other trees found here were fresh with verdure.' Between these two sites the reader must choose for himself. We rather incline to the latter, as best agreeing with all the *Scriptural* intimations. It is, equally with the other, in the tribe of Gad—more certainly in the Gilead of Scripture (see the note on Gen. xxxi. 47)—nearer to the frontier of the Syrians, and more in their way in any attempt upon Israel—nearer to the Jabbok, and nearer also to Jezreel. The analogy of name, at least, is as much in favour of this as the other; for Ramoth-gilead is frequently called Ramoth alone, but never Gilead. We think it probable that the places were in the third century named as now, and that Eusebius fixed on that called 'Gilead' as the representative of Ramoth-gilead, while Jerome had rather Ramoth in view. The subject is perplexing, and this is the best solution of its difficulties which we can offer.

12. '*It is false.*'—To give the lie in the East is not considered offensive: and the natives are astonished at the indignation which Europeans manifest at having their assertion questioned. This is particularly the case in Persia, where a king upon his throne, without intending to give offence, has been known, in a very quiet way, to ask a British ambassador, 'Is not that a lie which you are telling?' Chardin's account of his controversies with the Persian minister (Nazir), about the price of the jewels which Chardin himself had brought for the king, affords some curious illustrations of this. On one occasion this most intelligent traveller was so provoked at the minister's declared doubts of his veracity, that he expressed his annoyance in rather warm terms. On this the Nazir flew into a passion, and asked him tartly whether he was a prophet, that people should be under an obligation to him to believe his word? Chardin could not refrain from laughing at this; on which the minister, turning with an air of anger to the company, and pointing to him, exclaimed, with an oath, 'The Franks are altogether an extravagant people: they would have us take their word for an oracle, as if they were not men and sinners!' The Oriental point of honour is not to be sought in this direction.

13. '*The top of the stairs.*'—The captains were probably assembled in the state-room over the gateway of whatever building, citadel, or palace, was the scene of this transaction. The prophet took Jehu to a chamber in the interior of the building, where he anointed him. And now, when Jehu returns to his associates, and declares the prophetic errand, they conduct him to the top of the stairs leading to the roof of the same apartment, and which was the most conspicuous place of an Oriental structure that could be chosen, being at the very top of the gate-building, and fully in view of the people and the military in the open ground in front of the building. We do not see any other explanation to render this part of the narrative equally intelligible.

17. '*Tower in Jezreel.*'—The Hebrew has several words for towers and other elevated buildings which we have but imperfect means of discriminating, though doubtless each of these terms originally distinguished a particular class of elevated structures. The present word is מִגְדוֹל *migdol*, and perhaps the first time it occurs tends well to fix its meaning. 'Let us build us a city and a tower (*migdol*) whose top may reach unto heaven' (Gen. xi. 4). This would seem to imply that the *migdol* was distinguished by its elevation; and from its frequent (but not exclusive) connection with towns, we may presume that it belonged to that class of elevated structures which have been applied to use and ornament in towns in all times and countries. At least, for the sake of some distinction, we may take this idea, reserving the notice of other kinds of towers for another occasion. We shall not however insist on the idea of a 'watch-tower,' since this does not seem peculiar to any one kind of tower, but to be common to all: that is, there does not appear to have been any tower built expressly as a watch-tower; but any elevated pile, when built, was used for the purpose as occasion required. Hence we find this idea associated with the *migdol*, as well as with the מִצְפָּה *mizpah*, the טִירָה *tirah*, and the צְרִיחַ *tzariach*. We are not willing to suppose that the Hebrew cities were wholly destitute of those elevated piles, which both in Asia and Europe form the chief ornaments of towns. We almost everywhere find them associated with temples; but this could not have been the case in the Hebrew towns, as Jerusalem was the only one which possessed a temple. If therefore the Hebrews had towers in their towns, they doubtless either stood isolated, or in connection with secular public buildings, such as palaces. In the present instance the noted tower in Jezreel was obviously thus connected with the royal residence. Indeed, as the royal towns were generally seated on hills, and the king's residence usually on the highest part of such hills, commanding an extensive view of the surrounding country, it is reasonable to suppose that a tower was erected near every such residence, as well for distinction as for a station, whence a watchman might note whatever occurred in the neighbourhood. It is impossible to determine the form which was borne by the towers with which the Hebrew towns were ornamented. All the intimations which we can collect from Scripture seem to convey the impression that they were round: as for instance, in the Song of Solomon, 'thy neck is like the tower of David' (iv. 4), and 'thy neck is like a tower of ivory' (vii. 4). In both these verses the word is *migdol*, as here; and, so far as we have examined, this word is always used wherever it is possible to understand that a tower of ornamental character is intended. Thinking, then, that the existence of ornamental towers is clearly deducible from various passages in the poetical Scriptures, and that several of these passages intimate that they were round, we do not know how the subject can be better illustrated than by a reference to the existing towers or *minars* of Western Asia, and which now give to Jerusalem, Constantinople, Alexandria, and other important cities, almost all the



Group of Modern Oriental Towers.—Selected from Examples in the Towns of Lower Egypt.

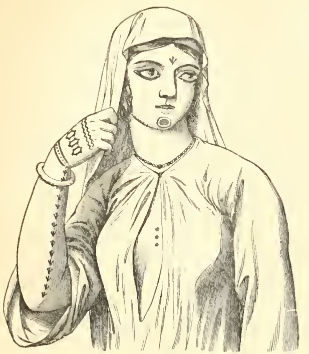
beauty which, as towns, they possess. We therefore give a collection of such towers, shewing the principal and more interesting varieties of form which they exhibit. The great beauty of many of these forms will not be disputed; and in viewing some of them, even the partialities of national taste will not always prevent the European spectator from hesitating to say that the 'heaven-directed spire' itself has higher claim to his preference and admiration. The pictorial illustration supersedes the necessity for written description. But we may observe generally, that the leading idea of nearly all these towers is that of a round shaft, variously crowned, and always surrounded at various elevations by one or more galleries, from which very extensive views are generally commanded, and which sometimes serve as watch-stations, although their common and proper use is to furnish a station to the *muezzin* or crier, whose duty it is to proclaim the hours of prayer; bells not being used for such purposes in the East.

25. '*His captain*'—(שָׁלִישֹׁה for שָׁלִישׁוֹ, or rather for שָׁלִישָׁיו), literally '*his third,*' which, compared with other texts (Exod. xiv. 7; xv. 4; 2 Kings xv. 25; Ezek. xxiii. 12-23, etc.), seems to intimate that the Hebrew army, as well as that of the Egyptians and Assyrians, was divided into three principal divisions, corresponding, probably, to the centre and the right and left wings; and that the commander of each division was distinguished by this title; the king, or 'the captain of the host,' when there was one, being the commander in chief. It seems that Jehu was one of these generals of division, and Bidkar another.

27. '*Gur . . . Ibleam . . . Megiddo.*'—Gur seems to have been an obscure place near Ibleam, which is mentioned in Josh. xvii. 11, as belonging, with Megiddo, to the tribe of Manasseh, and, from the manner in which it is there mentioned—'Ibleam and other towns'—was doubtless a considerable place, although not one of the ancient royal cities like Megiddo, from which Ibleam does not seem to have been very distant. Concerning Megiddo, the situation of which determines that of the others, see the note on Josh. xii. 21.

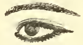
29. '*Ahaziah.*'—He was grand-nephew to king Joram, and great-grandson to Ahab. This explains the friendly relation between the two kings, as well as Ahaziah's participation in the doom of Ahab's house.

30. '*She painted her face.*'—'Painted her eyes' is the correct reading, as given in the margin and read in the Septuagint and Vulgate. This custom, which our translators do not appear to have comprehended, is universal among the women of the East, and sometimes is also adopted by the men. The eyelid is tinged with a metallic black powder, which is called *surmeh* by the Turks and Persians, and *kohol* by the Egyptians. It is rather a delicate operation, which is thus performed:—The eye is closed, and a small ebony rod smeared with composition is squeezed between the lids, so as to tinge their edges with the colour. This is considered to add greatly to the brilliancy and power of the eye, and to deepen the effect of the long black eye-lashes of which the Orientals are proud. The same drug is employed on the eye-brows: used thus, it is intended to elongate, not to elevate, the arc, so that the inner extremities are usually represented as meeting between the eyes. To a European the effect produced is seldom, at first, pleasing; but it soon becomes so. The Egyptian monuments confirm the intimation which the present text affords of the antiquity of the custom. Eyes

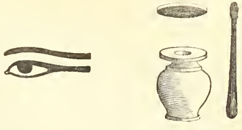


Painted Eyes.

thus adorned are depicted in the mural tablets, and pots containing the drug and the instruments for its application have been found. We do not find it mentioned by the early Greek writers, but it was adopted from the East by the ladies and fops of Rome, who, between them, seem to have possessed all, and more than all, the modern arts of personal adornment. It is among the follies lashed by Juvenal. (*Sat.* ii.)



Painted Eye. Modern Oriental.



Painted Eye, with Vessel and Probe. Ancient Egyptian.

35. '*They found no more of her than the scull, and the feet, and the palms of her hands.*'—It appears from the context that the dogs had eaten all but these portions of the body of Jezebel. An East Indian correspondent of *The Times* (Aug. 12, 1841) furnishes a striking illustration of this circumstance. 'In March last, as I was repairing to the native village of Bustom to survey a bridge which was thrown across the road, on my route from the station of Jellasore, on crossing the Soubunreekâ river, my attention was attracted to a number of human skeletons which lay scattered in various directions upon the white sands adjacent to the course of the stream. Upon inquiry I learned that these unfortunate relics were the remains of pilgrims, who were on their road to the great pagoda at Juggernaut, and had been drowned two evenings before by means of a ferryboat sinking with them during a violent north-wester. On my approaching several of these sad vestiges of mortality, I perceived that the flesh had been completely devoured from the bones by Pariah dogs, vultures, and other obscene animals. The only portion of the several corpses I noticed that remained entire and untouched were the bottoms of the feet and the insides of the hands; and this extraordinary circumstance immediately brought to my mind that remarkable passage recorded in the second book of Kings, relating to the death and ultimate fate of Jezebel, who was, as to her body, eaten of dogs, and nothing remained of her but the " palms of her hands and the soles of her feet." The former narrative may afford a corroborative proof of the rooted antipathy that the dog has to prey upon the human hands and feet. Why such should be the case remains a mystery.'

CHAPTER X.

1 *Jehu, by his letters, causeth seventy of Ahab's children to be beheaded.* 8 *He excuseth the fact by the prophecy of Elijah.* 12 *At the shearing house he slayeth two and forty of Ahaziah's brethren.* 15 *He taketh Jehonadab into his company.* 18 *By subtilty he destroyeth all the worshippers of Baal.* 29 *Jehu followeth Jeroboam's sins.* 32 *Hazael oppresseth Israel.* 35 *Jehoahaz succeedeth Jehu.*

And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to [1]them that brought up Ahab's *children*, saying,

2 Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up *of the children*, sent to Jehu, saying, We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye *be* [2]mine, and *if* ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up.

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[1] Heb. *nourishers.*

[2] Heb. *for me.*

7 And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

8 ¶ And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know now that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath done *that* which he spake [3] [4]by his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his [5]kinsfolks, and his priests, until he left him none remaining.

12 ¶ And he arose and departed, and came to Samaria. *And* as he *was* at the [6]shearing house in the way,

13 Jehu [7]met with the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down [8]to salute the children of the king and the children of the queen.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, *even* two and forty men; neither left he any of them.

15 ¶ And when he was departed thence, he [9]lighted on Jehonadab the son of Rechab *coming* to meet him: and he [10]saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the Lord, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; *but* Jehu shall serve him much.

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, [11]Proclaim a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was [12]full from one end to another.

22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the Lord, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go*, his life *shall be* for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, *and* slay them; let none come forth. And they smote them with [13]the edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the [14]images out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the Lord said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* shall sit on the throne of Israel.

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[3] 1 Kings 21. 29.
[4] Heb. *by the hand of*.
[5] Or, *acquaintance*.
[6] Heb. *house of shepherds binding* sheep.
[7] Heb. *found*.
[8] Heb. *to the peace of*, &c.
[9] Heb. *found*.
[10] Heb. *blessed*.
[11] Heb. *sanctify*.
[12] Or, *so full*, that they stood *mouth to mouth*.
[13] Heb. *the mouth*.
[14] Heb. *statues*.

31 But Jehu [15]took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

32 ¶ In those days the LORD began [16]to cut Israel short: and Hazael smote them in all the coasts of Israel;

33 From Jordan [17]eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which *is* by the river Arnon, [18]even Gilead and Bashan.

34 ¶ Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel?

35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And [19]the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

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[15] Heb. *observed not.*
[16] Heb. *to cut off the ends.*
[17] Heb. *toward the rising of the sun.*
[18] Or, *even to Gilead and Bashan.*
[19] Heb. *the days were.*

Verse 6. '*The king's sons....were with the great-men of the city, which brought them up.*'—It was a custom in some of the ancient Oriental nations, which is retained in some of the modern, for the king's sons to be consigned to the care of the principal nobles, who were bound to see them properly brought up and educated. In some countries where this is not quite the regular custom, the king, perhaps to relieve his own purse when his children are numerous, forces on some of his nobles this mark of his royal favour. The serious expense involved makes many unwilling to undertake such charges; but they are obliged to appear delighted with the distinction: and often they really are so, in contemplation of the ultimate advantages they may derive from the connection.

8. '*Lay them in two heaps at the entering in of the gate.*'—Heads are always regarded as the best trophies of victory in the East. The heads of enemies slain in battle, of robbers, and of persons who have been put to death by the royal order, are presented to the king, and afterwards deposited at his palace-gate. If there is but one head, or only a few, they are fixed at some conspicuous part of the gate: and at the grand entrance to the sultan's palace (seraglio) at Constantinople there are niches appropriated to this purpose. When they are more numerous, they are heaped up on each side of the gate, and to swell such barbarous monuments of the monarch's victories or vengeance, it has sometimes been known that prisoners have been slain in cold blood, and innocent persons murdered. These horrid usages prevail throughout Asia, but are more revoltingly displayed, we believe, in Persia than elsewhere. It has there, not seldom, been known that the king has expressed his anger at some town or village, by demanding from it a pyramid of heads of given dimensions; and Sir John Malcolm states, that the executioners are so indifferent to the distresses of others, that they will select a head of peculiar appearance and long beard to grace the summit of the pyramid. Sometimes the Oriental conquerors desire to form such heads into permanent monuments of the transaction; and this is usually done by erecting pillars for the purpose and inlaying them with the heads of the slain. There are several of these savage monuments in Persia and Turkey. The most recent known to us are the two pillars which were erected about a quarter of a century since on each side of the way, near one of the gates of Bagdad, and which are inlaid with the heads of two hundred Khezail Arabs, slain or captured in an engagement with the troops of the pasha.

15. '*Jehonadab the son of Rechab.*'—From the statement in the text to which we refer, we can collect that Jehonadab was a person whose piety and manner of life procured him such respect and influence as must have rendered his countenance and assistance of the utmost consequence to Jehu, by quieting the minds of the people under the measures of violence which were at this time in progress. See the note on Jer. xxxv. 6.

— '*Give me thy hand.*'—We are not to understand that Jehu desired Jehonadab to give him his hand merely to assist him in ascending the chariot; but for a far more significant and important purpose. Three meanings may be assigned to the act, as illustrated by the current usages of the East. 1. The joining of hands is a token of amity, as with us. The shaking of hands has precisely the same meaning as we assign to it; but it is not frequently used in common intercourse, perhaps because the Orientals have other acts of greeting and salutation which we have not. 2. To confirm what has been said, or to complete an agreement. We also have something of this use; but the implied idea is stronger in the East, since the act of joining hands is employed in giving all the solemnity and inviolability of an oath to declarations, promises, and covenants. Perhaps it was in this sense—that is, for Jehonadab thus to confirm the declaration of his sanction and concurrence—that Jehu desired to take his hand. 3. But there is still a third sense, which is at least equally to the purpose: this is, that to give the hand to a new king is an act of homage to him—an act by which his sovereign character is recognized and fidelity to him is pledged. We incline to the opinion that *this* was the sense in which Jehu desired to receive the hand of Jehonadab; as it is easy to see of what importance it must have been to him that such a man as the son of Rechab should set the example of recognition and of pledged allegiance. There is no doubt as to the existence of the custom, although there may be some as to its application to the present instance. It appears, that whenever a competition arose among the successors of Mohammed for the Khalifat, he on whom the preference fell, received the hands of the principal persons as a pledge of their fealty. At the first election, the hot contest for the succession was terminated by Omar, who gave his hand to Abubekr, and promised him his allegiance; and his influential example was followed by the rest. (Ockley's *Conquest of Syria*, p. 4.) On the death of Abubekr, Omar succeeded quietly; and we then hear of no offering or receiving of hands. But when Omar died there was another contest; and Ali having declined the conditions which Othman accepted, the principal persons gave their hands to the latter, and Ali, after some demur, following the example, extended his hand and acknowledged Othman as khalif. (D'Herbelot, *s. v.* 'BIAT' and 'OTHMAN.') When Othman was dead, several of the principal persons came to Ali and offered him their hands; but he declined receiving this customary act of recognition till the example should be set by Thalcha and Zobeir, two persons of great influence, who were then absent. They were sent for, and on their arrival offered him their hands; and he told them, if they gave him their hands, to do it in good earnest, as otherwise he would himself prefer giving his own hand to either of them that would accept the government. This they refused; and he then received their hands. At a subsequent period, when the above named Thalcha was dying of a wound at Basrah, he sent for a man belonging to Ali, and said, 'Give me your hand, that I may put mine in it, and by this act renew the oath of fidelity which I have already taken to Ali.' (Ockley's *History of the Saracens;* D'Herbelot, *s. v.* 'ALI.') These instances are conclusive as to the custom, and give great probability to the inferences we have stated.

29. '*Howbeit from the sins of Jeroboam....Jehu departed not.*'—There was a point beyond which Jehu was not prepared to go in his boasted zeal for Jehovah. He was ready to punish and discountenance all foreign worship; but it was no part of his policy to heal the schism between Judah and Israel, by abolishing the separate and highly irregular establishment, for the worship of Jehovah, before the symbolic calves, which Jeroboam had established, and which all his successors had maintained. The vital root of corruption therefore remained in the ground, although the branches had been lopped off. It also appeared, ere long, that the foreign idolatries of Ahab and Jezebel had acquired too much prevalence to be entirely extirpated by any coercive reformation. As soon as the heat of that reformation had cooled, such idolatries again gradually stole into use, although no longer with the sanction or favour of government.

[34–36. APPENDIX, No. 43.]

CHAPTER XI.

1 *Jehoash, being saved by Jehosheba his aunt from Athaliah's massacre of the seed royal, is hid six years in the house of God.* 4 *Jehoiada, giving order to the captains, in the seventh year anointeth him king.* 13 *Athaliah is slain.* 17 *Jehoiada restoreth the worship of God.*

AND when [1]Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the [2]seed royal.

2 But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons *which were* slain; and they hid him, *even* him and his nurse, in the bedchamber from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

4 ¶ And [3]the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.

5 And he commanded them, saying, This *is* the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;

6 And a third part *shall be* at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, [4]that it be not broken down.

7 And two [5] [6]parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.

9 And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give king David's spears and shields, that *were* in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right [7]corner of the temple to the left corner of the temple, *along* by the altar and the temple.

12 And he brought forth the king's son, and put the crown upon him, and *gave him* the testimony; and they made him king, and anointed him; and they clapped their hands, and said, [8]God save the king.

13 ¶ And when Athaliah heard the noise of the guard *and* of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by a pillar, as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

17 ¶ And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; between the king also and the people.

18 And all the people of the land went into the house of Baal, and brake it down;

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[1] 2 Chron. 22. 10.
[2] Heb. *seed of the kingdom.*
[3] 2 Chron. 23. 1.
[4] Or, *from breaking up.*
[5] Or, *companies.*
[6] Heb. *hands.*
[7] Heb. *shoulder.*
[8] Heb. *Let the king live.*

his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed [9]officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword *beside* the king's house.

21 Seven years old *was* Jehoash when he began to reign.

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[9] Heb. *offices.*

CHAP. XI.—The history in this chapter is repeated, with additions, in 2 Chron. xxii. 10-12, and the whole of xxiii., where the necessary notes will be given.

Verse 2. '*In the bedchamber.*'—In the east a bedchamber does not, as with us, mean a sleeping-room, but a room in which the mattresses and other bedding in use at night are stowed away during the day. We have already had occasion to explain that bedsteads are not, under particular circumstances, unknown, especially for sleeping in the open air. But ordinarily, the thick quilts and pillows, which form the sole bed and bedding, are spread out upon the floor or on the divans of the sitting-rooms at night for sleeping, and are in the morning taken away to the room appropriated for them. In such a room, as a place of concealment, Joash and his nurse were sheltered.

CHAPTER XII.

1 *Jehoash reigneth well all the days of Jehoiada.* 4 *He giveth order for the repair of the temple.* 17 *Hazael is diverted from Jerusalem by a present of the hallowed treasures.* 19 *Jehoash being slain by his servants, Amaziah succeedeth him.*

IN [1]the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name *was* Zibiah of Beer-sheba.

2 And Jehoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

3 But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

4 ¶ And Jehoash said to the priests, All the money of the [2][3]dedicated things that is brought into the house of the LORD, *even* the money of every one that passeth *the account*, [4]the money that every man is set at, *and* all the money that [5]cometh into any man's heart to bring into the house of the LORD,

5 Let the priests take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was *so, that* [6]in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the [7]door put therein all the money *that was* brought into the house of the LORD.

10 And it was *so*, when they saw that *there was* much money in the chest, that the king's [8]scribe and the high priest came up, and they [9]put up in bags, and told the money *that was* found in the house of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they [10]laid it out to the carpenters and builders, that wrought upon the house of the LORD,

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that [11]was laid out for the house to repair *it.*

13 Howbeit there were not made for the house of the LORD bowls of silver, snuffers,

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[1] 2 Chron. 24. 1.

[2] Or, *holy things.*

[3] Heb. *holinesses.*

[4] Heb. *the money of the souls of his estimation.*

[5] Heb *ascendeth upon the heart of a man.*

[6] Heb. *in the twentieth year and third year.*

[7] Heb. *threshold.*

[8] Or, *secretary.*

[9] Heb. *bound up.*

[10] Heb. *brought it forth.*

[11] Heb. *went forth.*

basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the Lord:

14 But they gave that to the workmen, and repaired therewith the house of the Lord.

15 Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 The trespass money and sin money was not brought into the house of the Lord: it was the priests'.

17 ¶ Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the Lord, and in the king's house, and sent *it* to Hazael king of Syria: and he [12]went away from Jerusalem.

19 ¶ And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And his servants arose, and made a conspiracy, and slew Joash in [13]the house of Millo, which goeth down to Silla.

21 For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

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[12] Heb. *went up.*

[13] Or, *Beth-millo.*

Chap. xii.—This chapter is substantially repeated in 2 Chron. xxiv., but with larger additions and greater difference of words than in the text parallel to the preceding chapter.

Verse 10. '*They put up in bags, and told the money.*'—This is the earliest indication of a still subsisting Eastern custom, under which, to save the trouble of repeated counting, a certain sum is put up in a bag, which, being sealed and properly labelled, passes current (in Turkey under the name of 'a purse') for the amount it contains. It is the authority of the seal which gives the bag currency; for the seal is that of a public officer or of a person of known responsibility; and if, when at length opened, any deficiency should appear, he is bound to make it good if the claimant can prove that the bag was previously free from any marks of violence, and that the seal remained unbroken. In Col. Capper's *Observations on the Passage to India*, 1783, we meet with an interesting anecdote bearing on this matter. It refers to the conclusion of his journey from Aleppo to Graine (near Basrah), and to his agreement with the Arab sheikh who had conducted him across the desert. 'It will be remembered that by our written agreement at Aleppo I was to give him five hundred dollars on the road, and eight hundred more on our arrival at Graine: the former sum, therefore, I kept ready to be paid to his order; but the latter I counted and sealed up in a bag to prevent any of them being lost or mislaid. When this bag was brought, as I was going to open it, the sheikh stopped me, asking if it had been counted and sealed up in my presence; and when I answered in the affirmative he, with a careless, unaffected air, bespeaking no merit from the action, threw it over his shoulder, and ordered his servant to put it into his trunk. A man shewing such confidence in another could not be guilty of any baseness himself, in which, also, he had the more merit from our situation; for had I deceived him, he durst not have followed me to Bassora to have demanded redress.'

CHAPTER XIII.

1 *Jehoahaz's wicked reign.* 3 *Jehoahaz, oppressed by Hazael, is relieved by prayer.* 8 *Joash succeedeth him.* 10 *His wicked reign.* 12 *Jeroboam succeedeth him.* 14 *Elisha dying prophesieth to Joash three victories over the Syrians.* 20 *The Moabites invading the land, Elisha's bones raise up a dead man.* 22 *Hazael dying, Joash getteth three victories over Ben-hadad.*

In [1]the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.

2 And he did *that which was* evil in the sight of the Lord, and [2]followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

3 ¶ And the anger of the Lord was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days.

4 And Jehoahaz besought the Lord, and the Lord hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.

5 (And the Lord gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, [3]as beforetime.

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* [4]walked therein: and there [5]remained the grove also in Samaria.)

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[1] Heb. *the twentieth year and third year.*

[2] Heb. *walked after.*

[3] Heb. *as yesterday and third day.*

[4] Heb. *he walked.*

[5] Heb. *stood.*

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

10 ¶ In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.

11 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.

12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, [6]Put thine hand upon the bow. And he put his hand *upon it:* and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward. And he opened *it.* Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed *them.*

18 And he said, Take the arrows. And he took *them.* And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it:* whereas now thou shalt smite Syria *but* thrice.

20 ¶ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that, behold, they spied a band *of men;* and they cast the man into the sepulchre of Elisha: and when the man [7]was let down, and touched the bones of Elisha, [8]he revived, and stood up on his feet.

22 ¶ But Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his [9]presence as yet.

24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz [10]took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.

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[6] Heb. *Make thine hand to ride.*

[7] Heb. *went* down.

[8] Ecclus. 48. 14.

[9] Heb. *face.*

[10] Heb. *returned and took.*

Verse 7. '*Made them like the dust by threshing.*'—At present in the East, as in the times to which the Scriptures refer, the threshing-floor is in the open air, and is the most level and the hardest piece of ground which can be found near the harvest-field. The top of the hill is preferred when it can be obtained, for the advantage of the subsequent winnowing. For use, as the regular threshing-floor of the estate, this spot is often prepared by the removal of about six inches' depth of the soil, and filling up the vacancy with a firm compost of cow-dung and clay. Still, with all this care to prevent the intermixture of gravel and earthy particles, much very fine dust from the surface of the threshing-floor is produced by the act of threshing, and remains when the corn and straw are removed. Add to this, that the straw itself is much crushed and broken by the treading of the cattle, so that small particles of broken straw lie mingled with the small dust of the threshing-floor. These circumstances render the figure of the text very vivid and distinct to an Eastern imagination. It occurs repeatedly in the phonetic inscriptions recording the victories of the Egyptian kings.

14. '*O my father, my father, the chariot of Israel, and the horsemen thereof.*'—This expression was first used by Elisha when Elijah was taken up by the chariot and horses of fire, and might then be supposed to refer to that event; but their repetition now, when nothing of the kind occurs, appears to indicate that the phrase was proverbially applicable to one who was considered the principal guard and defence of his country. The Targum takes this view, understanding the expression as equivalent to 'My father, my father, who art better to Israel than chariots and horsemen.'

17. '*Open the window eastward.*'—The country which the Syrians had taken from Israel lay due east of Samaria; or, as the indications of the cardinal points of the compass include intermediate directions, the point called 'east' may have been north-east, towards the proper territory of the Syrians.

— '*Shoot.*'—This was a symbolical declaration of war against Syria, and the ensuing action of striking on the ground denoted the result of the war thus symbolically indicated. It was a custom among the Romans to declare war against a nation by deputing the chief of the feciales to go to its confines, and, after declaring in a loud voice the reasons for going to war, to throw a javelin into its territory. In later times, when they came to have wars with remote nations, this custom became inconvenient or impracticable; and then the ceremony was performed at Rome in a field, which, from this appropriation, was called *ager hostilis*. This custom is said to have been borrowed from the Greeks, most of whose more remarkable usages may be traced to the East. This act must have quite apprized the king of the prophet's intention, even if he had not himself explained it by calling the arrow 'the arrow of the Lord's deliverance from Syria:' and this explains why Elisha was not only sorry but angry that the king, after such preparation, smote only three times upon the ground.

20. '*Elisha died.*'—In the history of his own times the prophet Elisha occupies nearly as conspicuous a place as Elijah did in the reign of Ahab. The wonders wrought by his hands were numerous; but they were less signal, less directed to public objects, and less attended with public and important results than those of his master. Indeed, his *national* acts were less considerable than those of Elijah; and although he possessed great influence, and was undoubtedly the foremost man of his age, he wanted those energies of character and that consuming zeal which his predecessor manifested; or, perhaps more correctly, the exigencies of the times were not such as to call for the exercise of such endowments as had been possessed by Elijah. But although those of his successor were different in their kind, we know not that, with regard to the *differing time*, they were less useful or eminent. In this and in a thousand historical examples, more especially in the history of the Hebrews, we see men raised up for, and proportioned to, the times in which they live, and the occasions which call for them. The most eminent of the prophets, since Moses, was given to the most corrupt time; in which only a man of his indomitable, ardent, and almost fierce spirit could have been equal to the fiery and almost single-handed struggle for God against principalities and powers. Elisha fell in milder times, and was correspondingly of a milder character, although he was not found unequal to any of the more trying circumstances which arose during the period of his prophetic administration. Indeed, his conduct on such occasions was such as to suggest that it was only the milder spirit of the time on which he fell, precluding occasion for their exercise, that prevented the manifestation in him of that grander class of endowments which his predecessor displayed. As it was, Elisha, instead of being, like his master, driven by persecution from the haunts of men to the deserts and the mountains, and reduced to a state of dependence on the special providence of God for the bread he ate and the water he drank, enjoyed a sufficiency of all things, and lived in honour and esteem among his countrymen; and even among the purple and fine linen of kings' courts, the rough mantle of the prophet was regarded with respect.

21. '*They cast the man into the sepulchre of Elisha.*'—The remains of the prophet were of course deposited in a cave, apparently in some field or garden; and the bearers, in conveying this man's corpse to his own sepulchre, being alarmed at the appearance of the predatory band of Moabites, placed their burden in Elisha's sepulchre, which seems to have been near at hand; and for this purpose they had only to remove the stone which probably closed the entrance to the cave. See the note to Gen. xxiii. 19.

— '*Touched the bones of Elisha.*'—The remains of Elisha were no doubt, as Josephus states, very honourably interred; yet it seems clear from this that he was not deposited in a coffin. We have stated in the notes to Gen. xxiii. 19, and i. 26, that it is not an eastern custom to place a dead body in a coffin; whether it is to be deposited in a sepulchre or in a grave, it is swathed only. This was also the ancient custom, with some exceptions, as stated in the notes to which we refer. It is still more clear that the man, thus miraculously delivered from the power of the grave, was not enclosed in a coffin, or even swathed in such a manner as to prevent him from getting upon his feet when life returned.

CHAPTER XIV.

1 *Amaziah's good reign.* 5 *His justice on the murderers of his father.* 7 *His victory over Edom.* 8 *Amaziah, provoking Jehoash, is overcome and spoiled.* 16 *Jeroboam succeedeth Jehoash.* 17 *Amaziah slain by a conspiracy.* 21 *Azariah succeedeth him.* 23 *Jeroboam's wicked reign.* 29 *Zachariah succeedeth him.*

In the second year of Joash son of Jehoahaz king of Israel reigned [1]Amaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

3 And he did *that which was* right in the sight of the Lord, yet not like David his father: he did according to all things as Joash his father did.

4 Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants [2]which had slain the king his father.

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the Lord commanded, saying, [3]The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 ¶ He slew of Edom in the valley of salt ten thousand, and took [4]Selah by war, and called the name of it Joktheel unto this day.

8 ¶ Then Amaziah sent messengers to

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[1] 2 Chron. 25. 1.
[2] Chap. 12. 20.
[3] Deut. 24. 16. Ezek. 18. 20.
[4] Or, *the rock*.

Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory *of this*, and tarry [5]at home: for why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

11 But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which *belongeth* to Judah.

12 And Judah [6]was put to the worse before Israel; and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.

14 And he took all the gold and silver, and all the vessels that *were found* in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

15 ¶ Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 ¶ And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18 And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now [7]they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

21 ¶ And all the people of Judah took [8]Azariah, which *was* sixteen years old, and made him king instead of his father Amaziah.

22 He built Elath, and restored it to Judah, after that the king slept with his fathers.

23 ¶ In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant [9]Jonah, the son of Amittai, the prophet, which *was* of Gath-hepher.

26 For the LORD saw the affliction of Israel, *that it was* very bitter: for *there was* not any shut up, nor any left, nor any helper for Israel.

27 And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, *which belonged* to Judah, for Israel, *are* they not written in the book of the chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and Zachariah his son reigned in his stead.

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[5] Heb. *at thy house.*

[6] Heb. *was smitten.*

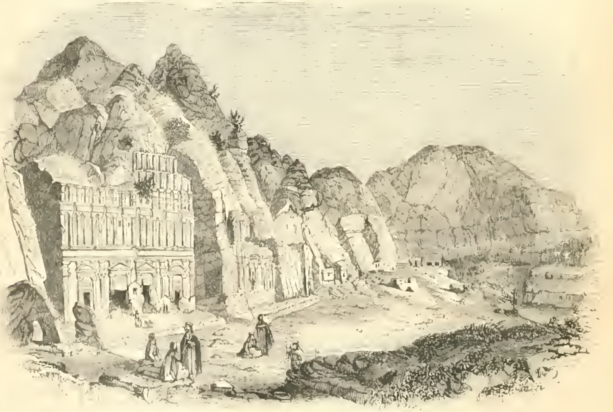
[7] 2 Chron. 25. 27.

[8] 2 Chron. 26. 1, he is called *Uzziah.*

[9] Matth. 12. 39. 40, called *Jonas.*

Verse 7. '*Valley of salt.*'—The king of Judah being on his way to the capital of Edom, the Edomites met him and gave him battle in the 'Valley of Salt;' and after their defeat the king continued his march to Selah, which he took and called it Joktheel. Whatever theory be taken with respect to the capital of Edom, the probability remains nearly the same, that the 'Valley of Salt' was the salt and sandy plain to the south of the Dead Sea. On several occasions we have spoken of the Ghor, or valley, which extends from the Dead Sea to the Gulf of Akaba. But it is to be understood that at present the valley is closed, at about twelve miles to the south of the bay in which the sea terminates, by a sandy cliff, about sixty or eighty feet high, which runs across the valley, and forms a southern margin for the basin of the sea when its waters are at their greatest height. To the south of this sand-cliff, however, the valley extends, without interruption, to the Red Sea. The depressed plain or valley enclosed between this sand-cliff and the extremity of the sea, to which we may add the broad eastern margin of the southern bay, which partakes of the same character, does, we have little doubt, form the 'Valley of Salt' of the present text. This plain or valley has been traversed and amply described by Captains Irby and Mangles, in their valuable *Travels.* Their description is the more interesting, as they entered the valley by the very road from Jerusalem and Hebron which must needs have been taken by the armies of Judah. After descending from the western hills, they say, 'We entered the great plain at the end of the Dead Sea: for about a quarter of an hour we had few bushes, and afterwards found the soil sandy and perfectly barren. On our right we had a continued hill of sandy soil, running in a south-east and north-west direction towards the middle of the plain.' In a ravine at the side of this hill they tarried for the night, and 'collected a quantity of wood, which the Dead Sea had thrown up at high-water mark, and endeavoured to make a fire, in order to bake bread, as we had flour. The wood was, however, so impregnated with salt, that all our efforts were unavailing.' On proceeding across the plain the next morning they had still the same sand-hill on their right. 'We found, exclusive of the saline appearance left by the retiring of the waters, several large fragments of clear rock-salt lying on the ground; and, on examining the hill, we found it composed partly of salt and partly of hardened sand. In many instances the salt was hanging from cliffs in clear perpendicular points like icicles; and we observed numerous strata of that material, of considerable thickness, having very little sand mixed with it. Strabo mentions that, "to the southward of the Dead Sea there are towns and cities built entirely of salt;" and, although such an account seems strange, yet, when we contemplated the scene before us, it did not seem very improbable. The torrents, during the rainy season, had brought down immense masses of salt; and we observed that the strata were generally in perpendicular lines.' The reader will be careful not to confound the cliffs of which the above extract speaks, with those that cross the Ghor more to the south. The present are those which form the southern expansion of that narrow ravine through which the plain is approached from the west; and which, in fact, form part of the western, not the southern, boundary of the plain. It seems that the plain itself, which, properly speaking, is part of the bed of the Dead Sea, becomes in part a marsh when the water is high during the wet season, but, when that is over, is soon dried by the effects of evaporation. The plain must be dry and firm during the greater part of the year, for Irby and Mangles found it so as early as the month of May, with the exception that water still remained in some of the drains (six in all) in that part contiguous to the sea. The travellers do not speak of any saline incrustation or impregnation in the 'barren flats' thus formed; but this must be the case, not only from the strongly saline character of the evaporated water, and from the cliffs and rocks of salt already noticed, but from the fact that, in a subsequent visit to the part of the valley *east* of the southern bay, the remarkably saline character of the dried soil is particularly mentioned. None of these phenomena are singular. The salt lake of Ourmiah, in Persia, leaves, in like manner, during the dry season, an extensive plain, saturated or incrusted with saline matter, and perfectly barren. (See the general note on the Dead Sea, under Gen. xix. 25.)

— '*He took Selah by war, and called the name of it Joktheel.*'—*Selah* means 'a rock;' and as the Greek name for the chief town of the Nabathæan Edomites, Petra, has precisely the same signification, it is, not without reason, conceived by some writers that the town which the Greeks knew as Petra is here and elsewhere denoted. We rather incline to this opinion, which has also the strong support of Eusebius and Jerome, who both describe Petra as 'a city of Arabia, in the land of Edom, *which is also called Jectael.*' It is true that, in the Hebrew text, the word, in this and other places, may be read as an appellative rather than as a proper name, and that it is so read by the Septuagint and Vulgate (but not the Syriac and Arabic); but as the versions, particularly the Septuagint, often turn the sig-



JOKTHEEL.—A VIEW OF PETRA, IN WADY MUSA.

nificant proper names of the Hebrew into appellatives, we are not disposed to lay much stress on this; and even did we allow that Selah is an appellative, it would be open to us to contend that a place so emphatically indicated as *the rock* was most probably the same which is allowed to have borne a proper name of the same import. In other words, a place distinguished as *the rock* is the most likely to be that to which the proper name of the same meaning, whether Selah or Petra, would be given. This will be allowed by any one who considers the universal process in topographical nomenclature, under which, distinguishing appellatives become, in process of time, fixed as proper names. However, as we are not willing to raise an argument on the question, whether such a word is to be understood as a proper name or an appellative, we are content with the probability, in connection with the other and stronger probability, that the chief town of Mount Seir, even if not expressly named, is at least indicated and referred to in the history and prophecy of the Old Testament. In their denunciations against a country the prophets continually refer to its chief town; and, unless there was an exception in this instance, they did so in their copious prophecies against Edom. But that there is in this case no exception is evident from topographical indications, to which we shall find a future occasion to refer. Now the chief town of Edom was Petra; and, as the prophets who foretold its doom were not long posterior to the date of the transaction before us, it becomes probable that the present history has the same principal city of Edom in view; particularly when we find it bearing a name analogous to that which the metropolis of Edom certainly bore. We are, however, more anxious to shew that the prophecies refer to Petra than that the present history does so. The former point we consider certain, and the latter sufficiently probable to afford us an opportunity of entertaining the general subject, which now turns upon the question, 'Where was Petra?'

This is a point concerning which it is necessary to have a distinct understanding; for if the Idumæan town to which the Scriptures refer be not the excavated city of Wady Musa, near Mount Hor, we lose much of the force of that satisfactory and beautiful evidence to the divine authority of the sacred writers, which may be deduced from the complete correspondence of their predictions with the existing condition of Edom. This correspondence has been only lately discovered; and, as something new, it has engaged more attention than old truths, however valuable, would have been likely to obtain. With respect to Edom, we purpose here to lay the foundation for future illustration by shewing, what we think has not yet been done satisfactorily, that the city of Wady Musa was the town of Edom which Scripture history and prophecy have in view.

Two places have been made to contend for the distinction of being the ancient Petra. One is the existing town of Kerak, about eight miles due east from the southern bay of the Dead Sea, the other is the forsaken and desolated city in Wady Musa, near Mount Hor. The conditions of the question are rather peculiar. No one now denies that the city in Wady Musa was Petra. The learned editor of Burckhardt's *Travels in Syria* has proved this from the concurrent testimony of ancient writers; but, unfortunately, the same accomplished geographer has taken up the opinion, that, previously to the time of the Macedonian conquests, the present Kerak was Petra and the principal town of the Nabathæans, and this consideration will of course exclude the Petra of Wady Musa entirely from the cognizance of the sacred writers, the canon of Old Testament Scripture having been closed considerably anterior to the appearance of the Macedonians in Asia. But it seems to us no difficult matter to disprove this position. To do so with completeness would require a lengthened dissertation, which would scarcely interest our readers; but we may briefly state a few considerations which will, we think, reduce the probabilities which seem in favour of the conclusion to which we are opposed. We have repeatedly read with great attention the statement on the subject, which we find in the Preface to Burckhardt, but have failed to discover that any one authority is cited in proof that Kerak ever was called Petra in ancient times. The only passage bearing an aspect of truth is the following:—'When the Macedonian Greeks first became acquainted with this part of Syria, by means of the expedition which Antigonus sent against the Nabatæi, under the command of his son Demetrius, we are informed by Diodorus that these Arabs placed their old men, women, and children, upon a certain rock (ἐπι τινος πετρας), steep, unfortified by walls, admitting only of one access to the summit, and situated 300 stades beyond the lake Asphaltitis. As this interval agrees with that of Kerak from the southern extremity of the Dead Sea, and is not above half the distance of Wady Musa from the same point; and as the other parts of the description are well adapted to Kerak, while they are inapplicable to Wady Musa, we can hardly doubt that Kerak was at that time the fortress of the Nabatæi; and that, during the first ages of the intercourse of that people with the Greeks, it was known to the latter by the name of Petra, so often applied by them to barbarian hill-posts.' After this, Col. Leake goes on to infer (for no proof is adduced) that subsequently, when the effects of commerce required a situation better adapted than Kerak to the collected population and the increased opulence of the Nabatæi, the appellative of Petra was transferred to the *new city* at Wady Musa. But ultimately, when the stream of commerce had partly reverted to its old Egyptian channel and had partly taken the new course by Palmyra, the city at Wady Musa became gradually depopulated; and, in the end, Kerak came again to be considered by travellers as Petra, because the existence of the ruined city in Wady Musa has only lately been brought to light, and because Kerak was the principal place, and the only place with a Christian community, remaining in the diocese of the Greek church which retains the old title of the bishopric of Petra, originally derived from the Petra of Wady Musa. The last sentence affords an explanation, in which we gladly acquiesce, of how Kerak came to be identified with Petra; and we only demur at the almost contradictory opinion, that, in remote antiquity, Kerak was 'the crowning city' of the Nabatæans, which was distinguished by this name.

The following are among the considerations which leave us satisfied to rest in a contrary conclusion to that which we have here stated with all the force that can be given to it. We must state them in the form of a bare abstract, without that full exposition from collateral considerations by which they would be very materially strengthened. In the first place, the passage in Diodorus does not say that the place in question was the city called Petra, but that there was a rock to which the inhabitants retreated, and which served them as a natural fortress. Now, if, because Petra means a rock, *this* rock is to be regarded as Petra, there is no reason why Petra should not be sought wherever a rock happens to be historically mentioned in the rocky country of the Edomites. Thus, then, if 'the rock' were at the Kerak east of the Dead Sea, we do not see that this Kerak was therefore necessarily Petra. But, on the other hand, allowing that Diodorus had Petra in view, we think it might be shewn that it was more probably Wady Musa than Kerak. He does not say that the rock was *east* of the Dead Sea, nor that it was 300 stades from that sea; but that, after the affair at the rock, the Greeks marched 300 stades *to the neighbourhood* of the Dead Sea. It may therefore have been *south* of the Sea, and the loose indication of distance would allow it without violence to have been as far south as Wady Musa. In fact, Major Rennell, who in his determination of the site could of course take no cognizance of the recent discoveries in Wady Musa, cites this very passage of Diodorus among his ancient authorities for placing Petra at another Kerak (*Kerak esh-Shobek*), *south* of the Dead Sea, and in the immediate vicinity of Wady Musa; which, taken as a conclusion independent of recent discoveries, is a most remarkable and valuable corroboration. Again, if the more northern Kerak had been Petra at the time to which Diodorus refers, this would prove it to have been not the more ancient but a more modern Petra. We allow the station may have belonged *then* to the Edomites, because they encroached northward, after the captivity, into what had formed the dominion of Judah on the one side of the Dead Sea, and of Moab and Ammon on the other. But that it could not have been a principal town or any town of the Edomites, in the time of the inspired writers of the Old Testament, is clear from the fact that its site was then in the territory of Moab, on the borders of Ammon. If any proof of this were wanting, it is found in the fact mentioned by Burckhardt's editor himself, that Kerak was called *Charax* by the Greeks, to which the Romans added *Omanorum* (Kerak of Ammon) to distinguish it from the more southern Kerak; and the Greeks themselves, for the same purpose, referred it to Moab, in the name of Charagmoba. We think these considerations demonstrate that Kerak could not have been a town of the Idumæans before the Captivity; nor could it therefore be mentioned or alluded to as such by the sacred writers. And if the prior claims of Kerak be dismissed, no one will dispute those of the town in Wady Musa. We might rest here: but we will add that the Edomites were a great people, established between the Dead Sea and the Red Sea (the sea of Edom), when the Israelites were about to enter the Promised Land, and the history of the transactions between the two nations appear to demonstrate that the capital of Edom was even then to the south of the Dead Sea. They were also obviously a great commercial people before the time of Solomon; and the very reasons of commercial advantage which are thought to have dictated the *ultimate* removal to Wady Musa, must have equally operated at an earlier period—Kerak being most disadvantageously situated as the capital of a people possessing the commerce of the Red Sea. Furthermore, we have seen that Jerome says that Joktheel was Petra; and he, of all men, was likely to have known if Kerak was or ever had been the ancient Petra; but he says that Petra was near Mount Hor, and Burckhardt and his learned editor were the first to receive and confirm the local traditions which determine Mount Hor to have been one of the mountains near Wady Musa. In conclusion, we may add that the prophetic intimations concerning Edom receive no illustration from Kerak, but correspond with astonishing precision to the present appearances presented by the remains of the wonderful city in Wady Musa: and, although the consideration has been generally overlooked, we shall ever be disposed to contend that the prophetic intimations concerning the (then future but now present) condition of towns, furnish the very best and most authoritative data by which the sites of such places may be determined. At present we have given a cut from Laborde, shewing one of the aspects in which this wonderful city, with its sculptured and excavated cliffs, appears; reserving the descriptive details to be given in connection with these prophecies, which they will contribute to illustrate. (See the historical note on the Edomites, under Gen. xxxvi. 2.)

CHAPTER XV.

1 *Azariah's good reign.* 5 *He dying a leper, Jotham succeedeth.* 8 *Zachariah, the last of Jehu's generation, reigning ill, is slain by Shallum.* 13 *Shallum, reigning a month, is slain by Menahem.* 16 *Menahem strengtheneth himself by Pul.* 21 *Pekahiah succeedeth him.* 23 *Pekahiah is slain by Pekah.* 27 *Pekah is oppressed by Tiglath-pileser, and slain by Hoshea.* 32 *Jotham's good reign.* 36 *Ahaz succeedeth him.*

In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name *was* Jecholiah of Jerusalem.

3 And he did *that which was* right in the sight of the Lord, according to all that his father Amaziah had done;

4 Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

5 ¶ And the Lord smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son *was* over the house, judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

8 ¶ In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did *that which was* evil in the sight of the Lord, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Israel.

12 This *was* [1]the word of the Lord which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation*. And so it came to pass.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of [2]Uzziah king of Judah; and he reigned [3]a full month in Samaria.

14 For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they

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[1] Chap. 10. 30.

[2] Matth. 1. 8, 9, called *Ozias*.

[3] Heb. *a month of days*.

are written in the book of the chronicles of the kings of Israel.

16 ¶ Then Menahem smote Tiphsah, and all that *were* therein, and the coasts thereof from Tirzah: because they opened not *to him*, therefore he smote *it; and* all the women therein that were with child he ripped up.

17 ¶ In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the sight of the Lord: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 ¶ *And* [4]Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.

20 And Menahem [5]exacted the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

21 ¶ And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years.

28 And he did *that which was* evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 ¶ In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

30 ¶ And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah.

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel began [6]Jotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name *was* Jerusha, the daughter of Zadok.

34 And he did *that which was* right in the sight of the Lord: he did according to all that his father Uzziah had done.

35 Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the Lord.

36 ¶ Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

37 In those days the Lord began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

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[4] 1 Chron. 5. 26.

[5] Heb. *caused to come forth.*

[6] 2 Chron. 27. 1.

Verse 19. '*Pul the king of Assyria.*'—Here the empire of Assyria first rises to our notice; not, however, first, chronologically, as the mission of Jonah to its capital took place about thirty years earlier. Of Nineveh, the capital of this empire, we shall speak in the books of Jonah and Nahum. Its foundation, as we have seen, is noticed in the tenth chapter of Genesis, not as the metropolis of a kingdom, but as one, and not the most important, of several towns there mentioned. Its foundation as a metropolis and a great city must be attributed to Ninus II., whose reign began B.C. 1252, about the time of Jephthah, and who, from all that appears, was the first who made Assyria a powerful state. This is proved by the concurrent testimony of Herodotus, Appian, and Dionysius of Halicarnassus, whose united evidence has been ably analysed by Dr. Hales: so that the accounts of Ctesias, who places the beginning of this great king's reign B.C. 2127, that is, prior to the birth of Abraham, evidently exemplifies the ingenious process by which nations contrived to assign a preposterous antiquity to their greatness. It is clear, by this account, that Ninus II., the true founder of the Assyrian empire, is confounded with that 'mighty hunter' Nimrod, or Ninus I.—the victories and acts of the latter being assigned with much exaggeration to the former, while, to countenance the story, an imaginary dynasty of twenty-four kings is made to precede the real founder of the empire. If so mighty an empire had existed from the time of Abraham, it is incredible that no notice of it should have been found in all the Scripture. Indeed, the dynasty commencing with Ninus II. is not mentioned in the holy books till the mission of Jonah; when, however, it is clear that Nineveh, that eminently 'great city,' was the capital of an important empire, which had not, however, until the period of the present text, extended its limits west of the Euphrates, and thereby come into offensive contact with the Hebrew kingdoms. It is also only about this time that we begin to trace, with any distinctness, the historical notices of Assyria which are to be found in the Greek authors. [Appendix, No. 44.]

The Scripture dynasty of Assyrian kings begins with that unnamed 'king of Nineveh' who repented at the prophecy of Jonah. Dr. Hales thinks it probable that Pul was his son, and apparently the second Belus of the Greek historians, who built the temple of that name at Babylon, which was a chief city of the Assyrian empire. He is the first Assyrian sovereign whom we find west of the Euphrates, and this circumstance it was, probably, that drew the attention of the Greeks towards him and his empire. To avert the immediate danger of this invasion cost the king of Israel 375,000*l.* of our money, raised by a tax of nearly six guineas each upon his more wealthy subjects.

29. '*Tiglath-pileser.*'—This conqueror seems to have been the son of Pul. It is the probable conjecture of Sir Isaac Newton (admitted by Hales), that at Pul's death his dominions were divided between his two sons; when the sovereignty of Assyria was given to the elder, Tiglath-pileser; and the prefecture of Babylon to the younger, Nabonassar, from the date of whose reign or government the celebrated era of that name took its rise, B.C. 747. The cause of this incursion is given in the next chapter. The king of Judah, being close pressed by the kings of Israel and Syria, bribed the Assyrian, with the spoils of the temple and the promise of vassalage, to come to his assistance. Tiglath-pileser willingly availed himself of the opportunity of extending his own power westward: he slew the king of Syria, and took Damascus, transporting its inhabitants to Kir (Kurdistan), or Assyria Proper, and then proceeded to deal out the same bitter portion to Israel. The trans-Jordanic tribes of Reuben, Gad, and half-Manasseh, he removed to Media, and also the other half of Manasseh that was settled in Galilee. This was the *first* captivity: but some understand that the trans-Jordanic tribes were removed by Pul, and the inhabitants of Galilee only by his son: (compare this verse with 1 Chron. v. 26.) The king of Judah had small cause to congratulate himself on this result, for, as Prideaux remarks, 'Instead of two petty princes, whom he had afore for his neighbours, and with either of which he was well able to cope, he had now this mighty king for his neighbour, against whom no power of the land was sufficient to make any resistance, and the ill effect whereof both Israel and Judah did afterwards sufficiently feel.' The name of Tiglath-pileser has had various interpretations, some of them very absurd. Might not the distinctive part of it—'*Tiglath,*' be taken from the river Tigris, on which his capital stood, and which, to this day, bears the name of *Diglath*? D and T are letters continually changed for each other. The name might then mean 'great lord of the Tigris.' The title 'lord of the river' (Tigris) is now borne by an Arab sheikh who received it from the pasha of Bagdad. [Appendix, No. 45.]

— '*Janoah.*'—A place of this name is mentioned in Josh. xvi. 6, as in the tribe of Ephraim, and which Jerome describes as being in his time a village in Acrabatene, twelve miles to the east of Neapolis or Shechem. But Bonfrere thinks, not without reason, that the present text requires the Janoah it mentions to be a distinct place in the tribe of Naphtali, in which all the other places here named were situated.

CHAPTER XVI.

1 *Ahaz's wicked reign.* 5 *Ahaz, assailed by Rezin and Pekah, hireth Tiglath-pileser against them.* 10 *Ahaz, sending a pattern of an altar from Damascus to Urijah, diverteth the brasen altar to his own devotion.* 17 *He spoileth the temple.* 19 *Hezekiah succeedeth him.*

In [1]the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign.

2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the Lord his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abomination of the heathen, whom the Lord cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

5 ¶ [2]Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him.*

6 At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 ¶ So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and sent *it for* a present to the king of Assyria.

9 And the king of Assyria hearkened unto

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[1] 2 Chron. 28. 1.

[2] Isa. 7. 1.

him: for the king of Assyria went up against [3]Damascus, and took it, and carried *the people of* it captive to Kir, and slew Rezin.

10 ¶ And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.

13 And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of [4]his peace offerings, upon the altar.

14 And he brought also the brasen altar, which *was* before the Lord, from the forefront of the house, from between the altar and the house of the Lord, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire *by*.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 ¶ And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that *were* under it, and put it upon a pavement of stones.

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the Lord for the king of Assyria.

19 ¶ Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

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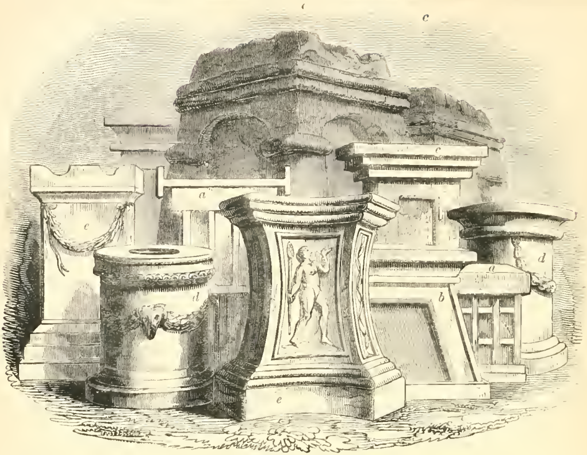
[3] Heb. *Dammesek.*

[4] Heb. *which were his.*

Verse 10. '*The fashion of the altar.*'—The altars of the idolaters are frequently alluded to in Scripture; and the Hebrews are here and elsewhere severely rebuked for erecting similar altars. Doubtless the Divine indignation is to be referred primarily to the idolatrous worship to which these borrowed altars were often consecrated; but it is also to be remembered that the altars were in themselves unlawful, the materials, the situation, and even the form of the Lord's own altar having been specially defined, and all others being interdicted; and hence this new fashioned altar, which Ahaz ventured to introduce into the very temple itself, with the design that it should supersede the ancient altar, was deeply objectionable. We have thought it might form an instructive illustration to assemble in one engraving representations of the most prevalent forms which the altars bore among different ancient nations—the Egyptians, Persians, Greeks, and Romans—as furnishing probable examples of those which were at different times adopted by the Jews.

Altars were doubtless the first constructions which men devoted to the service of God. They found it inconvenient to lay their offerings upon the ground, and at first therefore sought natural heaps or elevations for the purpose, and in mountainous countries the tops of the hills were favourite situations. But in plain countries, where such elevations could not easily be found, it was obvious to form them by art. The altars were at first simple heaps of unhewn stones or earth. But by degrees, when men became idolaters, and associated the power and presence of the object worshipped with the altar at which it was honoured, this patriarchal simplicity was relinquished. To this however Moses restricted the Israelites (Exod. xx. 24, and the note); and his injunction sufficiently intimates that the change had already taken place. Great diversity then arose in the materials, forms, and ornaments of altars. Every nation seems to have had a great variety of altars, although in each one general form appears to have been more common than any other, even when the details differed greatly. This was not so much owing to difference of taste as to the plurality of idols; some forms, ornaments, and materials being considered more proper to particular gods. Hence, even among the heathen, some altars remained of the most simple character. We are told, for instance, that the altar of Jupiter Olympius was nothing but a heap of ashes. There was scarcely any practicable material of which altars were not made. Some were hewn from single large blocks of stone, others were formed of squared stones, and many of precious marbles; some were of brick, others of metal—brass, and even gold—being probably overlaid with the metal, like the Hebrew brazen altar and the golden altar of incense: others again are said to have been of wood, even in Greece; but these were not common, neither do those appear to have been so which are described as having been built with the horns of animals curiously interlaced. Moses mentions the 'horns of the altars,' but in a different sense, meaning only the salient angles of its platform. The shapes of altars were almost infinitely varied, as well as their dimensions; but the leading forms and proportions will be seen by the figures in our engraving. We may observe however that, to the best of our recollection, no native Oriental antiquities exhibit the round form which appears in one of our Grecian specimens, although they were probably brought into use by the Greeks of Asia. Altars were generally about three feet high; but some were lower, and some higher, those dedicated to the celestial gods being the highest. The fire altars of Persia were not intended for sacrifice, but for burning sacred fire: hence, perhaps, as the priests had little service to perform at them, they were often made of a height and size which would not have been convenient in an altar for sacrifice. Those grand altars which our engraving exhibits are cut out of the solid substance of a projecting mass of rock, and stand upon a rocky platform twelve or fourteen feet above the level ground. They grow narrow from the base upward, as do many of the most ancient altars; so that, although the base is a square of four feet six inches, the top is ten inches less. Some ancient altars were solid, others were hollow; and most of them had at the top an



Group of Altars.

a, a, Babylonian ; *b*, Egyptian ; *c, c*, Persian ; *d, d*, Grecian ; *e, e*, Roman.

enclosing ledge to confine the fire and offerings: there was also sometimes a hollow sunk in the platform, and a hole pierced in the side, to receive and discharge the libations and the blood of victims. There were properly three kinds of altars—that on which the victims were consumed by fire—that on which unbloody offerings only were made—and that on which incense only was consumed. The Hebrews had two of these—the altar of burnt offerings, and the altar of incense; and the table of shewbread in some respects answered to the second. The tabernacle altars were portable, and the pagans also had portable altars, which were sometimes of stone, being formed of squared blocks which might be taken asunder and joined together at pleasure. There were also small private altars in almost every house, for the offerings to the household gods. To this there seems some allusion in Scripture, where certainly we read of altars upon the tops of houses. Altars were not by any means confined to temples: they abounded everywhere in and around idolatrous towns—in the fields—the highways—the streets (particularly the cross streets)—and in every public place. But upon the hill-tops, in groves, and under conspicuous trees, were favourite situations for altars; and how grievously the Hebrews were addicted to the erection of unholy altars in such places, the present text and a great number of other passages abundantly shew. We shall only add that the altars were usually inscribed with the name or symbols of the god to whom they were dedicated. Many of the altars were otherwise plain; but others had their sides ornamented with sculptures of gods and genii, or with festal figures of dancers and players on musical instruments. To prevent such things, probably, the use of iron tools was forbidden to those who constructed the Hebrew altars.

CHAPTER XVII.

1 *Hoshea's wicked reign.* 3 *Being subdued by Shalmaneser, he conspireth against him with So king of Egypt.* 5 *Samaria for their sins is captivated.* 24 *The strange nations, which were transplanted in Samaria, being plagued with lions, make a mixture of religions.*

In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did *that which was* evil in the sight of the Lord, but not as the kings of Israel that were before him.

3 ¶ Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and [1]gave him [2]presents.

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison.

5 ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 [3]In the ninth year of Hoshea the king

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[1] Heb. *rendered.*
[2] Or, *tribute.*
[3] Chap. 18. 10.

of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

7 For *so* it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did secretly *those* things that *were* not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And they set them up [4]images and groves in every high hill, and under every green tree:

11 And there they burnt incense in all the high places, as *did* the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger:

12 For they served idols, whereof the Lord had said unto them, [5]Ye shall not do this thing.

13 Yet the Lord testified against Israel, and against Judah, [6]by all the prophets, *and by* all the seers, saying, [7]Turn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear, but [8]hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the Lord had charged them, that they should not do like them.

16 And they left all the commandments of the Lord their God, and [9]made them molten images, *even* two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.

18 Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

19 Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made.

20 And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the Lord, and made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23 Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

24 ¶ And the king of Assyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

25 And *so* it was at the beginning of their dwelling there, *that* they feared not the Lord: therefore the Lord sent lions among them, which slew *some* of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the Lord.

29 Howbeit every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succoth-

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[4] Heb. *statues.*
[5] Deut. 4. 19.
[6] Heb. *by the hand of all.*
[7] Jer. 18. 11, and 25. 5, and 35. 15.
[8] Deut. 31. 27.
[9] Exod. 32. 8. 1 Kings 12. 28.

benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

33 [10]They feared the Lord, and served their own gods, after the manner of the nations [11]whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of Jacob, [12]whom he named Israel;

35 With whom the Lord had made a covenant, and charged them, saying, [13]Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the Lord, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.

38 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.

39 But the Lord your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but they did after their former manner.

41 So these nations feared the Lord, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

[10] Zeph. 1. 5.

[11] Or, *who carried them away from thence.*

[12] Gen. 32. 28. 1 Kings 18. 31.

[13] Judges 6. 8-10.

Verse 3. '*Shalmaneser.*'—This prince is called simply Shalman in Hos. x. 14. He was the successor of Tiglath-pileser, and, according to Hales, his reign extended from 726 to 714 B.C. Besides the final subversion of the kingdom of Israel by this prince, as recorded in this chapter, Josephus preserves a passage from the archives of Tyre, from which it appears that the Assyrian king over-ran Phœnicia also, and received the submission of all the country except Tyre. The elder Tyre (Palæ-Tyrus), Sidon, Acre, and other towns, seem to have been glad of the opportunity of exchanging the yoke of their dominant neighbour for that of a foreign power; for they assisted the Assyrian with a fleet of sixty ships, which the Tyrians defeated with only twelve ships. Upon this, Shalmaneser advanced to Tyre and kept it in a state of blockade for five years, when his death occasioned the undertaking to be discontinued. This is very similar to what happened on other occasions, as Heeren remarks. While the Phœnician states under the control of Tyre readily submitted to foreign invaders, the free and sovereign Tyre herself offered a vigorous and powerful opposition to the most famous conquerors—Alexander himself not excepted. [Appendix, No. 46.]

4. '*So king of Egypt.*'—This So—the Sabaco of profane authors, the Sabakoph of the monuments—was an Ethiopian who ruled in Egypt, and whose right to the crown may have been (at least in part) derived from marriage, although Herodotus represents him as solely an intrusive conqueror. He reigned fifty years, when, being warned by an oracle, he resigned his dominion and withdrew to his own country. His name occurs at Abydos, and the respect paid to his memory by his successors may be held to imply that his dominion was not regarded as a wrongful usurpation. Hales conjectures that the true cause of his leaving Egypt may have been the apprehension of an Assyrian war, which he had perhaps in the first instance sought to avert, by prompting the king of Israel to rebel against Shalmaneser. [Appendix, No. 47.]

17. '*And they caused their sons and daughters to pass through the fire, and used divination and enchantments.*'—It is disputed whether by causing children to 'pass through the fire,'—an idolatrous act so often mentioned in Scripture—a human sacrifice or only a dangerous ceremony is indicated. We long inclined to the opinion that an actual immolation by fire to a sanguinary idol was intended: but on carefully reconsidering the matter, we are more disposed to adopt the other alternative, which supposes the act to be ceremonial. The chief reasons for this conclusion are—that 'passing through' is an action of life, not of death; and that there are numerous traces of such an action, as a ceremony, among various idolatrous nations of ancient and modern times. It will be observed that this passing through the fire was in honour of Moloch; and to this rite of this 'grim idol' the Rabbi David D'Beth Hillel thinks he sees an analogy in a remarkable ceremony which he witnessed at Madras, in 1832.* 'In the Choolay bazaar is a pagoda called Damarajah, nigh the gate of which was put a heap of wood at 5 o'clock, P.M.; they set fire to this and burned it till past 6 o'clock, till it became charcoal; after which they spread the charcoal over the ground to about ten cubits length and five broad. They do not allow any one to take a single charcoal; when one had taken a small charcoal to burn his cheroot, they cried with him aloud until he was obliged to return it before burning his cheroot. During the time of the burning of the fire, people were riding on an elephant, and on a camel covered with red cloth, and standing nigh the fire; then different kinds of images passed around the fire. About half-past six they brought out two images, one of a woman and the other of a swan, decorated with different flowers, and they surrounded the fire-place with music and firing of guns, and then they went away. About a quarter of an hour after they returned back again with about fifty people, mostly naked and barefoot, and their bodies yellow marked, and they walked around the fire circle three times, and after that they walked barefoot above the fire. I was astonished at this work, but could not stay longer to see the end of it, owing to the multitude of people, who cared not for anybody. I remained nearly deprived of breath from their pushing me. I went home, and on the next day I sent for one of the Pooshalies or priests of this pagoda, and inquired concerning this conduct, and the origin of it. He said to me that its origin had emanated from one woman whom they call Nullahlanga-deva, the wife of Shago-deva, which was one of the hundred kings.

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* The illustration is from a book printed at Madras, and very scarce in England, entitled, *The Travels of the Rabbi D'Beth Hillel, from Jerusalem through Arabia, Koordistan, part of Persia and India, to Madras.*

After her said husband died she burnt herself, as he said, along with his dead body, and further added, that who believes in her and passes the fire never will be burnt, but that he will be saved from all sickness and disasters, and all his sins be forgiven. I said to them, they do not pass through the fire, but only above the charcoal, which does not harm so much. He said, no; but that very likely I had come rather too late. I said, no; but that I came before they commenced burning the wood, and stood there until they passed over the charcoal. He said, very likely I could not see. I understood his meaning: he spoke honourably, but his meaning was that I was an unbeliever in these things, therefore I could not see into their truth. Also he told me that the two images which they caused to go round the fire, viz., of this woman and of the swan which she rode upon towards the fire, were to be burnt. I again said to him, that according to this rule or story this festival ought to be called after her name, why then do you call it after the name of Damarajah? He answered, that she presented the title to Damarajah, who was many years after her, and he being a very righteous and just king, ascended alive to heaven in a chariot of fire, where she presented him with this title.' This Hindoo custom is mentioned by other writers. Sonnerat adds the fact that the votaries often pass through the fire 'with their children in their arms.'

An analogous custom is also found in America. 'In some ancient hieroglyphical paintings,' writes Humboldt (*Researches*, i. 183), 'we trace the ceremonies practised on the birth of a child; the midwife invoking the gods who reside in the abodes of the blest, sprinkled water on the forehead and breast of the new-born infant, and after pronouncing different prayers, in which water was considered as the symbol of the purification of the soul, the midwife bade the children draw near who had been invited to give the child a name. In some provinces a fire was lighted at the same time, and the infant was seemingly made to pass through the flame, and undergo the double purification of fire and water. This ceremony reminds us of usages which in Asia appear to be lost in the darkness of the remotest ages.'

In our own country it appears to have been usual among the Druids to light up large fires upon May eve on the tops of the cairns, in honour of the sun. Two such fires were also kindled on May day in every village, and *between them* all the victims, human and animal, destined for sacrifice were compelled to pass. We find a marked allusion to part of this practice in the Godo-din of Aneurin, a Northumbrian Briton who lived in the sixth century, and which is translated in Davis's *Mythology and Rites of the British Druids*:—'In the festival of May they celebrated the praise of the holy ones in the presence of *the purifying fire*, which was made to ascend on high. On the Tuesday they wore their dark garments; on the Wednesday they purified their fair attire; on the Thursday they truly performed their due rites; on the Friday the victims were conducted round the circle; on the Saturday their united exertions were displayed without the circular dance; on the Sunday the men with red blades were conducted round the circle; on the Monday was seen the deluge of gore up to the belt.'

24. '*Cuthah*.'—This seems to be only the Chaldee name for 'Cush,' which, in its original application, appears to have referred to the tract of country better known as Susiana, and now as Khusistan. This country, anciently famous for its fertility, but now for the most part a desert, extends inland from the eastern bank of the Tigris in the lower part of its course, and from the stream formed by the confluence of that river with the Euphrates. Geographically, it was part of Persia, though bordering on Assyria Proper; but it certainly formed a part of the Assyrian dominion. Josephus agrees that Cuthah was in Persia; and although nothing very positive can be stated, there does not seem any greater probability than that which Khusistan offers. This province is now shared between the Arabs and Persians, the former possessing that portion which is washed by the Tigris, and the latter having authority over the south-eastern portion, which is fronted by the united Tigris and Euphrates and by the upper end of the Persian Gulf. But even the Persian part of Khusistan is chiefly in the occupation of Arabian and Persian tribes, which acknowledge little, if any, submission to the Persian governors. The Jews applied the denomination 'Cuthites,' as a general term, to all the new settlers.

— '*Ava*.'—The general identity of name, as noticed in the preceding note, would seem to strengthen the statement of Josephus, that the five names merely describe different tribes of Cuthites, and in this view, the names may be conceived to be those of the principal towns denominating the particular districts from which they came. If so, we should be very much inclined to suspect that Ava is to be sought at *Ahwaz*, the only probable place of similar name in Khusistan. This town is situated upon the river Karun, which discharges its waters into the head of the Persian Gulf; and agrees very well with the position which Sanson, without any apparent knowledge of Ahwaz, assigns to Ava. It was a famous city, described as one of the largest in the world, in the time of the caliphs of Baghdad, and appears to have occupied the site of a more ancient city. Its extensive ruins still attest its ancient importance. It is noticed in Kinneir's *Geographical Memoir of the Persian Empire*, and, more completely, in a memoir printed in an appendix to Captain Mignan's *Travels in Chaldæa*, and also in the second volume of the Royal Asiatic Society's *Transactions*.

— '*Hamath*.'—This is thought to denote the Syrian territory on the Orontes, the capital of which, of the same name, has been noticed under Num. xiii. It is supposed that Shalmaneser, having conquered this country, removed some of its inhabitants to Palestine. There is nothing but the name to sanction this conclusion; and we should rather think that some place in Assyria or Khusistan may have been intended.

— '*Sepharvaim*.'—Calmet thinks that these are the *Saspires*, mentioned by Herodotus as dwelling between Armenia and Colchis; and who, according to Major Rennell, would, in modern geography, occupy eastern Armenia. These are probably not different from the Sarapanes whom Strabo places in Armenia. We much rather incline to the opinion that the name is to be sought in that of Siphara, a city on the Euphrates, above Babylon, at that part where that river makes the nearest approach to the Tigris, and consequently to Assyria Proper. The probabilities for this seem to us incomparably the strongest, and chiefly on account of its proximity to Khusistan and Assyria. If the Samaritans were assembled from such different and remote countries as some expositors suppose, they must have spoken different languages: and as no notice is ever taken, either in the Scripture or elsewhere, of a diversity of tongues among them, this may be regarded as strengthening the probability that the different sections of the Samaritan colony all proceeded from the same region.

26. '*Therefore he hath sent lions among them*.'—That they for this reason felt it necessary to worship 'the God of the land,' led some of the Rabbins to characterize the Cuthites as 'proselytes of lions.' The whole transaction strikingly illustrates the prevalent notions of ancient idolatry. They believed that each land and people had its tutelary god, and, conceiving Jehovah himself to be such a god, they had no hesitation in admitting that their punishment came from him, for neglecting his worship in the country over which he presided. We may here restate a remark we made on a former occasion, that no ancient people denied the God whom the Jews worshipped to be *a* true God; but they disputed that he was the *only* God—and alone entitled to the worship of mankind. The Samaritans either were not acquainted with this claim, or did not submit to it; but they had no reluctance to admit the God of Israel to a wretched and unholy partnership with the gods they had been accustomed to honour. In the course of time, their worship of the only true God became more pure and simple: but they always re-

mained distinguished from the Jews by some peculiarities of practice and belief, to which we shall have future occasion to advert.

30. '*The men of Babylon made Succoth-benoth.*'—This name signifies the '*tents*' or '*booths of the daughters*,' and, solely on that ground, has been thought to refer to the worship celebrated in booths or tents by impure rites, after the manner of the Babylonian maidens as described by Herodotus, i. 199. The coincidence, if nothing more, is certainly remarkable, seeing that Babylonians are here named.

— '*Nergal*,' נֵרְגַל.—The Rabbinical commentators believe that this idol was in the form of a cock, founding their not very happy conjecture apparently upon the fact, that in the Talmud the similar word תַּרְנְגוֹל *tarnegol*, means a cock. The more measured researches of Norberg, Gesenius, and other inquirers into the astrolatry of the Assyrians and Chaldeans, lead to the conclusion that Nergal was the Zabian name of the planet Mars. This name of the planet, both among the Zabians and Arabians, means *ill-luck, misfortune:* and it was by no means peculiar to the mythology of the West to make it the symbol of bloodshed and war. Among the people first named, the planet Mars was typified under the figure of a man holding in one hand a drawn sword, and in the other a human head just cut off; and his garments were also red, which, as well as the other ideas attached to this idol, were no doubt founded on the reddish hue which the body of the planet presents to the eye. Among the southern Arabs his temple was painted red, and they offered to him garments stained with blood, and also a warrior (probably a prisoner) who was cast into a pool. Some would rather derive the name from the Sanscrit *Nrigal*, 'Man-devourer,' spoken of a fierce warrior, and corresponding to Merodach. [APPENDIX, No. 48.]

— '*Ashima.*'—The Jerusalem Talmud says that this idol was worshipped under the similitude of a lamb, but the higher authority of the Babylon Talmud, indicating or following the general current of Rabbinical opinion, makes it to have been an idol represented in the form of a goat without hair. This interpretation, which seems to be regarded as the most probable, is founded upon the fact, that the Samaritan version uses a similar word to this as equivalent to the species of goat named in the Hebrew of Deut. xiv. 5, under the name of *akko* (see the note there); and from the further consideration that the word as it stands may be referred to a root which sometimes occurs in the sense *to be laid waste* or *bare*, whence *bare* or *bald*, which joined to the other make a bald or bare goat. This is the way the interpretation has been obtained, and it is not more fanciful than many others of the same description.

31. '*Nibhaz.*'—The Jewish interpreters, knowing nothing of this idol, have, as usual, grounded their conclusions upon the possible signification of the name. Deriving the word נִבְחַז *nibhaz*, or rather *nibchaz* from נָבַח *nabach*, 'to bark,' they have assigned to it the figure of a dog. Gesenius rejects this, on the ground that there is no trace of dog-worship in ancient Syria. But to this we must demur, remembering the ancient account of the image of a large dog at the mouth of the river to this day called Nahr el-Kelb or Dog-river (ancient Lycus), which, it was believed, used to *bark* at the season when the dog-star by its heliacal appearance gave certain notice that the sun had attained the greatest elevation and that the Nile was about to overflow. This allusion to the Nile seems to point to Egypt as the source of this worship. We, however, do not believe the Avites to have been a Syrian people, and therefore this is rather an illustrative word or correction than an explanation directly applicable to Nibhaz. In the Zabian books the corresponding name indicates an evil demon who sits upon a throne on the earth while his feet rest upon the bottom of Tartarus: but it is doubtful whether he might be identified with the Nibhaz of the Avites.

— '*Tartak.*'—Of this name תַּרְתָּק scholars have been able to make nothing further than that in Pehlevi *Tarthakh* may mean 'deep darkness,' or 'hero of darkness.' Gesenius in his *Der Prophet Jesaia* thinks that under this name some malign planet (Saturn or Mars) was worshipped, but our information respecting the Assyrian superstitions is too meagre to enable us to identify this idol with certainty.

— '*Adrammelech.*'—We know nothing more of this idol than this text states. It is manifest that the last member of the name *melech* (king) is Semitic, whence it is argued that the first member is Semitic also, in which case the whole means 'the magnificence of the king.' But some contend that, although the *meleck* is Semitic, the first member of the name is Assyrian, and that the word means 'king of the fire'. Selden and others have identified him with Moloch, on the ground that the general signification of the name and the offering of children by fire is the same in both. It may be so without interference with the conclusion founded on the apparently astrological character of the Assyrian idolatry that this idol represented one of the heavenly bodies; and the general conclusion seems to be that it was either the planet Saturn or the sun. The form which the Talmud assigns to Adrammelech is that of a mule; but Kimchi affirms that he was worshipped under that of a peacock.

— '*Anammelech.*'—Selden and some others think this only another name for Adrammelech, but the mass of learned opinion distinguishes them from each other. The signification of the name is still more uncertain than that of Adrammelech, nor have we any clearer apprehension respecting the object of worship and the form under which it was exhibited. The Talmud alleges that the idol bore the figure of a hare, but Kimchi says that it had the shape of a pheasant or quail.

CHAPTER XVIII.

1 *Hezekiah's good reign.* 4 *He destroyeth idolatry, and prospereth.* 9 *Samaria is carried captive for their sins.* 13 *Sennacherib invading Judah is pacified by a tribute.* 17 *Rab-shakeh, sent by Sennacherib again, revileth Hezekiah, and by blasphemous persuasions soliciteth the people to revolt.*

Now it came to pass in the third year of Hoshea son of Elah king of Israel, *that* [1]Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also *was* Abi, the daughter of Zachariah.

3 And he did *that which was* right in the sight of the LORD, according to all that David his father did.

4 ¶ He removed the high places, and brake the [2]images, and cut down the groves, and brake in pieces the [3]brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

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[1] 2 Chron. 28. 27, and 29. 1. He is called *Ezekias*, Matth. 1. 9.

[2] Heb. *statues*.

[3] Num. 21. 9.

5 He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he clave to the Lord, *and* departed not [4]from following him, but kept his commandments, which the Lord commanded Moses.

7 And the Lord was with him; *and* he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.

8 He smote the Philistines, *even* unto [5]Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

9 ¶ And [6]it came to pass in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it.

10 And at the end of three years they took it: *even* in the sixth year of Hezekiah, that *is* [7]the ninth year of Hoshea king of Israel, Samaria was taken.

11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:

12 Because they obeyed not the voice of the Lord their God, but transgressed his covenant, *and* all that Moses the servant of the Lord commanded, and would not hear *them*, nor do *them*.

13 ¶ Now [8]in the fourteenth year of king Hezekiah did [9]Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

15 And Hezekiah gave *him* all the silver that was found in the house of the Lord, and in the treasures of the king's house.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the Lord, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave [10]it to the king of Assyria.

17 ¶ And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a [11]great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which *is* in the highway of the fuller's field.

18 ¶ And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the houshold, and Shebna the [12]scribe, and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

20 Thou [13]sayest, (but *they are but* [14]vain words,) [15]*I have* counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 Now, behold, thou [16]trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the Lord our God: *is* not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give [17]pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land, and destroy it.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand *it*: and talk not with us in the Jews' language in the ears of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that they may eat their own dung, and drink [18]their own piss with you?

28 ¶ Then Rab-shakeh stood and cried with

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[4] Heb. *from after him.* [5] Heb. *Azzah.* [6] Chap. 17. 3. [7] Chap. 17. 6. [8] 2 Chron. 32. 1. Isa. 36. 1. Ecclus. 48. 18. [9] Heb. *Sanherib.* [10] Heb. *them.* [11] Heb. *heavy.* [12] Or, *secretary.* [13] Or, *talkest.* [14] Heb. *word of the lips.* [15] Or, *but counsel and strength* are *for the war.* [16] Heb. *trustest thee.* [17] Or, *hostages.* [18] Heb. *the water of their feet!*

a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Hearken not to Hezekiah: for thus saith the king of Assyria, [19] [20]Make *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his [21]cistern:

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he [22]persuadeth you, saying, The LORD will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which *was* over the houshold, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rab-shakeh.

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[19] Or, *Seek my favour.*

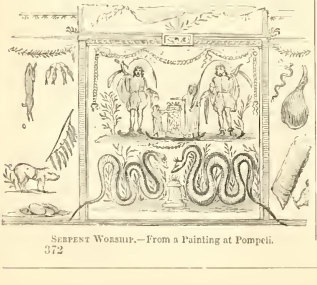
[20] Heb. *Make with me a blessing.*

[21] Or, *pit.*

[22] Or, *deceiveth.*

CHAP. xviii.—The greater part of this history is also found, with some variation and with very large additions, in 2 Chron. xxix., xxxii., and Isaiah xxxvi. In this and other instances, the parallel in Isaiah agrees more exactly with the history as given in Kings than as in Chronicles. In fact, the historical chapters in Isaiah, and we may add in Jeremiah, are almost identical, in every respect, with the corresponding passages in 2 Kings; whereas, in 2 Chronicles, the same facts are related in a different form of words and with varied details, with also further particulars not contained either in 2 Kings or in the Prophets. These also contain some passages which are not to be found in Chronicles. Having thus apprised the reader that the parallelism between this book and Isaiah commences with this chapter, while that with 2 Chron. still continues, we shall, in what remains of 2 Kings, give our more particular, but not exclusive, attention to the facts which are nowhere else repeated. [On 13, 14, see APPENDIX, No. 49.]

Verse 4. '*Brake in pieces the brazen serpent.*'—This was a bold and healthy measure. Some kings, however bent on the extirpation of idolatry, would have hesitated at the destruction of that which was certainly in itself an interesting memorial of the remarkable transaction with which it had been associated. But when it had become a temptation and a snare to a loose-minded people, the king saw that the well-being of the nation required its destruction. We may wonder how it happened that the Hebrews could fall into such absurdity as the worship of a brazen serpent. But our surprise will be diminished on reflecting that serpent-worship, under some form or other, was one of the most diffused idolatries of the ancient world. We may refer to the general considerations on animal-worship which have been stated in the note (Deut. iv.) on the gods of Egypt; and the reference is particularly appropriate, as the ancient nations of eastern Europe and western Asia confessedly derived the practice of serpent-worship, and the ideas connected with it, from that country. In fact, the serpent makes a very conspicuous appearance in the animal-worship of Egypt, where not only was its figure displayed in various idolatrous combinations, but the living animal itself was honoured, as it is at this day, in the temples of India. In Egypt, the *cerastes*, or horned snake, was sacred to Ammon, and was interred after death in his temple. This serpent was harmless. Another, more commonly represented in Egyptian sculptures, and that which appears as a crowning figure in the images of kings and gods, was the venomous *naia haj*, which was regarded as an emblem of Cneph, the good deity; and it is remarkable, that, under all the various modifications of serpent-worship, the serpent was made the deified symbol of something good and beneficent. It symbolized 'the good genius' among the Greeks and Romans, and their worship of the healing power (Esculapius), under the same figure, was but a part of the same general idea. It would be curious, but perhaps not in this place profitable, to inquire how arose this regard to an animal which the Scripture certainly does not mention worthily, but seems rather to associate with the Wicked One, and with the ruin which his machinations occasioned. Was it that the good of idolatry was the evil of Scripture? It may be, however, that the serpent was thus chosen as the most fitting emblem of that system which endowed the universe and all its parts—the greatest and the least—with an intelligent and living soul; and its emblematic fitness as a type of nature, thus imagined, may perhaps be found in the peculiarities of its organization. Its remarkable longevity—its peculiar



SERPENT WORSHIP.—From a Painting at Pompeii.

movements—its rapid march, without those members of progression with which other animals are gifted—and the vibrations of life preserved in the separated parts for some time after the carcase has been cut in pieces,—are all circumstances well calculated to impress the idea, that the serpent had a condition of life peculiar to itself, and that there was something supernatural in its being. 'The way of a serpent upon a rock' is one of the four things which even the wise Agur confessed to be too wonderful for him (Prov. xxx. 19).

This class of ideas, as well as the influence of example, may have induced the Israelites to worship the brazen serpent. They might do this the more readily, because, whatever may be the general character of the serpent in the Bible, there was room for them to associate with the particular brazen serpent the ideas of beneficence which the heathen usually connected with that creature. In the wilderness they had been directed to look upon it—and to live: they did so, and they lived. And this direction and its consequences, misundertood and perverted, may have formed the foundation of the idolatry into which they fell. How they worshipped, is not very clear. Perhaps, like the Egyptians, they regarded it as a symbol of 'the Good God;' and that Good God, to them, certainly could not have been other than their own Jehovah: and, in this case, the worship of the serpent may have been a sort of mitigated idolatry, not in principle unlike that of which the golden calf was the object. Or they may have worshipped it as the symbol of some strange god, perhaps of Egypt. Or, finally, and which we think most probable, they, with a recollection of its origin, regarded it as symbolizing the Divine healing power, and as such resorted to it, and burned incense before it, when afflicted with diseases, much in the same manner that the classical ancients resorted, on similar occasions, to the serpent-symbol of the healing god.

7. '*Rebelled.*'—He neglected to send the customary tribute or presents; and, in his expedition against the Philistines, acted as an independent sovereign.

13. '*Sennacherib.*'—This prince was the son of Shalmaneser; and his reign, according to Hales, extended from 714 to 710 B.C. It appears that Hezekiah's revolt began in the reign of Shalmaneser, who however was too much engaged in other affairs, perhaps the siege of Tyre, to take against him such strong measures as we see his son now undertaking. It would seem, from the insinuation in verse 24, that Hezekiah had been encouraged in his revolt by some vague promises of assistance from Egypt, which were never fulfilled. We have several intimations in this part of the history, of the great and just alarm with which the Egyptians regarded the westward march of the Assyrian power; and it appears to have been their policy to divert the attention of the Assyrians from themselves, by giving them sufficient employment in confirming their authority over the intervening states, already rendered tributary. We have already seen them giving similar encouragement to Hoshea, king of Israel, in his disastrous attempt to shake off the Assyrian yoke.

CHAPTER XIX.

1 *Hezekiah mourning sendeth to Isaiah to pray for them.* 6 *Isaiah comforteth them.* 8 *Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah.* 14 *Hezekiah's prayer.* 20 *Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion.* 35 *An angel slayeth the Assyrians.* 36 *Sennacherib is slain at Nineveh by his own sons.*

And [1]it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord.

2 And he sent Eliakim, which *was* over the houshold, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to [2]Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and [3]blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 It may be the Lord thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up *thy* prayer for the remnant that are [4]left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelasar?

13 Where *is* the king of Hamath, and the

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[1] Isa. 37. 1.

[2] Luke 3. 4, called *Esaias.*

[3] Or, *provocation.*

[4] Heb. *found.*

king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18 And have [5]cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, *That* which thou hast prayed to me against Sennacherib king of Assyria I have heard.

21 This *is* the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy *One* of Israel.

23 [6]By thy messengers thou hast reproached the LORD, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down [7]the tall cedar trees thereof, *and* the choice fir trees thereof: and I will enter into the lodgings of his borders, *and into* [8]the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of [9]besieged places.

25 [10]Hast thou not heard long ago *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were [11]of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house tops, and *as corn* blasted before it be grown up.

27 But I know thy [12]abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this *shall be* a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And [13]the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and [14]they that escape out of mount Zion: the zeal of the LORD *of hosts* shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

35 ¶ And [15]it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer [16] his sons smote him with the sword: and they escaped into the land of [17]Armenia. And Esarhaddon his son reigned in his stead.

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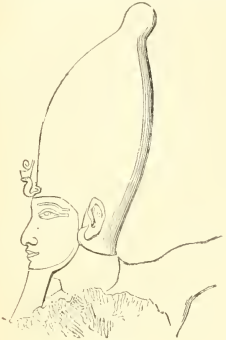
[5] Heb. *given.* [6] Heb. *By the hand of.* [7] Heb. *the tallness,* &c. [8] Or, *the forest* and his *fruitful field.* [9] Or, *fenced.*
[10] Or, *Hast thou not heard,* how *I have made it long ago,* and *formed it of ancient times? should I now bring it to be laid waste,* and *fenced cities* to be *ruinous heaps?* [11] Heb. *short of hand.* [12] Or, *sitting.* [13] Heb. *the escaping of the house of Judah that remaineth.*
[14] Heb *the escaping.* [15] Isa. 37. 36. Ecclus. 48. 21. 1 Mac. 7. 41. 2 Mac. 8. 19. [16] Tob. 1. 21. [17] Heb. *Ararat.*

CHAP. xix.—This chapter is repeated with great exactness in Isaiah xxxvii.; and some of its facts (corresponding to verses 10-14, and 35-37, of this chapter) are given, with some variation, in 2 Chron. xxxii. 17-23.

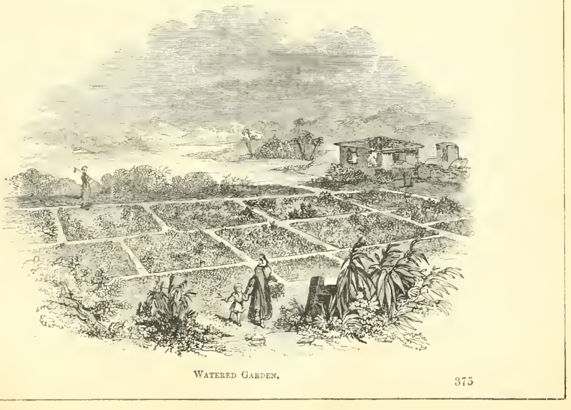
Verse 9. '*Tirhakah.*'—The *rumour* alluded to in the text, by which Sennacherib was alarmed and interrupted, was no other than the report which spread abroad that Tirhakah, the Ethiopian king of Upper Egypt, was marching with an immense army to cut off his retreat.



TIRHAKAH.

'With Tirhakah,' says Wilkinson (*Ancient Egyptians*, i. 1, 40), 'we are acquainted both from sacred and profane records, and his successful opposition to the power of Assyria is noticed in the Bible (2 Kings xix. 9; Isa. xxxvii. 9), may be traced in Herodotus (ii. 41), and is recorded on the walls of a Theban temple. It is possible that in the early part of his reign Sethos (or 'So') divided the kingdom with him, and ruled in Lower Egypt, while the Ethiopian monarch possessed the dominion of the upper country; and this would account for the absence of the name of Sethos upon the monuments of Thebes. Whether Tirhakah and Sabaco's claim to the throne of Egypt was derived from any right acquired by intermarriage with the royal family of that country, and whether the dominion was at first confined to the Thebaïd, it is difficult to determine: but the respect paid by their successors to the monuments they erected, argues the probability of their having succeeded to the throne by right rather than by usurpation or the force of arms.' It should be added that at Medinet Abou are the figure and name of Tirhakah, and of the captives taken by him. The figure which we here give is from Rosellini. It will be observed that he wears the crown of Upper Egypt. The name of Sabaco is found at Abydus. [APPENDIX, No. 50.]

24. '*With the sole of my foot have I dried up all the rivers,*' etc.—In the note to Deut. xi. 10, we have expressed an opinion that the passage respecting 'watering by the foot,' as used there, is best illustrated by the use of the water-wheel worked by the assistance of the foot. But it is no less clear to us that the present passage refers to the other custom of irrigation which is sometimes produced in illustration of that place, but which did not seem to us there so applicable; it seems to be in the present instance, in which the words have a double reference to that mode of watering, seeing that it describes not only the act of irrigation, but the drying up of rivers by the foot, an image most clearly derived from the channels for irrigation in Eastern gardens being habitually closed with the foot by the gardener. The water, being raised to the surface by any of the various processes known in the East, is distributed over the ground in the manner shewn in the annexed engraving. Grounds requiring to be artificially watered are divided into small squares by ridges of earth or furrows: and the water flowing from the machine or from the cistern into a narrow gutter, is admitted into one square or furrow after another by the gardener, who is always ready, as occasion requires, to stop and direct the torrent by turning the earth against it with his foot, at the same time opening with his mattock a new trench to receive it. The same process takes place when the ground is divided for irrigation by indented channels instead of



WATERED GARDEN.

ridges; for in these the gardener in the same manner, by the active and timely use of his foot and his mattock, conducts the rills which flow in these channels wherever he pleases, suffering the water to overflow into every part that requires it, and closing the channels in which it is no longer required to flow. This process of irrigation is not confined to Egypt, but is followed in the gardens of Syria; and rice, which requires much water, is only sown in those quarters where this mode of irrigation is practicable, as in the valley or hollow which contains the lake Huleh, in the valley of Baalbek, and in the plain of Damascus.

35. '*Behold, they were all dead corpses.*'—Upon the agency which the Lord employed on this occasion, in delivering Judah, and in avenging the insulted honour of his own Great Name, we shall have occasion to remark under Isaiah xxxvii. At present, we wish to adduce the very remarkable and valuable coincident testimony afforded by Herodotus, who mentions Sennacherib by name, and recites his miraculous defeat in such a manner, that, although greatly distorted, we cannot fail to recognize the same event which the sacred writings record in three different places. He says, that at this time there reigned in Egypt a priest of Vulcan, named Sethon, who neglected and contemned the military establishment which had been formed in Egypt; and, among other dishonours which he put upon the soldier caste, he withdrew the allotment of twelve acres of land which, under former kings, had been allowed as the portion of every soldier. After this, when Sennacherib invaded Egypt with a great army, not one of the military class came forward to his assistance. The royal priest, seeing no help before him, withdrew to a temple, where, standing before the image, he deplored bitterly the evils with which his kingdom was threatened. As he wept, sleep overpowered him, and he saw, in a vision, the god standing by and bidding him be of good cheer, assuring him that no harm should befall him if he marched out against the Assyrians, for he would himself send him assistance. Sethon took courage from this vision, and, collecting a body of men, entirely consisting of shopkeepers, artisans, and the dregs of the people—there not being one soldier among them—he marched out, and formed his camp at Pelusium. The night after his arrival, myriads of field-mice infested the camp of the enemy, gnawing in pieces their quivers, their bow-strings, and the straps of their shields; so that, in the morning, finding themselves deprived of the use of their arms, they fled in great disorder, and many of them were slain. Herodotus adds, that in his time this event was commemorated by a statue of the king standing in the temple of Vulcan, and holding in his hand a mouse, with the inscription, 'Whoever looks on me, let him be pious.'

This is most evidently nothing more than an adaptation to Egypt, to its king, and to its gods, of what belonged to Judah, to Hezekiah, and to the power of Jehovah. It is the same narrative *Egyptianized.* We do not see any evidence that Sennacherib really invaded Egypt: and he certainly was not doing so at this time. But there can be little doubt that his proceedings in Palestine were but preparatory to the invasion of that country; and this rendered the destruction of his army a deliverance not only to the Hebrews but to the Egyptians also. Deeply interested as the latter were in the event, we may easily see the inducement of their priests to relate this amazing manifestation of Divine power, with such circumstances as might make it appear to have been intended for the deliverance of their own country, and effected by the power of their own gods. Altogether, this Egyptian narrative, while it confirms that which we receive on an authority which needs no confirmation, furnishes one of the most curious instances of historical *adaptation* which we have the means of distinctly authenticating.

37. '*Nisroch.*'—This name נִסְרֹךְ is now generally supposed to mean great eagle, being compounded of the Semitic *neser*, 'eagle,' and the syllable *och* or *ach*, which in Persian is intensive. This bird was held in great veneration by the ancient Persians, and was also worshipped by the Arabs before the time of Mohammed. [Appendix, No. 51.]

— '*His sons smote him with the sword.*'—It appears, from the book of Tobit, that on his return home the Assyrian king, his temper being soured by the signal defeat he had sustained, behaved with great severity, and even cruelty, in his government; and particularly to the captive Israelites, numbers of whom he caused to be slain every day, and thrown into the streets. 'By which savage humour having made himself so intolerable that he could not be borne even by his own family, his two eldest sons conspired against him' (Prideaux, i. 37). Some think that he had made a vow to sacrifice these two sons, to appease his gods, and to incline them to bestir themselves for the restoration of his affairs. But this conjecture rests on no authority.

— '*Land of Armenia.*'—The original is 'the land of Ararat;' but the term doubtless designates Armenia, and the text thus furnishes evidence that the Ararat of Scripture was in Armenia, which some have questioned.

— '*Esarhaddon.*'—This king, the third son of Sennacherib, is the 'great and noble *Asnapper*' of Ezra (iv. 10), the *Sargon* of Isaiah (xx. 1), the *Sarchedon* of Tobit (i. 21), and the *Asaradin* of Ptolemy. It seems that the Babylonians, Medes, Armenians, and other tributary nations, took the opportunity offered by the prostration of the Assyrian power, by the Lord's hand, to throw off the yoke they had so long borne. Esarhaddon was therefore actively engaged, during the first years of his reign, in attempting to re-establish the broken affairs of the empire to which he had succeeded. It was not until the thirtieth year of his reign, however, that he recovered Babylon; and the Medes were never again brought under the yoke. It appears, from Ezra iv. 10, that it was this prince who transported the Cuthites, Babylonians, etc., into the waste cities of Samaria: and Hales conjectures, with probability, that this was to punish them for their revolt. When this king had settled his affairs at home, he undertook an expedition against the states of Palestine, Phœnicia, Egypt, and Ethiopia, to avenge his father's defeat, and to recover the revolted provinces west of the Euphrates. For three years he ravaged these provinces, and brought away many captives; as foretold by Isaiah (xx. 3, 4). About two years after, he invaded and ravaged Judea; and the captains of his host took Manasseh, the king, alive, and carried him away captive, with many of the nobility and people, to Babylon. Hales says, 'Esarhaddon was a great and prosperous prince. He seems not only to have recovered all the former provinces of the Assyrian empire, except Media, but to have added considerably thereto, if we may judge of the several states which his grandson, Nabuchodonosor, summoned as his auxiliaries in the war with the Medes; namely, Babylonia, Mesopotamia, Cilicia, Syria, Phœnicia, Judea, Persia, Arabia, and Egypt (Judith i. 6-10; see Jackson, i. 332). He is ranked by Ptolemy, in his Canon, among the Babylonian kings, probably because he made Babylon his chief residence during the last thirteen years of his reign, to prevent another defection.' The same learned writer proves that this prince is the Sardanapalus of Diodorus and Justin, in whose reign happened the revolt of the Medes, 710 B.C.; and whom both of these historians unskilfully confounded with the last king Sarac, who perished in the overthrow of Nineveh, about a century afterwards, in 606 B.C. [Appendix, No. 52.]

[Vv. 17, 18. Appendix, No. 53.]

CHAPTER XX.

1 *Hezekiah, having received a message of death, by prayer hath his life lengthened.* 8 *The sun goeth ten degrees backward for a sign of that promise.* 12 *Berodach-baladan sending to visit Hezekiah, because of the wonder, hath notice of his treasures.* 14 *Isaiah understanding thereof foretelleth the Babylonian captivity.* 20 *Manasseh succeedeth Hezekiah.*

IN [1]those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, [2]Set thine house in order; for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept [3]sore.

4 And it came to pass, afore Isaiah was gone out into the middle [4]court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, Take a lump of figs. And they took and laid *it* on the boil, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, What *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD: and he [5]brought the shadow ten degrees backward, by which it had gone down in the [6]dial of Ahaz.

12 ¶ [7]At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and shewed them all the house of his [8]precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his [9][10]armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

14 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon.

15 And he said, What have they seen in thine house? And Hezekiah answered, All *the things* that *are* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, [11]shall be carried into Babylon: nothing shall be left, saith the LORD.

18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, Good *is* the word of the LORD which thou hast spoken. And he said, [12]*Is it* not *good*, if peace and truth be in my days?

20 ¶ And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

[1] 2 Chron. 32. 24. Isa. 38. 1.
[2] Heb. *Give charge concerning thine house.*
[3] Heb. *with a great weeping.*
[4] Or, *city.*
[5] Isa. 38. 8. Ecclus. 48. 23.
[6] Heb. *degrees.*
[7] Isa. 39. 1.
[8] Or, *spicery.*
[9] Or, *jewels.*
[10] Heb. *vessels.*
[11] Chap. 24. 13, and 25. 13. Jer. 27. 22.
[12] Or, *Shall there not be peace and truth, &c.*

CHAP. XX.—Some verses containing parallel facts may be found in 2 Chron. xxxiii.; but the parallel in Isaiah xxxviii. and xxxix. is very exact and complete. The 38th of Isaiah also contains Hezekiah's song of thanksgiving for his recovery, which is not given in the present chapter.

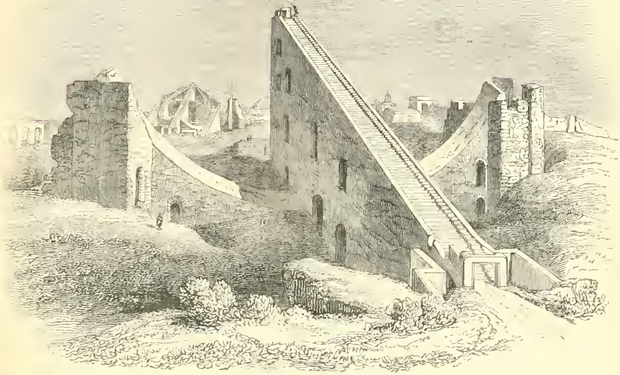
Verse 11. '*The dial of Ahaz.*'—This very remarkable passage naturally suggests an inquiry into the character of the instrument which was employed to demonstrate the miraculous effect which it pleased God to concede to the desire of Hezekiah. Yet it is less our intention to enter into any minute investigation in order to establish the identity of the dial of Ahaz, than to furnish such a brief statement concerning ancient dials in general, as may furnish rather an illustrative than an explanatory view of the subject.

The present mention of a dial is the first on record, and enables us to find a very early point in the history of the invention, without affording any clue to its origin. This dial seems, however, from the manner in which it is mentioned, to have been considered a curious and rare thing, since it was distinguished by the name of the king by whom it had been erected. It would seem, from the fact, that this king Ahaz sent from Damascus the pattern of an altar which he saw there, with directions that one like it should be made at Jerusalem, that he was what is called a man of taste, a collector of curiosities, and so on. Probably the dial was one of his curiosities, and perhaps originated like the altar—being either imported from abroad, or made after the pattern of one that he had seen at Damascus or elsewhere. The Jews were not remarkable for their inventions; and it is by no means necessary to suppose that the use of sun-dials originated among them. Doubtless, however, they had those common and popular methods of measuring time by the length, inclination, and return of the shadows of objects, which in all times and countries have served for that purpose, and which continue in use among the peasantry of the most cultivated nations.

We very much incline to the opinion, which we find advocated by several continental writers, that the first contrivances for a more precise measurement of time were pillars, set up in the midst of an open area, on the pavement of which were marked different lines, which furnished the necessary indications as the shadow of the column fell successively upon them. They were thus artificial gnomons; and there is some tolerable, though not very positive, evidence for the conclusion, that the famous obelisks of the Egyptians were intended for the same purpose. That pillars were used as gnomons in Greece and Italy we know; and nothing seems more likely than that, when Augustus applied to this purpose the two grand obelisks which he caused to be removed from Egypt to Rome, he merely continued the use to which they had previously been devoted. Josephus quotes a curious passage from Apion, which, if we could clearly understand it, might throw some light on the subject. We give the explanation (for such it is, rather than a translation) after Whiston, which we think assigns the only intelligible sense which the passage will bear. Apion charges Moses, that he set up pillars in the room of gnomons (obelisks), under which he made a cavity like that of a boat, and the shadow from the top of the pillar fell into the cavity, and went round therein with the course of the sun. Apion mentions this to shew that Moses imitated (or, as in this instance, improved upon) the custom of the Egyptians; which Josephus strongly denies, as well as his claim to this invention or imitation. What is said about Moses is of course an utter fiction; but the passage is of value, as implying that the Egyptians really did use their obelisks for the purpose indicated. We have the rather dwelt on this, not only on account of the antiquity of the reference, but because it exhibits one of the alternatives which have been used to explain the dial of Ahaz. It is right to add that the Hebrew has no word to express a dial; and the word in the text has not that force, its meaning being 'steps or degrees' (מַעֲלוֹת *ma'aloth*)—'the degrees or steps of Ahaz,' which has led a very large class of commentators, ancient and modern, to conclude that this famous 'dial' was nothing else than a stair framed with so much art and proportion, that the shadow upon the steps expressed the hours and the course of the sun.

The application of the principle of the gnomon to an artificial dial would naturally be suggested by many circumstances. One of the explanations which the Rabbins give of the dial of Ahaz is, that it was a concave hemisphere, in the middle of which was a globe, the shadow of which fell upon diverse lines engraved on the concavity. They add, that these lines were twenty-eight. This will strike the reader as an adaptation of the sort of invention which Apion ascribed to Moses—falsely, indeed, but in such a manner as demonstrated that such a contrivance did actually exist. This will appear the more plainly, and the use of such a dial will be illustrated by the fact, that the pillar or obelisk used as a gnomon was ultimately, as an improvement, surmounted by a ball supported on a very delicate stem, and so elevated that its shadow was thrown upon the neighbouring soil with great precision, and quite disengaged from that of the pillar by which it was supported. The ball, however, was by no means an essential part of the concave hemispherical dials founded on this idea, a simple *stylus* being more usually employed to cast the required shadow. The first dials, properly so called (which appear to have been of this description), were, by the general confession of antiquity, the invention of the Babylonians, from whom the western nations derived them, as the Greeks allowed that *they* did. Anaximander, who introduced the first dial into Greece, had travelled in Chaldea in the time of the Captivity. His dial marked the equinoxes, the solstices, and by their means the seasons. It belonged to the class of which we are speaking, called by the Greeks *σκάφη*, a boat, and *ἡμισφαίριον*, a hemisphere. The Egyptians also had such dials. Their solar equinoctial dial was of this class, as was also that with which Eratosthenes metred or verified the measure of the earth. Although these dials were obviously, in their origin, equinoctial dials, the application of their principle to horary indications is obvious, and was actually effected. We incline to suspect that the principle of the dial was known previously to the Egyptians, but that its detailed application was invented by the Babylonians.

The difficulty in the present text really is to understand what is meant by 'the degrees or steps of Ahaz.' They *may* mean lines or figures on a dial-plate, or on a pavement, or the steps to the palace of Ahaz, or some steps or staircase he had erected elsewhere. The Septuagint in the parallel place of Isaiah reads 'the steps or stairs of the house of thy father.' Josephus also says, 'steps or degrees in his house' (*Antiq.* x. 1, 91). The Chaldee renders the passage here 'hour stone,' and gives the same meaning to 'the stairs' in 2 Kings ix. 13, and renders Isaiah xxxviii. 8, by 'the shadow of the stone of hours.' Symmachus most certainly understood a sun-dial. 'I will cause to return the shadow of the degrees which (shadow) is gone down on the dial of Ahaz:' and so Jerome renders it, 'horologium.' On the whole, the dial of Ahaz seems to have been a distinct contrivance, rather than any part of a house. It would also seem probable, from the circumstances, that it was of such a size, and so placed, that Hezekiah, now convalescent, Isaiah xxxviii., but not perfectly recovered, could witness the miracle from his chamber or pavilion: 'Shall הַצֵּל, (*hatz-tzel*) the or this shadow,' etc. May it not have been situated in 'the middle court,' mentioned 2 Kings xx. 4? The annexed cut presents a sort of dial in Hindostan near Delhi, whose construction would well enough suit the circumstances recorded of the dial of Ahaz. It seems to have answered the double purpose of an observatory and a dial—a rectangled hexangle, whose hypothenuse is a staircase, apparently parallel to the axis of the earth, and bisects a zone or coping of a wall, which wall connects the two terminating towers right and left. The coping itself is of a circular form, and accurately graduated to mark, by the shadow of the gnomon above, the sun's progress before and after noon; for when the sun is in the zenith, he shines directly on the staircase, and the shadow falls beyond the coping. '*A flat surface on the top of the staircase*,' and a gnomon, fitted the building for the purpose of an observatory. According to the known laws of refraction, a cloud or body of air of different density from the common atmosphere, interposed between the gnomon and the coping of the dial-plate below, would, if the cloud were denser than the atmosphere, cause the



OBSERVATORY AT DELHI.

shadow to recede from the perpendicular height of the staircase, and of course to reascend the steps on the coping, by which it had before noon gone down; and if the cloud were rarer, a contrary effect would take place. (See Bishop Stock's *Translation of Isaiah*, Bath, 1803, p. 109.) Such a building might even be called 'a house.' It agrees also with Adam Clarke's supposition, that 'the stairs' were really 'a dial.' Bishop Stock's speculation that the retrogression of the shadow might be effected by refraction, is supported by a natural phenomenon of the kind on record. On the 27th of March, 1703, St. Romuald, prior of the cloister of Metz, made the observation that, owing to such a refraction of the solar rays in the higher regions of the atmosphere, in connection with the appearance of a cloud, the shadow on his dial deviated an hour and a half. The phenomenon on the dial of Ahaz, however, was doubtless of a miraculous nature, even should such a *medium* of the miracle be admitted: nothing less than a divine communication could have enabled Isaiah to predict its occurrence at that time and place; besides, he gave the king his own choice whether the shadow should advance or retire ten degrees. There seems, however, to be no necessity for seeking *any* medium for this miracle, and certainly no necessity for supposing any actual interference with the revolution of the earth, or the position of the sun. In the present text, it is simply said that the Lord, at the prayer of Isaiah, brought the *shadow* ten degrees backward. The words in Isaiah xxxviii. 6, are wanting in three of Dr. Kennicott's MSS., and originally in two of De Rossi's; and the words 'the shadow of the degrees which is gone down in the sun-dial of Ahaz' are more correctly rendered on the margin degrees 'by or with the sun,' *i. e.* by means of the progress of the sun. Even if the mention of the sun be retained, as in Ecclus. xlviii. 23, it is only fair to understand the words in their popular sense, the solar rays, or such a recession of the shadow as would have been occasioned by an actual recession of the sun. Adopting the present state of the text, it is observable that what is called 'the sun' in one part of the verse is called 'the shadow' in the other. It is certainly as philosophical to speak of the sun returning, as it is of his setting and rising. Thus the miracle, from all the accounts of it, might consist only of the retrogression of the shadow ten degrees, by a simple act of Almighty power, without any medium, or, at most, by that of refracting those rays only which fell upon the dial. It is not said that any time was lost to the inhabitants of the world at large; it was not even observed by the astronomers of Babylon, for the deputation came to inquire concerning the wonder that was done 'in the land.' It was temporary, local, and confined to the observation of Hezekiah and his court, being designed chiefly for the satisfaction of that monarch. See on this subject Calmet's *Dissertation*, in his *Commentaire;* Goguet's *Origine des Lois*, ii. 231-234; Beckmann's *Inventions;* the articles 'Gnomon' and 'Gnomonique' in *Encyclopédie Méthodique;* and Denham's article 'Dial' in Kitto's *Cyclopædia.*

12. '*Berodach-baladan....king of Babylon.*'—This is the first king of Babylon mentioned in Scripture, his predecessors having been, apparently, præfects or viceroys to the Assyrian kings. This is he who asserted his independence, as mentioned in the last note on the preceding chapter. After his death the affairs of his kingdom would appear to have fallen into much disorder, if we may judge from the recurrence of five reigns, and two interregnums of ten years each, in the twenty-nine years which passed before Esarhaddon succeeded in again bringing it under the Assyrian yoke. Berodach had the same political interest as Hezekiah, in opposition to Assyria; and it is probable that the ostensible embassy of congratulation had the real object of bringing the king of Judah into an alliance against the common enemy. [APPENDIX, No. 54.]

CHAPTER XXI.

1 *Manasseh's reign.* 3 *His great idolatry.* 10 *His wickedness causeth prophecies against Judah.* 17 *Amon succeedeth him.* 19 *Amon's wicked reign.* 23 *He being slain by his servants, and those murderers slain by the people, Josiah is made king.*

MANASSEH [1]*was* twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name *was* Hephzi-bah.

2 And he did *that which was* evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again the high places [2]which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them.

4 And [3]he built altars in the house of the LORD, of which the LORD said, [4]In Jerusalem will I put my name.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke *him* to anger.

7 And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, [5]In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:

8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

10 ¶ And the LORD spake by his servants the prophets, saying,

11 [6]Because Manasseh king of Judah hath done these abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah also to sin with his idols:

12 Therefore thus saith the LORD God of Israel, Behold, I *am* bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both [7]his ears shall tingle.

13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as *a man* wipeth a dish, [8]wiping *it*, and turning *it* upside down.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

16 Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem [9]from one end to another; beside his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.

17 ¶ Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the chronicles of the kings of Judah?

18 And [10]Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

19 ¶ Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the sight of the LORD, as his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

22 And he forsook the LORD God of his fathers, and walked not in the way of the LORD.

23 ¶ And the servants of Amon conspired against him, and slew the king in his own house.

24 And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

25 ¶ Now the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his sepulchre in the garden of Uzza: and [11]Josiah his son reigned in his stead.

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[1] 2 Chron. 33. 1.
[2] Chap. 18. 4.
[3] Jer. 32. 34.
[4] 2 Sam. 7. 13.
[5] 1 Kings 8. 29, and 9. 3. Chap. 23. 27.
[6] Jer. 15. 4.
[7] 1 Sam. 3. 11.
[8] Heb. *he wipeth and turneth* it *upon the face thereof.*
[9] Heb. *from mouth to mouth.*
[10] 2 Chron. 33. 20.
[11] Matth. 1. 10, called *Josias.*

Chap. xxi.—The parallel chapter is 2 Chron. xxxiv.; and although there is considerable difference, the resemblance between the two parallel chapters is considerably greater than in some of those which have preceded. See the notes on the chapter referred to.

Verse 7. '*He set a graven image of the grove.*'—See the second note on Judges vi. 25. [Appendix, No. 55.]

CHAPTER XXII.

1 *Josiah's good reign.* 3 *He taketh care for the repair of the temple.* 8 *Hilkiah having found the book of the law, Josiah sendeth to Huldah to enquire of the Lord.* 15 *Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time.*

Josiah [1]*was* eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name *was* Jedidah, the daughter of Adaiah of Boscath.

2 And he did *that which was* right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

3 ¶ And it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the Lord, saying,

4 Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the Lord, which the keepers of the [2]door have gathered of the people:

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the Lord: and let them give it to the doers of the work which *is* in the house of the Lord, to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have [3]gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the Lord.

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the [4]wardrobe; (now she dwelt in Jerusalem [5]in the college;) and they communed with her.

15 ¶ And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read:

17 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to the king of Judah which sent you to enquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, *As touching* the words which thou hast heard;

19 Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard *thee*, saith the Lord.

20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

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[1] 2 Chron. 34. 1.
[2] Heb. *threshold.*
[3] Heb. *melted.*
[4] Heb. *garments.*
[5] Or, *in the second part.*

CHAPS. xxii. and xxiii.—These two chapters, embracing the account of Josiah's reign, correspond to 2 Chron. xxxiv. and xxxv. The two narratives are nearly of the same extent, and include generally the same facts related with considerable variation of language, and some of circumstances. The difference is chiefly that the account of the great passover kept by Josiah occupies only three verses in Kings (xxiii. 21—23), whilst in Chronicles it occupies the first nineteen verses of chap. xxxv.; but, on the other hand, the Chronicles report very summarily in five verses (xxxiv. 3—7) the reformations which are described in much detail in sixteen verses (5—20) of chap. xxiii. of the present book. To this portion we shall therefore confine our present attention, referring to Chronicles for such observations as the other parts of the narrative may require.

CHAPTER XXIII.

1 *Josiah causeth the book to be read in a solemn assembly.* 3 *He reneweth the covenant of the Lord.* 4 *He destroyeth idolatry.* 15 *He burneth dead men's bones upon the altar of Beth-el, as was foreprophesied.* 21 *He keepeth a most solemn passover.* 24 *He putteth away witches and all abomination.* 26 *God's final wrath against Judah.* 29 *Josiah, provoking Pharaoh-nechoh, is slain at Megiddo.* 31 *Jehoahaz, succeeding him, is imprisoned by Pharaoh-nechoh, who made Jehoiakim king.* 36 *Jehoiakim's wicked reign.*

AND [1]the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, [2]both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

3 ¶ And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

4 ¶ And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

5 And he [3]put down the [4]idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the [5]planets, and to all the host of heaven.

6 And he brought out the [6]grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon the graves of the children of the people.

7 And he brake down the houses of the sodomites, that *were* by the house of the LORD, where the women wove [7]hangings for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled Topheth, which *is* in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the [8]chamberlain, which *was* in the suburbs, and burned the chariots of the sun with fire.

12 And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which [9]Manasseh had made in the two courts of the house of the LORD, did the king beat down, and [10]brake *them* down from thence, and cast the dust of them into the brook Kidron.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of [11]the mount of corruption, which [12]Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

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[1] 2 Chron. 34. 30.
[2] Heb. *from small even unto great.*
[3] Heb. *caused to cease.*
[4] Heb. *chemarim.*
[5] Or, *twelve signs*, or, *constellations.*
[6] Chap. 21. 7.
[7] Heb. *houses.*
[8] Or, *eunuch*, or, *officer.*
[9] Chap. 21. 5.
[10] Or, *ran from thence*
[11] That is, the mount of Olives.
[12] 1 Kings 11. 7.

14 And he brake in pieces the [13]images, and cut down the groves, and filled their places with the bones of men.

15 ¶ Moreover the altar that *was* at Beth-el, *and* the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, *and* stamped *it* small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, according to the [14]word of the LORD which the man of God proclaimed, who proclaimed these words.

17 Then he said, What title *is* that that I see? And the men of the city told him, *It is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones [15]alone, with the bones of the prophet that came out of Samaria.

19 ¶ And all the houses also of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he [16]slew all the priests of the high places that *were* there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

21 ¶ And the king commanded all the people, saying, [17]Keep the passover unto the LORD your God, [18]as *it is* written in the book of this covenant.

22 Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover the *workers with* familiar spirits, and the wizards, and the [19]images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of [20]the law which were written in the book that Hilkiah the priest found in the house of the LORD.

25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

26 ¶ Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the [21]provocations that Manasseh had provoked him withal.

27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, [22]My name shall be there.

28 ¶ Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

29 ¶ [23]In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And [24]the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 ¶ Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, [25]that he might not reign in Jerusalem; and [26]put the land to a tribute of an hundred talents of silver, and a talent of gold.

34 And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to [27]Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

35 ¶ And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one

[13] Heb. *statues.*
[14] 1 Kings 13. 2.
[15] Heb. *to escape.*
[16] Or, *sacrificed.*
[17] 2 Chron. 35. 1. 1 Esd. 1. 1.
[18] Exod. 12. 3. Deut. 16. 2.
[19] Or, *teraphim.*
[20] Levit. 20. 27. Deut. 18. 11.
[21] Heb. *angers.*
[22] 1 Kings 8. 29, and 9. 3. Chap. 21. 7.
[23] 2 Chron. 35. 20.
[24] 2 Chron. 36. 1.
[25] Or, *because he reigned.*
[26] Heb. *set a mulct upon the land.*
[27] Matth. 1. 11, called *Jakim.*

according to his taxation, to give *it* unto Pharaoh-nechoh.

36 ¶ Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

Verse 5. '*The planets.*'—The original word (מַזָּלוֹת *mazzaloth*) is of doubtful signification. But as the Chaldeans gave this name to the constellations of the zodiac, this is probably the signification it should here bear. The Rabbins are of this opinion; the Vulgate also has '*duodecim signis;*' and Cudworth, Gesenius, and others, acquiesce in this conclusion, which is also supported by the known practices of Sabæan idolatry, the principles of which we shall have an opportunity of explaining in the notes to the book of Job.

7. '*The women wove hangings for the grove.*'—What is here to be understood necessarily depends on the signification we may determine to assign to the word *asherah.* Those who think that it denotes Astarte (see the second note on Judges vi. 25) conceive that the hangings were robes for her image, or else that they were hangings for the tents in which were celebrated the abominable rites in honour of that goddess at which this verse hints. Our impression is that the *asherah,* whatever it were, was placed not in the sanctuary but in its court, and that the hangings were those of the tent or canopy which graced and protected the idolatrous object. There is nothing very strange even in the idea of placing hangings on trees, to those who have observed the remaining relics of such a practice in the custom still preserved in the East, even in the Mohammedan countries, of decorating certain trees and bushes accounted sacred with rags and slips of cloth as votive offerings. When the sanctity of trees was more formally recognized than at present, and they stood protected in sacred places, rich hangings were probably used for the same purpose. We see an indication of this in the anecdote which, without seeming to understand it, Greek authors (Herodotus and Ælian) have related of Xerxes, who, on his important expedition against Greece, tarried a whole day in the desert of Lydia that he might pay homage to a magnificent plane-tree, on the branches of which he hung rich garments, bracelets, and other precious ornaments; and the next day, proceeding on his march, he left a soldier behind to guard the honoured tree and the offerings he had made. See Ouseley's Dissertation on 'Sacred Trees,' being Appendix ix. to his *Travels in the East,* vol. i. See also the note on Hos. iv. 13.

8. '*From Geba to Beer-sheba.*'—This seems a proverbial expression, to describe the extent of the kingdom from north to south; being of the same purport as 'from Dan to Beer-sheba,' for the extent of the whole country possessed by the Hebrews.

10. '*Topheth.*'—This Hebrew word is usually derived from *toph* (תֹּף), a tabret or drum; and it is supposed to have obtained this name from the drums or tabrets which, according to the general opinion of the Jews, were beaten to drown the cries of the children sacrificed to Moloch in this horrid valley. Milton had this in view when speaking of these sacrifices:

> 'Moloch, horrid king! besmeared with blood
> Of human sacrifice and parents' tears,
> *Though from the noise of drums and timbrels loud,*
> *Their children's cries unheard,* that pass'd through fire
> To his grim idol.'—*Par. Lost,* b. i. l. 392.

The same custom, of raising a great vocal or instrumental noise when human sacrifices are in progress, has prevailed wherever such horrid rites have been known. It is even witnessed in the (supposed) voluntary immolation of widows in India. Terry states the practice so as to make it illustrative of the present text: 'The parents and friends of those women will most joyfully accompany them; and when the wood is fitted for this hellish sacrifice, and begins to burn, all the people assembled shout and make a noise, that the screeches of this tortured creature may not be heard. Not much unlike the custom of the Ammonites, who, when they made their children pass through the fire to Moloch, caused certain tabrets or drums to sound, that their cry might not be heard; whence the place was called Tophet, a tabret.' (Purchas, p. 1479.)

11. '*He took away the horses...given to the sun...and burned the chariots of the sun.*'—Horses were anciently sacrificed to the sun in different nations, their swiftness being supposed to render them an appropriate offering to that luminary. Some think that the horses here mentioned were intended for this purpose. We doubt this; for, if so, they would probably have been sacrificed before this time. The Jews generally suppose the horses were intended for the use of worshippers, when they rode forth in the morning to meet the sun and render him their homage. But the mention of chariots immediately after seems to point out another and more obvious explanation: this is, that they were employed to draw the sacred chariots dedicated to the sun. In the chariots themselves, the Rabbins inform us, the king and nobles rode when they went forth to meet the morning sun. This is possible; but, more probably, the horses and chariots were used in the sacred processions, and were employed, perhaps, on such occasions, to carry the images of the sun. The ancient Persians, who were sun-worshippers, dedicated to that luminary white horses and chariots, which were paraded in their sacred processions; and it is thought that other nations borrowed the practice from them. Whether so or not, we find the same idea of associating a chariot and horses with the sun, to denote the rapidity of his apparent progress, common in the poetry and sculpture of classical antiquity. The sun was supposed to be drawn daily, in a chariot, by four wondrous coursers, through the firmament: and we all recollect the fate of the ambitious Phaëton, who aspired to guide the swift chariot and control the strong coursers of the sun. The names of these coursers are preserved —Eous, Pyrois, Æthon, and Phlegon—which are supposed to refer to the four divisions of the day. In his chariot, the personified Sun was represented generally as a young man with a radiant head, and driving, whip in hand. He is sometimes seen thus issuing from a cave, to denote the commencement of his daily career. In a medal of the emperor Heliogabalus, who had been a priest of the sun in Syria, and who established the Syrian form of his worship at Rome, the human figure is wanting, and we only see in the chariot a stone, round below, and rising pyramidally to a point above. The Syrian origin of this representation renders it of very considerable interest. That the sun is intended is indisputable from the inscription, which, as usual, is *Soli invicto,* 'To the invincible Sun.' It is remarkable, that, on ancient medals and gems, the horses are not always represented as abreast, but sometimes as turned towards the four quarters of the globe. The ideas which led to the representation of the sun as a charioteer, and assigned to him a chariot and horses, are too obvious to require explanation.

13. '*On the right hand of the mount of Corruption.*'—The Chaldee and other versions read 'the Mount of Olives,' obviously deriving the word rendered 'corrup-

tion' (מַשְׁחִית) from מָשַׁח to *anoint*, with reference to the oil produced by the famous olives of this mountain, rather than from the Chaldee שָׁחַת, *to destroy*. We agree with this; as the Mount of Olives is no doubt intended, whatever name be given to it. With this the Jews agree in so far that they place the Mount of Corruption immediately fronting the temple on the east, which shews that they regarded it as the Mount of Olives. To understand this it is necessary to recollect that the Mount of Olives, in the *general* sense, is a range of hills to the east of Jerusalem, separated therefrom by the valley through which the Kidron flows, and extending from north to south. This range has three summits, the middlemost of which seems to be sometimes *particularly* distinguished as 'the mount of Olives,' by way of eminence, when there is a distinct reference to the particular summits or component hills of this range. By the 'mount of Olives,' or, if we will, 'mount of corruption,' of the present text, this central hill is to be understood; and then the hill 'on the right hand' of that, is of course the one to the south, that is, the southernmost of the three. This therefore is one of the few instances in which we can authenticate the local traditions which correctly point to this southern hill, under the name of the 'Hill of Offence,' as the site of the idolatrous high places erected by Solomon. This hill of course presents the same general appearance as the range to which it belongs; but it is more steep and rude than the central mount, with its dull red hue less relieved by small vineyards and olive-groves. At its base is the small village of Siloam, consisting of about sixty poor dwellings, scarcely distinguishable from the surrounding tombs. The local tradition is, that Solomon's haram was established on this spot, and the high places for their worship on the hill above. The latter tradition is better authenticated than the former. On the steep brow of this hill there are a great number of excavations, some of the smaller of which are now used for habitations, and others as places of shelter for cattle. There are flights of steps cut in the rock, and leading from cave to cave, to facilitate the communication between them where the brow of the hill was steepest.

33. '*Riblah in the land of Hamath*.'—Hamath has been mentioned under Num. xiii. Jerome says this was Daphne, near Antioch in Syria, and the Targums also put Daphne for Riblah. It seems to have been a very large village, noted for its pleasantness and abundant waters, and to which the inhabitants of Antioch resorted on leisure and holiday occasions. It was also celebrated for its sacred grove, in which was an asylum, with a temple of Apollo and Diana. The agreeable situation of the place, with other advantages which it offered, seems to have recommended it as a temporary residence to Pharaoh-necho, as it did afterwards to Nebuchadnezzar, whom we subsequently find at the same place (xxv. 6, 20, 21).

CHAPTER XXIV.

1 *Jehoiakim, first subdued by Nebuchadnezzar, then rebelling against him, procureth his own ruin.* 6 *Jehoiachin succeedeth him.* 7 *The king of Egypt is vanquished by the king of Babylon.* 8 *Jehoiachin's evil reign.* 10 *Jerusalem is taken, and carried captive into Babylon.* 17 *Zedekiah is made king, and reigneth ill, unto the utter destruction of Judah.*

IN his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, [1]according to the word of the LORD, which he spake [2]by his servants the prophets.

3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, for the sins of Manasseh, according to all that he did;

4 And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

7 ¶ And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

8 ¶ Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

10 ¶ [3]At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city [4]was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his [5]officers: and the king of Babylon took him in the eighth year of his reign.

13 [6]And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

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[1] Chap. 20. 17, and 23. 27. [2] Heb. *by the hand of.* [3] Dan. 1. 1. [4] Heb. *came into siege.* [5] Or, *eunuchs.* [6] Chap. 20. 17. Isa. 39. 6.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

15 And [7]he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his [8]officers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon.

16 And all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And [9]the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

18 [10]Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

19 And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

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[7] 2 Chron. 36. 10. Esth. 2. 6.

[8] Or, *eunuchs*.

[9] Jer. 37. 1.

[10] Jer. 52. 1.

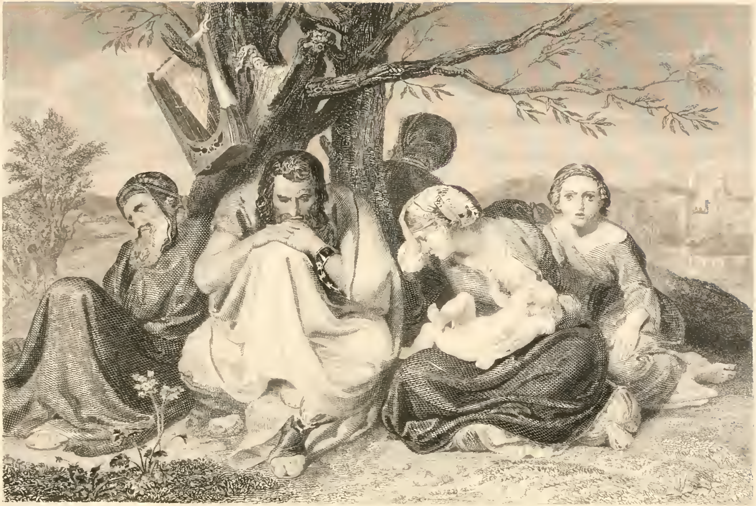
CHAP. xxiv.—The leading facts of this very summary chapter are related still more summarily in eleven verses (6—16) of 2 Chron. xxxvi. Nevertheless, the passage in Chronicles, although shorter, contains some circumstances which the chapter before us does not express, chiefly in reference to the conduct of Zedekiah. The present text, on the other hand, is more particular in describing the proceedings of the Babylonian invaders. The three first verses of Jeremiah lii. correspond exactly to verses 18—20 of this chapter.

Verse 1. '*Nebuchadnezzar.*'—Now that the Babylonians appear again upon the scene, we take the opportunity of recapitulating the history of the heathen kingdoms as influencing that of Judah. Our last notice of the subject concluded with the successful endeavour of Esarhaddon to re-establish the broken power of the Assyrian empire. This prince died in 667 B.C., and was succeeded by his son Ninus III. in the general authority; while one Saosduchin, who was either his son or his deputy, succeeded him at Babylon, but doubtless in dependence upon the king of Assyria. There is nothing particular recorded of this Ninus, who, in 658 B.C., was succeeded in the Assyrian throne by Nebuchadonosor. Many important particulars of this reign are stated in the apocryphal book of Judith, the *historical* authority of which is strongly advocated both by Dean Prideaux and Dr. Hales. The particulars which it gives are said by the latter to be 'perfectly consonant to the whole range of sacred and profane history, and supply some important links in both which are not to be found elsewhere.' Meanwhile, we may proceed on this authority to state, that this king Nebuchadonosor determined, in the twelfth year of his reign, to undertake an expedition against the Medes, who still maintained their independence, and summoned all the states of his empire to his aid. But the western and southern provinces of Cilicia, Phœnicia, Judæa, Moab, Ammon, and Egypt, refused to furnish their contingents of troops, and some of them even treated his ambassadors with insult. This retarded his operations, so that he was not in a condition to take the field till the seventeenth year of his reign, when he marched into Media, and completely succeeded in his enterprise, having defeated the Medes, slain their king, and taken Ecbatana, their capital. Then, returning in triumph to Nineveh, he prepared to punish the refractory states which had refused to assist him in the Median war. For this purpose he the next year despatched his general Holofernes beyond the Euphrates, with an army of 120,000 foot and 12,000 horse. This great army ravaged and reduced Cilicia and Syria, with part of Arabia, Ammon, and Edom: Phœnicia was struck with alarm and sued for peace, which was granted, but not so as to exempt it from being treated as a conquered nation. Holofernes then turned his attention to Judæa; but, while engaged in blockading the town of Bethulia, the key to the hill country of Judæa, he was slain in his tent by Judith, which struck such a panic into the Assyrians that they were easily routed with great slaughter. This event is fixed by Dr. Hales in the year 640 B.C., when, after the assassination of Amon, the government of Judæa was administered by Joachim the high-priest, and the council of elders, during the minority of Josiah. This Joachim is the Hilkiah of 2 Kings xxii. 8.

The effects of this signal defeat of the Assyrians may be traced in the sacred and profane history. Hales calls it 'the death-blow of the Assyrian empire.' He adds, 'They never recovered its disastrous consequences. The western nations all shook off the Assyrian yoke; the eastern, the Medes, rallied after their recent defeat, and recovered Ecbatana, and the cities that had been taken by Nebuchadonosor; they even carried the war into Assyria, and, in conjunction with the Babylonians, who again revolted, besieged and took Nineveh, and put an end to the Assyrian empire, 606 B.C. (about thirty-four years after the defeat of Holofernes), as we learn from the joint testimony of sacred and profane history. (Tobit xiv. 15; Herodot. *Euterpe*).' Among those who availed themselves of the distresses of Assyria was Pharaoh-necho, king of Egypt, who, finding the king involved in a war with the revolted Medes and Babylonians, advanced through Judæa in order to take Carchemish, an important pass on the Euphrates. (See the note on 1 Kings iv. 24.) But his passage was opposed by Josiah, who was either indisposed to the Egyptians, who had proved 'a broken reed' to the Hebrews in their wars with the Assyrians, or perhaps thinking it safer to attach himself to the latter, who had already demonstrated their power and wreaked their resentment upon Israel. The result was, as recorded in the preceding chapter, that Josiah was slain; and, from the subsequent transactions, it appears that the Egyptian king treated Judæa as a subject kingdom.

When Assyria was taken by the Medes and Babylonians its king was Sarac, or Sardanapalus II., who, when defence was no longer practicable, burned himself, his concubines, and his treasure, upon a great pile in the court of his palace, to avoid falling into the hands of the enemy, who, after they had taken the city, razed it to the ground. The details of this event we shall hereafter notice more particularly in connection with the prophecies in which it was predicted.

This transaction rewarded the Medes with indepen-



dence and the Babylonians with empire. The essential power of the empire had passed to the Babylonians before their success was finally crowned by the capture of Nineveh. Dr Hales accordingly shews that it was in the first year of the reign of Nabopolassar, king of Babylon, and the first of the siege of Nineveh, that Nebuchadnezzar (here called 'king' by anticipation, or as being associated with his father in the kingdom) was sent west of the Euphrates to chastise the nations who had revolted during the disorders of Assyria, and bring them back to their obedience. In this he succeeded: and it was during the three years in which Jehoiakim remained 'his servant,' that Nineveh was taken by the confederate Medes and Babylonians; during this period also Nabopolassar died, and was succeeded by his victorious son; so that the year of Jehoiakim's revolt was the first year of Nebuchadnezzar's reign, which commenced in 604 B.C., and ended in 561—making a long and prosperous reign of forty-three years. This sketch, though necessarily rapid, will suffice to indicate the connection between the sacred and profane history of this period. [Appendix, No. 56.]

16. '*All the men of might.*'—This is evidently a supplementary account to that in verse 14. We think the total may be thus summed up: chiefs and warriors, 10,000; persons of property ('men of might'), 7000; craftsmen and smiths, 1000; total, 18,000. That persons of property are denoted by 'men of might,' is clear from the distinction in this and the 14th verse. The word rendered 'might' is חַיִל *chayil*, which, although it primarily denotes military force, also expresses wealth and property, and is so rendered by our translation in Gen. xxxiv. 29; Deut. viii. 17; Ruth iv. 11; Job xx. 15; and elsewhere. This enumeration is of great importance, as shewing that, under such deportations as have been mentioned, the land was by no means depopulated; the flower of the population only being carried into captivity. Reason indeed might shew this, as a depopulated country could be of little value to its conqueror. Those only were taken whose influence or wealth might enable them to organize a revolt or opposition; or whose property or skill rendered their presence an important acquisition to the dominant country.

CHAPTER XXV.

1 *Jerusalem is besieged.* 4 *Zedekiah taken, his sons slain, and his eyes put out.* 8 *Nebuzar-adan defaceth the city, carrieth the remnant, except a few poor labourers, into captivity,* 13 *spoileth and carrieth away the treasures.* 18 *The nobles are slain at Riblah.* 22 *Gedaliah, who was set over them that remained, being slain, the rest flee into Egypt.* 27 *Evil-merodach advanceth Jehoiachin in his court.*

And it came to pass [1]in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zedekiah.

3 And on the ninth *day* of the [2]*fourth* month the famine prevailed in the city, and there was no bread for the people of the land.

4 ¶ And the city was broken up, and all the men of *war* fled by night by the way of the gate between two walls, which *is* by the king's garden: (now the Chaldees *were* against the city round about:) and *the king* went the way toward the plain.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Babylon to Riblah; and they [3]gave judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and [4]put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

8 ¶ And in the fifth month, on the seventh *day* of the month, which *is* the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, [5]captain of the guard, a servant of the king of Babylon, unto Jerusalem:

9 And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire.

10 And all the army of the Chaldees, that *were with* the captain of the guard, brake down the walls of Jerusalem round about.

11 Now the rest of the people *that were* left in the city, and the [6]fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land *to be* vinedressers and husbandmen.

13 ¶ And [7]the pillars of brass that *were* in the house of the Lord, and the bases, and the brasen sea that *was* in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon.

14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

15 And the firepans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away.

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[1] Jer. 39. 1, and 52. 4.
[2] Jer. 52. 6.
[3] Heb. *spake judgment with him.*
[4] Heb. *made blind.*
[5] Or, *chief marshal.*
[6] Heb. *fallen away.*
[7] Chap. 20. 17. Jer. 27. 22.

16 The two pillars, [8]one sea, and the bases which Solomon had made for the house of the Lord; the brass of all these vessels was without weight.

17 [9]The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* brass: and the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work.

18 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the [10]door:

19 And out of the city he took an [11]officer that was set over the men of war, and five men of them that [12]were in the king's presence, which were found in the city, and the [13]principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city:

20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

22 ¶ [14]And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the [15]captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.

25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed [16]royal, came, and ten men with him, and [17]smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

27 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison;

28 And he spake [18]kindly to him, and set his throne above the throne of the kings that *were* with him in Babylon;

29 And changed his prison garments: and he did eat bread continually before him all the days of his life.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

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[8] Heb. *the one sea.* [9] 1 Kings 7. 15. Jer. 52. 21. [10] Heb. *threshold.* [11] Or, *eunuch.* [12] Heb. *saw the king's face.* [13] Or, *scribe of the captain of the host.* [14] Jer. 40. 5, 9. [15] Jer. 40. 7. [16] Heb. *of the kingdom.* [17] Jer. 41. 2. [18] Heb. *good things with him.*

Chap. xxv.—A very brief summary of the leading facts of this chapter is given in five verses (17—21) of the last chapter of 2 Chron. But the whole chapter is repeated, almost identically, in the last chapter of Jeremiah, to which we may refer for some illustrative notes. The passage, however, contained in verses 22—26, is not in that chapter; but these verses are found in other parts of Jeremiah, to which the margin refers, with other particulars not found in this place, and for which therefore we reserve such elucidatory statements as may be necessary.

Verse 7. '*Put out the eyes of Zedekiah.*'—See the notes on Judges ix. 5; and Ezek. xii. 13. This was no doubt not only to punish him, as in the case of Samson (Judg. xvi. 21), but to incapacitate him from ever again ascending the throne. It was an ancient and still subsisting law in Persia that no blind person can reign, and it seems to have been the practice, if not dictated by law, in other ancient countries. It is on this account that it has long in Persia been the custom to deprive of sight the brothers and near relatives of a new king whom the odious policy of the government desires to exclude from all chance and hope of mounting the throne. The present Shah has been almost the first to break through this custom, as a matter of state, although his succession was not altogether unstained by some instances of this behaviour; but blinding is still a common punishment for offences, especially such as are of a political character. In Turkey the princes were formerly on the same grounds put to death instead of being blinded: and the Persians have been known to vindicate the humanity and policy of their own usage by the comparison which the custom of their neighbours afforded; as they thus avoided the sin of shedding innocent blood; and the danger was obviated of rendering the dynasty extinct in case those who were not slain should die without children—a danger to which certainly the Ottoman dynasty has more than once been exposed. From the phrases employed it would seem as if, in the Scriptural instances, the eyes were actually extirpated. In the present text the words of the translation 'his eyes were put out,' would have that force; but the original only says that 'they made his eyes blind,' which leaves the matter open. In Samson's case it is however clearly said that his eyes were *bored out*, where the expression is the same as that used Prov. xxx. 17: 'The ravens of the valley shall *pick it out*, and the young eagles shall eat it.' Nothing can be clearer to shew that the eyes were in such cases actually torn out. In Persia it was formerly the custom to extinguish the sight without destroying the eye or injuring their appearance, by passing before them a red hot copper plate. But it having been accidentally discovered in the time of Abbas II., that those who had been thus blinded had still some glimmering perceptions of light, and that the operation was sometimes performed so favourably that some sight still remained, it was ordered by the king that the princes who had been previously blinded by the old method should have their eyes actually scooped out with the point of a dagger, and in this manner the operation has been ever since performed. A great number of striking anecdotes from Persian history and from travels in Persia might be produced in illustration of the practice of extirpating the eyes, whether as an incapacitating infliction or as a state punishment. Some such fell under our own notice in that country; where the blind persons usually met with fifteen or twenty years ago, were much more rarely the poor, as in other countries, than persons of rank and station, and where the blindness was not, as is usually the case, merely the loss of sight in the still seemingly perfect organ, but the loss of the eye itself, manifested by the eyelids being closed up and shrunk in over the awful cavities in which even sightless orbs rolled no more.

— '*Put out the eyes of Zedekiah, and carried him to Babylon.*'—Let it not escape notice that these two acts, the blinding of Zedekiah, and the subsequent sending him to Babylon, reconcile and vindicate the two prophecies of Jeremiah and of Ezekiel, which were deemed incompatible till the event shewed their agreement. The first is: 'I will bring him to Babylon, to the land of the Chaldeans; yet shall he not see it though he shall die there' (Ezek. xii. 13). The other: 'He shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes' (Jer. xxxii. 4). Zedekiah, as we here see, was carried to Riblah, and there saw the king of Babylon, and spoke to him, and saw his children executed; but afterwards had his eyes put out, and was taken to Babylon in a state which rendered him incapable of seeing that city, though he spent the residue of his days there.

18. '*The second priest.*'—This was the deputy high priest, by the Jews called the Sagan, who officiated for the high priest in case of sickness or of any temporary disqualification, which the laws of ceremonial purity rendered, probably, of no unfrequent occurrence, notwithstanding all the care which the high priest was bound to take to avoid occasions of legal contamination.

27. '*Evil-merodach.*'—This prince succeeded Nebuchadnezzar in the year 561 B.C., and reigned three years. We have not mentioned the events of his father's reign so particularly as those of some inferior sovereigns, wishing to reserve the details to be stated in connection with the prophecies which refer to them. The kindness of the new king to the captive monarch of Judah is thus accounted for by a Jewish tradition:—It is said that this prince, during that distraction of Nebuchadnezzar which the book of Daniel records, behaved so ill in provoking a war with the Medes, that, on his recovery, the king cast him into prison, where he contracted an intimacy with Jehoiachin, whom he failed not to release on his accession to the throne. This account, so far as refers to the imprudent provocation of the Medes by the king of Babylon's son, is sanctioned by Xenophon; but he places the event at an earlier period of Nebuchadnezzar's reign than the present account supposes. Upon the whole, there is nothing very improbable in the story. After his succession Evil-merodach resumed his designs on the Medes, whose growing power he dreaded, and formed a powerful confederacy against them. His army was however routed, and himself slain by Cyrus, who acted (by appointment of his uncle and father-in-law Cyaxares—the Darius of Scripture) as the general of the combined forces of the Medes and Persians. He was succeeded by the Belshazzar of Scripture, in whose reign Babylon was taken by the same parties who had defeated and slain his father. [In a note on Daniel v. 1, in Appendix, the true position of Belshazzar, as made known by the inscriptions found on Chaldean bricks, will be shewn. Meantime we simply state, that he was the son of Nabonidus, the last king of Babylon.]

30. '*A continual allowance given unto him of the king.*'—Instances of something like this are to this day not unknown in the East. Morier, speaking of an entertainment given by the chief minister of state in Persia, states that among the company was 'an old man, a lineal descendant of the Leffi family,' whom they called Nawab, and who took his seat next to the Ameen ad-Dowlah. Although needy and without power he is always treated with the greatest respect (2 Sam. ix. 1-7). He receives a daily *sursat* or allowance from the king, which makes his case resemble that of Jehoiachin, for his allowance was a continual allowance given him of the king, a daily rate, all the days of his life (2 Kings xxv. 30). Giving to the Nawab a high rank in society is illustrative of the precedence given to Jehoiachin, by setting his throne above the throne of the kings that were with him in Babylon.

THE FIRST BOOK

OF THE

CHRONICLES.

The name of Chronicles, which is given to the two books following those of Kings, well enough represents the Hebrew title דִּבְרֵי הַיָּמִים dibrē hayyamim, which signifies *words of days*, or rather perhaps *things* or *facts of days*, a term which literally corresponds to *diaries* or *journals*, as when we speak of the Journals of parliament; but in more free interpretation and general sense will answer better perhaps to 'annals,' although that word expresses records rather of *years* than of *days*. But there is nothing to complain of in the word 'Chronicles,' which is as significant as Annals, with the advantage of a somewhat more general sense. This title of 'Chronicles' was conferred upon the books by Jerome, whose words are, 'Septimus *dabre ajamin*, id est *verba dierum*, quod significantius Chronicon totius divinæ historiæ possumus appellare, qui liber apud nos Paralipomenon primus et secundus inscribitur' (*Prolog. Galeat.*). This current title of Paralipomenon to which Jerome here refers is derived from the Septuagint, in which Version the books bear the name of *Παραλειπόμενα*, which signifies 'things omitted,' a title which must have been suggested by the view that, although these books repeat a great number of facts which are recorded in the books of Samuel and of Kings, they nevertheless embody many circumstances which are not elsewhere found in Scripture.

The subject of 'Chronicles' is essentially the same as that of the second book of Samuel and the two books of Kings. 1. The genealogy, occupying 1 Chron. i.–ix., must have been of great interest to the Hebrews after the Captivity; but with us it is much neglected, although it contains several remarkable ancient facts not to be found in the regular historical books. 2. The portion from chap. x. of the first book to ix. 34 of the second, contains many details respecting the government of David and Solomon which for the most part furnish valuable supplementary matter to the accounts in 'Samuel' and 'Kings.' 3. The remaining part, beginning with 2 Chron. x. and ending with the book, gives an account of the separation of the two kingdoms, and a concise history of these kingdoms after the separation. The history of the kingdom of Israel is conformable to that in 'Kings,' but is much more succinctly given; while that of the kingdom of Judah is given on a considerably larger scale, and embraces many details of much interest which are not to be found in 'Kings'—such, for example, are the particulars of the reformations of religion which took place under Jehoshaphat, Hezekiah, Manasseh, and Josiah.

The principal object of the writer of 'Chronicles' appears to have been—to shew what had been before the Captivity, and what ought to be after the return from Babylon, the divisions of families, in order that each restored family might re-enter, as nearly as possible, the heritage of its fathers—to indicate to the restored exiles what ought to be done for the re-establishment of the divine service—and to furnish them with a concise view of the history of those kingdoms, with particular developments of those parts in which it was connected with the temple worship, and which illustrate the principles of the theocracy, on the observance of which the prosperity of the state had depended. The book thus formed a kind of manual, highly suited to the wants of the restored Jews; and it was no doubt in the hands of many for whom copies of the other books of Scripture, much more of the whole Hebrew Scripture, could not be provided. It is with reference to the first named objects of the compilation that the genealogies which occupy the commencing chapters are given, and by this we understand why the genealogies of the priests and Levites are furnished in so much detail.

The general tendency of all critical opinion, ancient and modern, Jewish and Christian, is to ascribe the authorship of these books to Ezra; and the more this opinion has of late years been questioned, the more firmly it seems to be established. In the first place it is clear that 'Chronicles' is the work of one writer. This is seen by the equality of the style, by the uniformity of the plan and principle of the compilation, and by the marked manner in which, throughout, recapitulations are occasionally given and reflections interposed; and so clearly is this shewn, that even those who question the authenticity of 'Chronicles,' admit that it must be regarded as the work of one and the same author. That this writer lived after the Captivity has never been questioned. It is indeed manifest from the reference to post-exilian events, such as the decree of Cyrus (2 Chron. xxxvi. 22, 23), and the mention of the first who inhabited Jerusalem after the Captivity (1 Chron. ix. 2, seq.). The writer also employs terms which are only found in the books written after the Captivity. There are a good number of Chaldaisms in the book, and even the orthography of proper names is frequently different from that which occurs in the books written before the Exile. The instances of this may be seen in Eichhorn's *Einleitung*, iii. § 493. Some of the expressions and constructions which distinguish this book from those of earlier date, are also found in 'Ezra,' and the peculiarities of orthography are also the same that we find in the book which bears his name. It is further to be observed that the end of 'Chronicles' is absolutely the same as the beginning of 'Ezra,' which is shewn by Grotius to have been a mark of connection and continuation in ancient books, and, among those that have survived to our time, we find it so used by Procopius in his *Hist. Vandalicorum et Gothicorum*. All these circumstances, taken together, seem to point clearly to Ezra as the writer of 'Chronicles,' or at least there is no other known person of that age with whose authorship of the books they are so perfectly consonant. Indeed there is no other person, known to us, of the period immediately succeeding the Captivity to whom the authorship can on *any grounds* be assigned; and if therefore the claim of Ezra be questioned, there is no other claim to be named. Although, therefore, it may be that his claim is not established beyond all doubt, there is quite enough to justify us in refusing to impugn the opinion, ascribing it to him, which can produce in its favour these sanctions of old tradition and of general consent, which, although not of themselves conclusive, are of value and authority when supported by a fair amount of internal evidence and of corroborative circumstances. By conceding, as we have done, that Ezra may not have been the author of 'Kings,' we exonerate ourselves from the necessity of meeting some of the gravest objections we have met with against his claim to the authorship of 'Chronicles.' Of those that remain we may notice two, which at the first view possess some force. The first is, that the genealogy of Zerubbabel is in 1 Chron. iii. 19, sqq., carried down to the ninth generation, reaching to about three centuries, *after* Ezra. But nothing can be more probable than that the continuation of the genealogy of the house of David, about which the Jews continued to be most anxious, from the expectation that the glory and dominion of that house was to be restored, should be the addition of a later hand than the author's. The other argument is, that the decree of Cyrus which concludes 'Chronicles,' begins 'Ezra,' which it is urged would not have occurred had both been by the same writer. This, however, has been partly answered already. It is indeed denied that there are any traces in Scripture of the ancient custom of taking up at the beginning of a book the concluding words or circumstances of the preceding, to mark continuation. But this is not conclusive. There are many usages of Scripture sufficiently established by one clear instance corroborated by ancient Gentile usage; and it is not exactly right to say there are no other Scriptural instances. At the commencement of Exodus we have the enumeration of the family of Jacob, which had already been given in Gen. xlvi. Still more, Genesis terminates with the death of Joseph, and the historical narrative is resumed in Exod. i. 6 with the words 'And Joseph died.'

It is partly on the ground which the first of these objections affords that some scholars in Germany have contended that the book was not written before the time of Alexander the Great. Their principal argument, however, arises from the frequent use of the letters א, ו, י, which they call *matres lectiones*, and from other marks of an orthography properly Aramæan. Without entering into details in which few of our readers would take interest, it may be remarked that none of the neological writers to whom we refer, able and learned as they are, have succeeded in defining the time when the peculiar use of these *matres lectiones* and of the Aramæan orthography became common among the Jews; and there appears no satisfactory reason to doubt that the Aramæan idioms which these writings exhibit might have been easily introduced into their language during the long period of their exile in Chaldæa. See this subject fully and ably discussed in Hävernick's *Einleitung in das Alte Testament*, i. 2, § 34.

The credibility of 'Chronicles' has been strongly assailed by such writers as De Wette and Gramberg; but the evidence for the perfect veracity of the writer, and for the truth of the facts he records, is too strong to be shaken. In the two books, but more especially in the second, he often refers to ancient records called the Chronicles of the Kings of Judah and of Israel; and the scrupulous fidelity with which he employed the materials these records afforded is evinced by his having often preserved the very words in which they were written, although involving phrases which were no longer applicable at the time he wrote. Thus in 1 Chron. iv. 42, 43, the Simeonites are described as occupying the seats of the Amalekites in Mount Seir, whom they had expelled, and dwelling there 'unto this day,' although the book was written after the seventy years during which the Israelites had been exiled from all their possessions. These words must therefore have been adopted from the contemporary memoir which furnished the notice of the fact. Again, in 2 Chron. v. 9, to the notice of the removal of the ark to Solomon's temple, it is added, 'and there it is unto this day.' But at the time the book was prepared, the temple had long been destroyed and the ark lost; and there was no ark in the second temple. A clearer mark of citation from the exact words of contemporary documents could not be produced. It is also seen that in a great number of passages the text of 'Chronicles' agrees word for word with that of 'Kings,' indicating their common derivation from the ancient annals. Of these annals we need not here add anything to what has been already stated in the Introductions to 'Samuel' and 'Kings.' The sincerity and impartiality of the writer are evinced by the equal care with which he records the facts which were disgraceful as those which were honourable to his nation. A large proportion of the circumstances which he relates are recorded in the same manner not only by the author of 'Kings,' but by the Psalmist, by the Prophets, and by the inspired writers of the New Testament. It is important also to bear in mind that the Jews themselves, anxious as they always were to preserve historical genealogies, were so well satisfied of the truth of these books as to suffer the original records and documents on which they were founded to become extinct. This certainly was not from inability to preserve them, if they had been so minded, but in consequence of considering them superseded by the books we still possess, which besides they regard as having been prepared under the Divine sanction, or, in other words, as being inspired.

It has been more than once suggested that the 'Chronicles' are in fact superfluous, as they contain little but what is reported in other books of Scripture. It might be as well alleged that the Gospels of Mark and Luke are superfluous because we have that of Matthew. Let those who think thus lightly of 'Chronicles' consider well the words of Jerome: 'The book of Chronicles (Paralipomenon liber), which is an epitome of all ancient history, is so important, that if any one expects to master without this book the entire scope of Scripture he sorely deceives himself. In fact the author touches passingly on many subjects which are wholly omitted in the books of Kings, and thereby furnishes the means of comprehending many passages in the Gospels which could not otherwise be understood' (*Epist. ad Paulinum*). This he substantially repeats in his preface to the book. (*Præfat. in lib. Paralipomenon*).

As we expect to elucidate in the notes most of the passages on which charges against the truth and accuracy of the author have been founded, we need not here dwell upon them. It is obvious that those who entertain such opinions of the book and its author must necessarily question its divine authority, and, in fact, its claims to that distinction have not been very sparingly impugned. A *primâ facie* case in favour of its claim is however established by the fact of its existence in the Hebrew canon, into which it could only on the ground of such claim have obtained admission; and this is confirmed by the fact that the references to its contents by Christ and his Apostles shew that they recognized its claim to a place among the inspired books which constitute 'the word of God.' Thus the genealogies of Matthew and Luke are manifestly drawn from those in the commencing chapters of 'Chronicles.' In Matt. xxiii. 32–35, Christ obviously refers to the circumstances recorded in 2 Chron. xxiv. 19–21; and in 1 Pet. i. 17 there is a distinct allusion to the words of Jehoshaphat in 2 Chron. xix. 7. We regret that we cannot here produce for the reader's satisfaction the convincing arguments and proofs by which the objections of Spinosa, De Wette, Gramberg, and others, have been met by the continental writers who have bestowed their attention on the subject. Those of De Wette have been disposed of by Dahler in *De librorum Paralipomenon auctoritate atque fide historica*, Argentor. 1819; those of Gramberg have been met by Keil in his *Apologetischer Versuch über die Bücher der Chronik*, Berlin, 1833; and both have found a formidable antagonist in Movers, in whose work, *Kritische Untersuchungen über die Biblische Chronik*, Bonn, 1834, the whole matter has been examined with great ability and success. The subject of the alleged contradictions and discrepancies in 'Chronicles' has been efficiently handled by Dr. S. Davidson in his *Sacred Hermeneutics*, 1843, and the same author has a valuable article upon these books in the *Cyclopædia of Biblical Literature*, 1846. Hävernick, by whose death Biblical scholarship has lately sustained a heavy loss, devotes a hundred of the solid pages of his *Einleitung* to these books; and Eichhorn, in thirty-two pages of his *Einleitung*, embodies much valuable information with respect to them. [See also *Die Bücher der Chronik*, erklärt von Ernst Bertheau, Leipzig, 1854.]

The books of Chronicles are not devoid of grand descriptions, sublime and touching prayers, and noble discourses, which agreeably relieve the occasional aridity of the genealogical and topographical details. Among such we may indicate the account of the removal of the ark in 1 Chron. xv.; the message from the Lord delivered by Nathan to David, in 1 Chron. xvii.; the more awful message delivered by the prophet Gad and David's answer thereto, in 1 Chron. xxi. 9–13; the thanksgiving prayer drawn from David by the liberality of the offerings which were made by the people towards the future temple, 1 Chron. xxix. 10–19; the address made by king Abijah from the height of Mount Zemaraim to king Jeroboam, in the presence of the adverse armies of Judah and Israel, in 2 Chron. xiii. 4–12; the prayer of king Asa before the battle with the Ethiopians, in 2 Chron. xiv.

11, 12; the address of the prophet Azariah the son of Oded to the same king after his return from the defeat of the Ethiopians, 2 Chron. xv. 2–7; the reproving address of the seer Hanani to the same king on a different occasion, 2 Chron. xvi. 7–9; the prayer of Jehoshaphat on occasion of the invasion of the land by the Ammonites and Moabites, in 2 Chron. xx. 6–12; the messages of king Joash of Israel to king Amaziah of Judah, containing a sarcastic apologue, in 2 Chron. xxv. 18, 19; the exhortation of king Hezekiah to the priests and Levites, in 2 Chron. xxix. 5–11; the letter which the same king sent through the country to induce the tribes to celebrate the passover at Jerusalem, 2 Chron. xxx. 6–9; and his address to his officers to encourage them to resist the Assyrians, in 2 Chron. xxxii. 7, 8.

As the 'Chronicles' often supply the omissions and explain the details of 'Kings,' and as the historical basis of both is the same, it is well to read the parallel passages together. To facilitate this task, the trouble of which will be well rewarded by the results, we give the following useful table of parallel passages from De Wette:—

1 Chron.	i. 1-4	Genesis	v.
,,	i. 5-23	,,	x. 2-29.
,,	i. 24-27	,,	xi. 10 sqq.
,,	x. 1-12	1 Sam.	xxxi.
,,	xi. 1-9	2 Sam.	v. 1-10.
,,	xi. 10-47	,,	xxiii. 8-39.
,,	xiii. 1-14	,,	vi. 1-11.
,,	xiv. 1-7	,,	v. 11-16.
,,	xiv. 8-17	,,	v. 17-25.
,,	xv., xvi.	,,	vi. 12-23.
,,	xvii.	,,	vii.
,,	xviii.	,,	viii.
,,	xix.	,,	x.
,,	xx. 1-3	,,	xi. 1, xii. 26-31.
,,	xx. 4-8	,,	xxi. 18-22.
,,	xxi.	,,	xxiv.
2 Chron.	i. 2-13	1 Kings	iii. 4-15.
,,	i. 14-17	,,	x. 26-29.
,,	ii.	,,	v. 15-32.
,,	iii. 1—v. 1	,,	vi., vii. 13-51.
,,	v. 2—vii. 10	,,	viii.
,,	vii. 11-22	,,	ix. 1-9.
,,	viii.	,,	ix. 10-28.
,,	ix. 1-12	,,	x. 1-13.
,,	ix. 13-31	,,	x. 14-29.
,,	x. 1—xi. 4	,,	xii. 1-24.
,,	xii. 2, 9-11, 13-16	,,	xiv. 21-31.
,,	xiii. 1, 2, 23	,,	xv. 1, 2, 7, 8.
,,	xiv. 1, xv. 16-19.	,,	xv. 11-24.
2 Chron.	xvi. 1-6, 11-14	1 Kings	xv. 17-24.
,,	xviii.	,,	xxii. 2-35.
,,	xx. 31—xxi. 1	,,	xxii. 41-51.
,,	xxi. 5-10	2 Kings	viii. 17-24.
,,	xxii. 1-9	,,	viii. 25-29, ix. 16-28, x. 12-14.
,,	xxii. 10—xxiii. 21	,,	xi.
,,	xxiv. 1-14, 23-27.	,,	xii.
,,	xxv. 1-4, 11, 17-28	,,	xiv. 1-14, 17-20.
,,	xxvi. 1-4, 21, 23.	,,	xiv. 21, 22, xv. 2-5, 7.
,,	xxvii. 1-3, 9	,,	xv. 33-35, 38.
,,	xxviii. 1-4	,,	xvi. 2-4.
,,	xxix. 1, 2.	,,	xviii. 2, 3.
,,	xxxii. 9-21	,,	xviii. 17-35, xix. 14, 15, 35-37.
,,	xxxii. 24, 25, 30-33	,,	xx. 1, 2, 8, 9, 12, sqq. 20, 21.
,,	xxxiii. 1-10, 20	,,	xxi. 1-10, 18.
,,	xxxiii. 21-25.	,,	xxi. 19-24.
,,	xxxiv. 1, 2, 8-28.	,,	xxii.
,,	xxxiv. 29-33.	,,	xxiii. 1-20.
,,	xxxv. 1, 18, 20-24, xxxvi. 1.	,,	xxiii. 21-23, 28-30.
,,	xxxvi. 2-4	,,	xxiii. 31-34.
,,	xxxvi. 5, 6, 8.	,,	xxiii. 36, 37, xxiv. 1, 6.
,,	xxxvi. 9, 10	,,	xxiv. 8-10, 14, 17.
,,	xxxvi. 11, 12	,,	xxiv. 18, 19.
,,	xxxvi. 22, 23.	Ezra	i. 1, 2.

CHAPTER I.

1 *Adam's line to Noah.* 5 *The sons of Japheth.* 8 *The sons of Ham.* 17 *The sons of Shem.* 24 *Shem's line to Abraham.* 29 *Ishmael's sons.* 32 *The sons of Keturah.* 34 *The posterity of Abraham by Esau.* 43 *The kings of Edom.* 51 *The dukes of Edom.*

ADAM, [1]Sheth, Enosh,

2 Kenan, Mahalaleel, Jered,

3 Henoch, Methuselah, Lamech,

4 Noah, Shem, Ham, and Japheth.

5 ¶ [2]The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

6 And the sons of Gomer; Ashchenaz, and [3]Riphath, and Togarmah.

7 And the sons of Javan; Elishah, and Tarshish, Kittim, and [4]Dodanim.

8 ¶ The sons of Ham; Cush, and Mizraim, Put, and Canaan.

9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.

10 And Cush [5]begat Nimrod: he began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and [6]Caphthorim.

13 And Canaan begat Zidon his firstborn, and Heth,

14 The Jebusite also, and the Amorite, and the Girgashite,

15 And the Hivite, and the Arkite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The sons of [7]Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and [8]Meshech.

18 And Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto Eber were born two sons: the name of the one *was* [9]Peleg; because in his days the earth was divided: and his brother's name *was* Joktan.

20 And [10]Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

21 Hadoram also, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab. All these *were* the sons of Joktan.

24 ¶ [11]Shem, Arphaxad, Shelah,

25 [12]Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

27 [13]Abram; the same *is* Abraham.

28 The sons of Abraham; [14]Isaac, and [15]Ishmael.

29 ¶ These *are* their generations: The [16]firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,

30 Mishma, and Dumah, Massa, [17]Hadad, and Tema,

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

32 ¶ Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

33 And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these *are* the sons of Keturah.

34 ¶ And Abraham begat Isaac. The sons of Isaac; Esau and Israel.

35 ¶ The sons of [18]Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz; Teman, and Omar, [19]Zephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 ¶ And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.

39 And the sons of Lotan; Hori, and [20]Homam: and Timna *was* Lotan's sister.

40 The sons of Shobal; [21]Alian, and Manahath, and Ebal, [22]Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.

41 The sons of Anah; [23]Dishon. And the sons of Dishon; [24]Amram, and Eshban, and Ithran, and Cheran.

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[1] Gen. 5. 3. 9.
[2] Gen. 10. 2.
[3] Or, *Diphath*, as it is in some copies.
[4] Or, *Rodanim*, according to some copies.
[5] Gen. 10. 8.
[6] Deut. 2. 23.
[7] Gen. 10. 23, and 11. 10.
[8] Or, *Mash*, Gen. 10. 23.
[9] That is, *division*.
[10] Gen. 10. 26.
[11] Luke 3. 36.
[12] Gen. 11. 15.
[13] Gen. 17. 5.
[14] Gen. 21. 2, 3.
[15] Gen. 16. 11.
[16] Gen. 25. 13 to 17.
[17] Or, *Hadar*, Gen. 25. 15.
[18] Gen. 36. 9, 10.
[19] Or, *Zepho*, Gen. 36. 11.
[20] Or, *Heman*, Gen. 36. 22.
[21] Or, *Alvan*, Gen. 36. 23.
[22] Or, *Shepho*, Gen. 36. 23.
[23] Gen. 36. 25.
[24] Or, *Hemdan*, Gen. 36. 26.

42 The sons of Ezer; Bilhan, and Zavan, *and* [25]Jakan. The sons of Dishan; Uz, and Aran.

43 ¶ Now these *are* the [26]kings that reigned in the land of Edom before *any* king reigned over the children of Israel; Bela the son of Beor: and the name of his city *was* Dinhabah.

44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 [27]And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, [28]Hadad reigned in his stead: and the name of his city *was* [29]Pai; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 ¶ Hadad died also. And the [30]dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. These *are* the dukes of Edom.

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[25] Or, *Achan*, Gen. 36. 27.
[26] Gen. 36. 31.
[27] Gen. 36. 37.
[28] Or, *Hadar*, Gen. 36. 39.
[29] Or, *Pau*, Gen. 36. 39.
[30] Gen. 36. 40.

Chap. i.—The first nine chapters being occupied chiefly with proper names, the examination of which would only be interesting to the critical student of the sacred books, we shall limit our observations to such of the interspersed historical facts as may seem to require remark.

CHAPTER II.

1 *The sons of Israel.* 3 *The posterity of Judah by Tamar.* 13 *The children of Jesse.* 18 *The posterity of Caleb the son of Hezron.* 21 *Hezron's posterity by the daughter of Machir.* 25 *Jerahmeel's posterity.* 34 *Sheshan's posterity.* 42 *Another branch of Caleb's posterity.* 50 *The posterity of Caleb the son of Hur.*

These *are* the sons of [1]Israel; [2]Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 ¶ The sons of [3]Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of [4]Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the Lord; and he slew him.

4 And [5]Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah *were* five.

5 The sons of [6]Pharez; Hezron, and Hamul.

6 And the sons of Zerah; [7]Zimri, [8]and Ethan, and Heman, and Calcol, and [9]Dara: five of them in all.

7 And the sons of Carmi; [10]Achar, the troubler of Israel, who transgressed in the thing [11]accursed.

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron, that were born unto him; Jerahmeel, and [12]Ram, and [13]Chelubai.

10 And Ram [14]begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;

11 And Nahshon begat Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jesse,

13 ¶ [15]And Jesse begat his firstborn Eliab, and Abinadab the second, and [16]Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh:

16 Whose sisters *were* Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.

17 And Abigail bare Amasa: and the father of Amasa *was* Jether the Ishmeelite.

18 ¶ And Caleb the son of Hezron begat *children* of Azubah *his* wife, and of Jerioth:

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[1] Or, *Jacob.*
[2] Gen. 29. 32, and 30. 5, and 35. 18, 22, and 46. 8, &c.
[3] Gen. 38. 3, and 46. 12.
[4] Gen. 38. 2.
[5] Gen. 38. 29, 30. Matth. 1. 3.
[6] Ruth 4. 18.
[7] Or, *Zabdi*, Josh. 7. 1.
[8] 1 Kings 4. 31.
[9] Or, *Darda.*
[10] Or, *Achan.*
[11] Josh. 6. 19, and 7. 1
[12] Or, *Aram*, Matth. 1. 3.
[13] Or, *Caleb*, verse 18.
[14] Ruth 4. 19.
[15] 1 Sam. 16. 6.
[16] Or, *Shammah*, 1 Sam. 16. 9.

her sons *are* these; Jesher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat [17]Bezaleel.

21 ¶ And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he [18]married when he *was* threescore years old: and she bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 [19]And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities. All these *belonged to* the sons of Machir the father of Gilead.

24 And after that Hezron was dead in Caleb-ephratah, then Abiah Hezron's wife bare him Ashur the father of Tekoa.

25 ¶ And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had also another wife, whose name *was* Atarah; she *was* the mother of Onam.

27 And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur *was* Abihail, and she bare him Ahban, and Molid.

30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 ¶ Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name *was* Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat [20]Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 ¶ Now the sons of Caleb the brother of Jerahmeel *were*, Mesha his firstborn, which *was* the father of Ziph; and the sons of Mareshah the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb *was* [21]Achsa.

50 ¶ These were the sons of Caleb the son of Hur, the firstborn of Ephratah; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had sons; [22]Haroeh, *and* [23]half of the Manahethites.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, [24]Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. These *are* the [25]Kenites that came of Hemath, the father of the house of [26]Rechab.

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[17] Exod. 31. 2.
[18] Heb. *took*.
[19] Num. 32. 41. Deut. 3. 14. Josh. 13. 30.
[20] Chap. 11. 41.
[21] Josh. 15. 17.
[22] Or, *Reaiah*, chap. 4. 2.
[23] Or, *half of the Menuchites*, or, *Hatsi-hammenuchoth*.
[24] Or, *Atarites*, or, *crowns of the house of Joab*.
[25] Judges 1. 16.
[26] Jer. 35 2.

Verses 13-15. '*Jesse begat his firstborn Eliab . . . David the seventh.*'—In 1 Sam. xvi. 10, it is stated that Jesse had seven sons, besides David the youngest, and this is confirmed by the next chapter (1 Sam. xvii. 12), where Jesse is described as the father of eight sons. Yet here David is described as the *seventh* son. The Rabbinical writers account for this by assuming that Jesse had adopted as his son that Jonathan or 'Jonadab the son of Shimeah, David's brother,' who is so described in 2 Sam. xiii. 3, where he is also designated as 'a very subtil man,' and who was also very valiant, for one of his exploits is celebrated in 2 Sam. xxi. 21. This would certainly solve the difficulty; for there are precedents of such adoption (as Jacob's adoption of Joseph's two sons); and although such adoption would popularly raise the number of Jesse's sons to eight, as in the current history, seven only would be reckoned in a genealogical enumeration like this, as here Jonadab would be considered as included in his father, the real son of Jesse. The solution is however a pure conjecture, and Jonadab has obviously been selected for no other reason than that he happens to be the only one of the sons of David's brother whose name has been preserved. Upon the whole it seems a safer solution to suppose that one of Jesse's eight sons had died prematurely without issue, and is therefore, on the principles of genealogical enumeration, regarded as not having existed in this later reckoning.

17. '*Jether the Ishmeelite.*'—Here the husband of David's sister Abigail, by whom she had Amasa, who commanded Absalom's forces, and was eventually made captain of the host by David himself, is described as 'Jether the Ishmeelite.' In 2 Sam. xvii. 25 he is called 'Ithra an Israelite;' a difference, and yet a resemblance, which clearly suggests a miscopying of resembling letters in one or both of these texts. There seems no reason why any man should be distinguished as 'an Israelite,' seeing that the designation belonged, in the time of David at least, to the whole nation. This consideration is against the reading in 2 Sam. xvii. 25, where also it is clear that the ancient copies used by the Septuagint translator had Jetra the Jezreelite, or more exactly, 'Jetra of Jezreel,' which is certainly more probable than the present reading, and from which that and the one we have here might easily have been corrupted. It was sufficiently unusual in David's age for women to marry out of their own tribe (or for men of one tribe to be settled in another, as may here have been the case) for it to be a matter of note that Abigail's husband was of Jezreel, an important town of Issachar.

18. '*Caleb the son of Hezron.*'—Caleb was undoubtedly the son of Hezron and father of Hur (*v.* 19); it therefore follows that there must have been a transposition of names in *v.* 50, where Caleb is called the son of Hur, whose father he really was. We must there read—Hur, the son of Caleb, the firstborn of Ephrath.

— '*begat children of Azubah his wife, and of Jerioth,*' etc.—We are unable to discover the difficulty which some find here. The existing translation seems to us perfectly intelligible. It purports that Caleb had one wife, Azubah, and another (perhaps of secondary rank), Jerioth; by the latter he had the children enumerated, by the former he had none, and therefore when she died (*v.* 19), he took in her stead Ephrath, by whom he had Hur. The interpretation preferred by our translators is that of the Septuagint. The Vulgate, as well as the Syriac and Arabic, make Jerioth the daughter of Caleb by Azubah, and those subsequently named the sons of Jerioth.

22. '*Jair, who had three and twenty cities in the land of Gilead.*'—There are two curious instances of the custom of succession in this chapter. This is one of them. It will be observed that Hezron married the daughter of Machir, of the tribe of Manasseh (*v.* 21); the fruit of this marriage was Segub, who had a son called Jair, who, as we here perceive, was not, as his *paternal* descent required, reckoned in the tribe of Judah, but in Manasseh, the tribe of his grandmother. In Num. xxxii. 4, he is distinctly called by Moses, 'the son of Manasseh.' He must therefore, in right of his grandmother, have inherited in that tribe; and he actually did so, for his family received the villages called after him *Havoth-Jair*, 'the villages of Jair.' This change of tribe took place *before* the law of Moses directed that heiresses should marry in their own tribes, and that every one should inherit in his own tribe only: and we may suppose that so remarkable an instance as the present, of the contrary practice, was one of those that gave occasion to that determination. But from this instance it seems that a man could not inherit in another tribe without taking his ground in that tribe decidedly and exclusively as a member of it, and as the representative of the family the inheritance of which devolved upon him.

35. '*Sheshan gave his daughter to Jarha his servant.*'—Here a man, having no son, gives his daughter to his Egyptian slave, and the children proceeding from this union carry on the succession. We really cannot see how Michaelis makes it out that this happened *before* the law of Moses concerning the marriage of heiresses. A computation and comparison of generations shews that it must have happened in the time of the Judges. The circumstance is very interesting, being the only *recorded* instance of the marriage of a foreign slave to his master's daughter; although, as we have mentioned before, such a circumstance is not unusual in the East. Was this contrary to the law of Moses? Michaelis seems to think that it was; but we doubt it very much. The law was only intended to prevent a confusion of inheritances, which, in such an instance as this, could not take place. The freed slave had no inheritance to mar; and his marriage with Sheshan's heiress must have constituted his adoption into the tribe of Judah; for, doubtless, he must previously have become a proselyte. If Jarha had not been a destitute foreigner, but an Israelite of a different tribe, with an inheritance in it, the transaction would have been more difficult to explain. It was probably by such marriages as this, and consequent adoption into tribes, that the descendants of faithful proselytes obtained an inheritance in Israel.

CHAPTER III.

1 *The sons of David.* 10 *His line to Zedekiah.* 17 *The successors of Jeconiah.*

Now these were the sons of David, which were born unto him in Hebron; the firstborn [1]Amnon, of Ahinoam the [2]Jezreelitess; the second [3]Daniel, of Abigail the Carmelitess:

2 The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream by [4]Eglah his wife.

4 *These* six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.

5 [5]And these were born unto him in Jerusalem; [6]Shimea, and Shobab, and Nathan,

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[1] 2 Sam. 3. 2. [2] Josh. 15. 56. [3] Or, *Chileab*, 2 Sam. 3. 3. [4] 2 Sam. 3. 5. [5] 2 Sam. 5. 14. [6] Or, *Shammua*, 2 Sam. 5. 14.

and Solomon, four, of [7]Bath-shua the daughter of [8]Ammiel:

6 Ibhar also, and [9]Elishama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and [10]Eliada, and Eliphelet, nine.

9 *These were* all the sons of David, beside the sons of the concubines, and [11]Tamar their sister.

10 ¶ And Solomon's son *was* [12]Rehoboam, [13]Abia his son, Asa his son, Jehoshaphat his son,

11 Joram his son, [14]Ahaziah his son, Joash his son,

12 Amaziah his son, [15]Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah *were*, the firstborn [16]Johanan, the second [17]Jehoiakim, the third [18]Zedekiah, the fourth Shallum.

16 And the sons of [19]Jehoiakim; [20]Jeconiah his son, Zedekiah [21]his son.

17 ¶ And the sons of Jeconiah; Assir, [22]Salathiel [23]his son,

18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah *were*, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sons of Neariah; Elioenai, and [24]Hezekiah, and Azrikam, three.

24 And the sons of Elioenai *were*, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

[7] Or, *Bath-sheba*, 2 Sam. 11. 3.
[8] Or, *Eliam*, 2 Sam. 11. 3.
[9] Or, *Elishua*, 2 Sam. 5. 15.
[10] Or, *Beliada*, chap. 14. 7.
[11] 2 Sam. 13. 1.
[12] 1 Kings 11. 43, and 15. 6.
[13] Or, *Abijam*, 1 Kings 15. 1.
[14] Or, *Azariah*, 2 Chron. 22. 6, and 21. 17.
[15] Or, *Uzziah*, 2 Kings 15. 30.
[16] Or, *Jehoahaz*, 2 Kings 23. 30.
[17] Or, *Eliakim*, 2 Kings 23. 34.
[18] Or, *Mattaniah*, 2 Kings 24. 17.
[19] Matth. 1. 11.
[20] Or, *Jehoiachim*, 2 Kings 24. 6, or, *Coniah*, Jer. 22. 24.
[21] 2 Kings 24. 17, being his uncle.
[22] Heb. *Shealtiel*.
[23] Matth. 1. 12.
[24] Heb. *Hizkijahu*.

Verse 3. '*Eglah*.'—The Jews think that this Eglah was the same as Michal the daughter of Saul, but we cannot find any evidence for this opinion. Indeed, we know from 2 Sam. vi. 23, that Michal had no children.

5. '*Four, of Bathshua, the daughter of Ammiel*.'—As one of the four sons is Solomon, this must have been Bathsheba. It is true that she is here said to have been the daughter of Ammiel, while Bathsheba is described in 2 Sam. xi. 3, as the daughter of Eliam, which is only to be reconciled by supposing that he had two names, one of them a sort of anagram of the other, as the name Eliam may be produced by a transposition of the letters of Ammiel. A difficulty is felt about the four sons here ascribed to Bathsheba. Several interpreters have supposed that the three first named of them, Shimea, Shobab, and Nathan, were Bathsheba's sons by Uriah before her union with David, who afterwards adopted them as his sons; and that the last named, Solomon, was alone the son of David by Bathsheba. This seems utterly improbable; for one of these sons is named after a brother and another after a friend of David, and that Solomon is named last does not necessarily signify that he was the youngest, but that the genealogist disposes first of those of whom he intends to say nothing more, and places last the one whose descendants he proceeds to trace. The real source of the difficulty which has been here imagined, is to be found in Prov. iv. 3, where the writer, generally conceived to be Solomon, speaking of himself, says: 'I was my father's son, tender and only [beloved] in the sight of my mother,' which is construed to mean that he was the only son of his mother. It is true that 'beloved' is an interpolation of our translators to convey what they supposed to be the true sense; but there is little reason to doubt that they are right in this interpretation, justified as it is by the precedent in Gen. xxii. 2, where the Lord describes Isaac to Abraham as 'thine *only* son, whom thou lovest;' although the patriarch had another and older son, Ishmael. 'Only' is a term of special affection and endearment in many languages besides the Hebrew.

15. '*The sons of Jeconiah, Assir, Salathiel his son*,' etc.—The name Assir means a prisoner, and it is not without reason proposed by some interpreters to read it as an appellative rather than a proper name: thus, 'the sons of Jeconiah the prisoner, were Salathiel, etc.' It will be remembered that Jeconiah passed many long years in captivity at Babylon. It is of this king that Jeremiah prophesied, 'Write this man childless' (Jer. xxii. 30), which is, however, not supposed to mean more than that no son of his should succeed him on the throne of Judah.

19. '*The sons of Zerubbabel*.'—See the conclusion of the Introduction to this book.

24. '*and Anani*.'—Here we find the genealogy of David taken down to thirty generations. This may prove nothing as to the date of the compilation of the book; but it proves that this portion of it must have been added long after the return from the Captivity.

CHAPTER IV.

1, 11 *The posterity of Judah by Caleb the son of Hur.* 5 *Of Ashur the posthumous son of Hezron.* 9 *Of Jabez, and his prayer.* 21 *The posterity of Shelah.* 24 *The posterity and cities of Simeon.* 39 *Their conquest of Gedor, and of the Amalekites in Mount Seir.*

THE sons of Judah; [1]Pharez, Hezron, and [2]Carmi, and Hur, and Shobal.

2 And [3]Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These *are* the families of the Zorathites.

3 And these *were of* the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi:

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of Hur, the firstborn of Ephratah, the father of Beth-lehem.

5 ¶ And [4]Ashur the father of Tekoa had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These *were* the sons of Naarah.

7 And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 ¶ And Jabez was more honourable than his brethren: and his mother called his name [5]Jabez, saying, Because I bare him with sorrow.

10 And Jabez called on the God of Israel, saying, [6]Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest [7]keep *me* from evil, that it may not grieve me! And God granted him that which he requested.

11 ¶ And Chelub the brother of Shuah begat Mehir, which *was* the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of [8]Irnahash. These *are* the men of Rechah.

13 And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; [9]Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the [10]valley of [11]Charashim; for they were craftsmen.

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, [12]even Kenaz.

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra *were*, Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife [13]Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the sons of *his* wife [14]Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Ben-zoheth.

21 ¶ The sons of Shelah [15]the son of Judah *were*, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And *these are* ancient things.

23 These *were* the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

24 ¶ The sons of Simeon *were*, [16]Nemuel, and Jamin, Jarib, Zerah, *and* Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, [17]like to the children of Judah.

28 And they dwelt at [18]Beer-sheba, and Moladah, and Hazar-shual,

29 And at [19]Bilhah, and at Ezem, and at [20]Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and [21]Hazar-susim, and at Beth-birei, and at Shaaraim. These *were* their cities unto the reign of David.

32 And their villages *were*, [22]Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:

33 And all their villages that *were* round

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[1] Gen. 38. 29, and 46. 12.
[2] Or, *Chelubai*, chap. 2. 9, or, *Caleb*, chap. 2. 18.
[3] Or, *Haroeh*, chap. 2. 52.
[4] Chap. 2. 24.
[5] That is, *sorrowful*.
[6] Heb. *If thou wilt*, &c.
[7] Heb. *do* me.
[8] Or, *the city of Nahash*.
[9] Or, *Hahath, and Meonothai*, who *begat*, &c.
[10] Or, inhabitants *of the valley*.
[11] That is, *craftsmen*.
[12] Or, *Uknaz*.
[13] Or, *the Jewess*.
[14] Or, *Jehudijah*, mentioned before.
[15] Gen. 38. 1, 5.
[16] Or, *Jemuel*, Gen. 46. 10. Exod. 6. 15.
[17] Heb. *unto*.
[18] Josh. 19. 2.
[19] Or, *Balah*, Josh. 19. 3.
[20] Or, *Eltolad*, Josh. 19. 4.
[21] Or, *Hazar-susah*, Josh. 19. 5.
[22] Or, *Ether*, Josh. 19. 7.

about the same cities, unto [23]Baal. These *were* their habitations, and [24]their genealogy.

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;

38 These [25]mentioned by *their* names *were* princes in their families: and the house of their fathers increased greatly.

39 ¶ And they went to the entrance of Gedor, *even* unto the east side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable; for *they* of Ham had dwelt there of old.

41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because *there was* pasture there for their flocks.

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

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[23] Or, *Baalath-beer*, Josh. 19. 8.

[24] Or, *as they divided themselves by nations among them.*

[25] Heb. *coming.*

Verse 10. '*That it may not grieve me.*'—It is interesting to meet with such a passage as this in a long list of seemingly dry names, and affords encouragement to the diligent reading of the whole word of God. Such jewels as this gleam out unexpectedly in the least promising quarters. The present clause, more exactly rendered—'that I may be sorrowful no more'—involves one of those allusions to the signification of the name which occur frequently in the Hebrew Scriptures.

14. '*The father of the valley of Charashim.*'—That is, the father of the inhabitants of the valley, and they, being craftsmen, caused the place to be called 'the valley of craftsmen,' which is the meaning of the name. It appears probable, from Neh. xi. 35, that this place was near Jerusalem. Besides these craftsmen (carpenters probably), we read, in this chapter, of families of linen-manufacturers, and of potters (verses 21, 23). This seems to us to imply that, at least at an early period, the Hebrews, like the Egyptians anciently and the Hindoos now, had families and divisions of tribes which were exclusively devoted to particular trades and pursuits, and which did not think of following any other: although we do not suppose that they were not at liberty to have done so, if they had thought fit. In fact, we imagine that the practice, which was a *rule* in Egypt, was to some extent a *custom* in Israel. In Egypt, as we learn from comparing the accounts of Herodotus and Diodorus, every man was born to his profession or trade, being obliged to follow that of his father, whatever it was, without any power of selecting or altering his own walk in life. The Hebrews may have learnt something of this in Egypt, so far as to produce a custom, but not so far as to give occasion to any positive law or regulation. Indeed, in those countries of Asia where no such rule exists, it is far more generally the custom than among ourselves for descendants to follow for many generations the same pursuits as their progenitors. Existing ideas would not lead us to conclude that such a practice or regulation could be favourable to the progress of the arts or to the advance of civilization: but it is singular that the Greeks (Diodorus, for instance) point to this very institution as sufficiently accounting for that proficiency in the arts for which Egyptians were anciently, and deservedly, celebrated. Perhaps we have no proper materials for adequately estimating the good or bad effect of such a practice.

17, 18. '*And she bare Miriam,*' etc.—It is not said who it was that bare Miriam, etc. There is some manifest dislocation here which renders the whole unintelligible without some such remedy as that proposed by Michaelis, who perceived that, by transposing the last clause of the 18th verse, which now stands insulated, we have at least a consistent and intelligible statement. We then read, 'these are the sons of Bithiah, the daughter of Pharaoh, which Mered took; Miriam, and Shammai, and Ishbah the father of Eshtemoa.'

18. '*Bithiah the daughter of Pharaoh, which Mered took.*'—Some suppose that Pharaoh is the proper name of an Israelite, which for many reasons is utterly improbable, for all the Hebrews of that age knew that Pharaoh was not a proper name but a title. Here then we have the remarkable and interesting fact that a daughter of an Egyptian king became the wife of one of the wanderers of the wilderness. It may seem that Bithiah must have been the daughter of one of the successors of the Pharaoh who oppressed Israel, for Caleb, the grandfather of Mered, the husband of this princess, was not more than forty years old when sent to spy out the land of Canaan (Josh. xiv. 7), and if Mered then existed, he could only have been a child. The marriage probably took place in the wilderness. What a multitude of conjectures might be founded upon this incident.

22. '*Who had the dominion in Moab,*' etc.—It is exceedingly hard to make out the meaning of this portion of the verse. Dr. Geddes has perhaps translated it rightly, and he has certainly made it more intelligible: 'Who sojourned in Moab, but returned to Bethlehem and Adaberim-Athekim.' The translation of the last name into 'and these are ancient things,' is certainly strange and unconnected; besides that, *daberim* generally means 'words' and not 'things.'

23. '*Those that dwelt among plants and hedges.*'—These words should not have been rendered 'plants' and 'hedges,' as they are manifestly proper names, and are so exhibited in the best ancient and modern versions. It is certainly much more intelligible to read the clause thus: 'These and the inhabitants of Neta'im and Gedera were potters employed by the king in his own work.' We should be sorry to collect from this and other passages in these genealogies that there was a system of compulsory employment of skilled artificers for the court, of which there are still examples in the East, and of which instances were formerly by no means rare in our own country, as may be proved by the Exchequer rolls. Under this system the most skilled mechanics and artists of the land are compelled to labour exclusively for the court at a rate of remuneration (commonly most irregularly paid) far below that which they might obtain by the free exercise of their abilities, and which renders the reputation of superior skill rather a curse than a blessing to the person.

CHAPTER V.

1 *The line of Reuben (who lost his birthright) unto the captivity.* 9 *Their habitation and conquest of the Hagarites.* 11 *The chief men and habitations of Gad.* 18 *The number and conquest of Reuben, Gad, and the half tribe of Manasseh.* 23 *The habitations and chief men of that half tribe.* 25 *Their captivity for their sin.*

Now the sons of Reuben the firstborn of Israel, (for he *was* the firstborn; but, forasmuch as he [1]defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

2 For [2]Judah prevailed above his brethren, and of him *came* the [3]chief [4]ruler; but the birthright *was* Joseph's:)

3 The sons, *I say*, of [5]Reuben the firstborn of Israel *were*, Hanoch, and Pallu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son.

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom [6]Tilgath-pilneser king of Assyria carried away *captive*: he *was* prince of the Reubenites.

7 And his brethren by their families, when the genealogy of their generations was reckoned, *were* the chief, Jeiel, and Zechariah,

8 And Bela the son of Azaz, the son of [7]Shema, the son of Joel, who dwelt in [8]Aroer, even unto Nebo and Baal-meon:

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents [9]throughout all the east *land* of Gilead.

11 ¶ And the children of Gad dwelt over against them in the land of [10]Bashan unto Salcah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren of the house of their fathers *were*, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of [11]Sharon, [12]upon their borders.

17 All these were reckoned by genealogies in the days of [13]Jotham king of Judah, and in the days of Jeroboam king of Israel.

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, [14]of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the Hagarites, with [15]Jetur, and Nephish, and Nodab.

20 And they were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him.

21 And they [16]took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of [17]men an hundred thousand.

22 For there fell down many slain, because the war *was* of God. And they dwelt in their steads until the captivity.

23 ¶ And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon.

24 And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, [18]famous men, *and* heads of the house of their fathers.

25 ¶ And they transgressed against the God of their fathers, and went a [19]whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of [20]Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto [21]Halah, and Habor, and Hara, and to the river Gozan, unto this day.

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[1] Gen. 35. 22, and 49. 4. [2] Gen. 49. 8, 10. [3] Micah 5. 2. Matth. 2. 6. [4] Or, *prince*. [5] Gen. 46. 9. Exod. 6. 14. Num. 26. 5.
[6] Or, *Tiglath-pileser*, 2 Kings 15. 29, and 16. 7. [7] Or, *Shemaiah*, verse 4. [8] Josh. 13. 15, 16. [9] Heb. *upon all the face of the east*.
[10] Josh. 13. 11. [11] Chap. 27. 29. [12] Heb. *their goings forth*. [13] 2 Kings 15. 5, 32. [14] Heb. *sons of valour*.
[15] Gen. 25. 15. [16] Heb. *led captive*. [17] Heb. *souls of men*, as Num. 31. 35. [18] Heb. *men of names*. [19] 2 Kings 17. 7.
[20] 2 Kings 15. 19. [21] 2 Kings 17. 6.

Verse 9. '*Eastward he inhabited unto the entering in of the wilderness from the river Euphrates.*'—Michaelis has some interesting observations on the inferences to be deduced from this passage, the substance of which we shall endeavour to state, avoiding, however, some strange geographical errors into which he has fallen, partly, we suppose, in consequence of the little knowledge which was in his time possessed of the countries beyond the Jordan.

The Promised Land, properly so called, was bounded eastward by the Jordan; and Moses laid no claim to the land east of that river, although, in the end, the aggressions of Sihon king of the Amorites and of Og king of Bashan occasioned some of this territory to be acquired by right of conquest, and it was then given to Reuben, Gad, and the half tribe of Manasseh, as being well suited to their peculiarly pastoral mode of life. Yet, although the Jordan was the proper boundary of the Promised Land, we elsewhere find it promised, that the eastward boundary should be the Euphrates. In this, however, there is no real contradiction. The boundary of the Holy Land, which the Hebrews were to divide after expelling the inhabitants, and which constituted, in a manner, the citadel of the state, was *one* thing; the boundary beyond which they were not to extend their conquests eastward, or, in other words, that of its outworks, was *another*. The Jordan made the former, the Euphrates the latter. The intervening space between these rivers was not necessarily to be occupied exclusively by Israelites, but to serve as pasturage for their cattle, the greater part of it being fit for no other purpose. Thus then, although Moses prohibited the Israelites from spreading themselves with their herds over Africa, and the wastes and marshes belonging to Egypt; yet he left them at liberty to spread towards the East, where partly the Euphrates, and partly the inaccessible deserts of Arabia, formed to them a secure frontier against their enemies. It follows, of course, that, for the protection of their pastures, they would erect fortresses and establish colonies in convenient situations towards the Euphrates.

Now, the promise of the Euphrates as an eastern frontier being thus understood, the present passage is of great importance, as manifesting the fulfilment of that promise. On account of its being mixed up with genealogical details which are seldom read, its importance in this view has been much overlooked, and the promise is only in general considered to have been fulfilled for a comparatively short period, during the reigns of David and Solomon. But we here see that, before the time of David, and apparently long after that of Solomon, the tribe of Reuben held the right of pasturage over all the region to the Euphrates, having fought for that right, and gained it by the defeat of the Arabian tribes by which it had formerly been enjoyed. After this they sent forth their flocks and herds, and dwelt in tents in all the land from Gilead to the Euphrates, occupying it after the same manner that the Arab tribes occupy their pasture-grounds, and as *they* had before and do *now* occupy the land in question. In the reign of David, of course, these possessions were rendered more secure, and conquests were made in other countries, concerning the occupation of which no commands were left by Moses. But the Euphrates having been well defined by him as the exterior boundary eastward, it does not appear that any attempt was ever made to extend the frontier beyond it, not even in the reign of David, although he appears to have obtained victories over some of the princes of Mesopotamia. We have stated that these remarks are mainly taken from Michaelis: and as thus stated, we entirely concur in them; having omitted those points which seem manifestly erroneous.

16. '*Sharon.*'—This could not have been the famous plain of Sharon near Mount Carmel. Being in the tribe of Gad, it must have been on the east side of the Jordan.

CHAPTER VI.

1 *The sons of Levi.* 4 *The line of the priests unto the captivity.* 16 *The families of Gershom, Kohath, and Merari.* 49 *The office of Aaron, and his line unto Ahimaaz.* 54 *The cities of the priests and Levites.*

THE sons of Levi; [1] [2]Gershon, Kohath, and Merari.

2 And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; [3]Nadab, and Abihu, Eleazar, and Ithamar.

4 ¶ Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok, and [4]Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he *it is* that executed the priest's office [5]in the [6]temple that Solomon built in Jerusalem:)

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat [7]Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat [8]Seraiah, and Seraiah begat Jehozadak,

15 And Jehozadak went *into captivity*, [9]when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

16 ¶ The sons of Levi; [10] [11]Gershom, Kohath, and Merari.

17 And these *be* the names of the sons of Gershom; Libni, and Shimei.

18 And the sons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers.

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[1] Gen. 46. 11. Exod. 6. 16.
[2] Or, *Gershom*, verse 16.
[3] Levit. 10. 1.
[4] 2 Sam. 15. 27.
[5] Heb. *in the house.*
[6] 1 Kings 6. 2 Chron. 3.
[7] Or, *Meshullam*, chap. 9. 11.
[8] Nehem. 11. 11.
[9] 2 Kings 25. 18.
[10] Exod. 6. 16.
[11] Or, *Gershon*, verse 1.

20 ¶ Of Gershom; Libni his son, Jahath his son, [12]Zimmah his son,

21 [13]Joah his son, [14]Iddo his son, Zerah his son, Jeaterai his son.

22 ¶ The sons of Kohath; [15]Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, Uriel his son, Uzziah his son, and Shaul his son.

25 And the sons of Elkanah; [16]Amasai, and Ahimoth.

26 *As for* Elkanah: the sons of Elkanah; [17]Zophai his son, and Nahath his son,

27 Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Samuel; the firstborn [18]Vashni, and Abiah.

29 ¶ The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimei his son, Haggiah his son, Asaiah his son.

31 ¶ And these *are they* whom David set over the service of song in the house of the Lord, after that the [19]ark had rest.

32 And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem: and *then* they waited on their office according to their order.

33 And these *are* they that [20]waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,

35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of [21]Ebiasaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother Asaph, who stood on his right hand, *even* Asaph the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of Ethni, the son of Zerah, the son of Adaiah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren the sons of Merari *stood* on the left hand: Ethan the son of [22]Kishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites *were* appointed unto all manner of service of the tabernacle of the house of God.

49 ¶ But Aaron and his sons offered [23]upon the altar of the burnt offering, and [24]on the altar of incense, *and were appointed* for all the work of the *place* most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 And these *are* the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

54 ¶ Now these *are* their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for their's was the lot.

55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,

58 And [25]Hilen with her suburbs, Debir with her suburbs,

59 And [26]Ashan with her suburbs, and Beth-shemesh with her suburbs:

60 And out of the tribe of Benjamin; Geba with her suburbs, and [27]Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families *were* thirteen cities.

61 And unto the sons of Kohath, *which were* left of the family of that tribe, *were cities given* out of the half tribe, *namely*, *out of* the half *tribe* of Manasseh, [28]by lot, ten cities.

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[12] Verse 42.
[13] Or, *Ethan*, verse 42.
[14] Or, *Adaiah*, verse 41.
[15] Or, *Izhar*, verses 2, 18.
[16] See verses 35, 36.
[17] Or, *Zuph*, 1 Sam. 1. 1.
[18] Called also *Joel*, verse 33, and 1 Sam. 8. 2.
[19] Chap. 16. 1.
[20] Heb. *stood*.
[21] Exod. 6. 24.
[22] Or, *Kushaiah*, chap. 15. 17.
[23] Levit. 1. 9.
[24] Exod. 30. 7.
[25] Or, *Holon*, Josh. 21. 15.
[26] Or, *Ain*, Josh. 21. 16.
[27] Or, *Almon*, Josh. 21. 18.
[28] Josh. 21. 5.

62 And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, [29]twelve cities.

64 And the children of Israel gave to the Levites *these* cities with their suburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names.

66 And *the residue* of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

67 [30]And they gave unto them, *of* the cities of refuge, Shechem in mount Ephraim with her suburbs; *they gave* also Gezer with her suburbs,

68 And Jokmeam with her suburbs, and Beth-horon with her suburbs,

69 And Aijalon with her suburbs, and Gath-rimmon with her suburbs:

70 And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom *were given* out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on the east side of Jordan, *were given them* out of the tribe of Reuben, [31]Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs.

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[29] Josh. 21. 7, 34.

[30] Josh. 21. 21.

[31] Or, *Bozor*, Josh. 21. 35.

Verse 14. '*Azariah begat Seraiah, and Seraiah begat Jehozadak.*'—Seraiah was the high priest at the time of the destruction of Jerusalem. He was taken to Riblah by the victorious Chaldæans, and was there put to death by order of Nebuchadnezzar, so that in him ended the succession of the high priests under the first temple. Their number from Zadok amounted to twelve.

27. '*Elkanah.*' He was the father of Samuel, whose name seems to have originally followed, and is, on the authority of versions as well as from probability, usually restored in modern translations. [APPENDIX, No. 57.]

31. '*In the house of the Lord.*'—That is, in the tent which David had set up for the reception of the ark after its removal from the house of Obed-edom, for the temple had not at this time been built. See 2 Sam. vi. 12; 1 Chron. xvi. 1.

33. '*Shemuel*'—that is Samuel, and is in fact a more correct orthography of the name than that to which currency has been given in the translation of the books which bear it. The Hebrew name cannot perhaps be represented to the common reader more exactly than by these letters.

60. '*Thirteen cities.*'—Only eleven are named; but two more, Juttah and Gibeon, are mentioned in Josh. xxi. 16, 17, making the thirteen.

CHAPTER VII.

1 *The sons of Issachar,* 6 *of Benjamin,* 13 *of Naphtali,* 14 *of Manasseh,* 20, 24 *and of Ephraim.* 21 *The calamity of Ephraim by the men of Gath.* 23 *Beriah is born.* 28 *Ephraim's habitations.* 30 *The sons of Asher.*

NOW the sons of Issachar *were*, [1]Tola, and Puah, Jashub, and Shimrom, four.

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit*, of Tola: *they were* valiant men of might in their generations; [2]whose number *was* in the days of David two and twenty thousand and six hundred.

3 And the sons of Uzzi; Izrahiah: and

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[1] Gen. 46. 13. Num. 26. 23.

[2] 2 Sam. 24. 1, 2.

the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

4 And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men:* for they had many wives and sons.

5 And their brethren among all the families of Issachar *were* valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

6 ¶ *The sons* of [3]Benjamin; Bela, and Becher, and Jediael, three.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *soldiers*, fit to go out for war *and* battle.

12 Shuppim also, and Huppim, the children of [4]Ir, *and* Hushim, the sons of [5]Aher.

13 ¶ The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

14 ¶ The sons of Manasseh; Ashriel, whom she bare; (*but* his concubine the Aramitess bare Machir the father of Gilead:

15 And Machir took to wife *the sister* of Huppim and Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem.

17 And the sons of Ulam; [6]Bedan. These *were* the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.

19 And the sons of Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 ¶ And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house.

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah.)

25 And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 [7]Non his son, Jehoshuah his son.

28 ¶ And their possessions and habitations *were*, Beth-el and the towns thereof, and eastward [8]Naaran, and westward Gezer, with the [9]towns thereof; Shechem also and the towns thereof, unto [10]Gaza and the towns thereof:

29 And by the borders of the children of [11]Manasseh, Beth-shean and her towns, Taanach and her towns, [12]Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

30 ¶ [13]The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These *are* the children of Japhlet.

34 And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

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[3] Gen. 46. 21.
[4] Or, *Iri*, verse 7.
[5] Or, *Ahiram*, Num. 26. 38.
[6] 1 Sam. 12. 11.
[7] Or, *Nun*, Num. 13. 8.
[8] Josh. 16. 7.
[9] Heb. *daughters*.
[10] Or, *Adasa*, 1 Mac. 7. 45.
[11] Josh. 17. 7.
[12] Josh. 17. 11.
[13] Gen. 46. 17.

38 And the sons of Jether; Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla; Arah, and Haniel, and Rezia.

40 All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle *was* twenty and six thousand men.

Verse 21. '*Whom the men of Gath. . . slew, because they came down to take away their cattle.*'—Here is an interesting passage of the history of the Hebrews while in Egypt, which we nowhere else find. That the circumstance occurred before the Hebrews left Egypt is very evident, but it would not appear to have been any great while before. The Chaldee Paraphrast says it was thirty years previous; but the precise period must be uncertain. We learn from it that the patriarch Ephraim lived to a very advanced age; and that the Hebrews, whatever at that time may have been the nature of their subjection to the Egyptians, retained their pastoral character, and in it acted with a considerable degree of independence. There have been many explanations of the particular transaction; most of them intended for the purpose of explaining away its obvious meaning, in order to relieve the Ephraimites from the apparent blame attached to a warlike excursion against the Philistines for the sake of plundering their flocks. But all these explanations proceed on mistaken ideas as to the real character and position of the Oriental nomades. They are not such persons as those shepherds, known in poetry, who pass their time in harmlessly piping by the water-brooks. They are rather 'men of war from their youth'—skilful in the use of arms, and prone to use them: and who consider no undertaking more lawful, or even more honourable, than an expedition for the purpose of plundering the flocks and herds belonging to the inhabitants of towns, or even to other pastoral tribes which may not happen to be on terms of strict alliance with their own. That the expedition of the pastoral Ephraimites against the Gathites was of this nature, we think in the highest degree probable: and we really cannot see the least necessity for supposing that the Hebrew herdsmen were different from other Asiatic nomades, and influenced by a class of ideas concerning property which *we*, with our different habits, think they ought to entertain, but which are quite unknown to the desert shepherds of the East. The shepherds who attend the flocks of a settled people are of course different from these, even in the East.

CHAPTER VIII.

1 *The sons and chief men of Benjamin.* 33 *The stock of Saul and Jonathan.*

Now Benjamin begat [1]Bela his firstborn, Ashbel the second, and Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were, [2]Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and [3]Shephuphan, and Huram.

6 And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to [4]Manahath:

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

8 And Shaharaim begat *children* in the country of Moab, after he had sent them away; Hushim and Baara *were* his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers.

11 And of Hushim he begat Abitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof:

13 Beriah also, and Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:

14 And Ahio, Shashak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the sons of [5]Shimhi;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak;

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These *were* heads of the fathers, by their generations, chief *men*. These dwelt in Jerusalem.

29 And at Gibeon dwelt the [6]father of Gibeon; whose [7]wife's name *was* Maachah:

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[1] Gen. 46. 21. Num. 26. 38.

[2] Or, *Ard*, Gen. 46. 21.

[3] Or, *Shupham*, Num. 26. 39.

[4] Chap. 2. 52.

[5] Or, *Shema*, verse 13.

[6] Called *Jehiel*, chap. 9. 35.

[7] Chap. 9. 35.

30 And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and [8]Zacher.

32 And Mikloth begat [9]Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

33 ¶ And [10]Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and Abinadab, and [11]Esh-baal.

34 And the son of Jonathan *was* [12]Merib-baal; and Merib-baal begat Micah.

35 And the sons of Micah *were*, Pithon, and Melech, and [13]Tarea, and Ahaz.

36 And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

37 And Moza begat Binea: Rapha *was* his son, Eleasah his son, Azel his son:

38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel.

39 And the sons of Eshek his brother *were*, Ulam his firstborn, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these *are* of the sons of Benjamin.

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[8] Or, *Zechariah*, chap. 9. 37.
[9] Or, *Shimeam*, chap. 9. 38.
[12] Or, *Mephibosheth*, 2 Sam. 4. 4.
[10] 1 Sam. 14. 51.
[11] Or, *Ishbosheth*, 2 Sam. 2. 8.
[13] Or, *Tahrea*, chap. 9. 41.

Verse 28. '*These dwelt in Jerusalem.*'—The inhabitants of Jerusalem were composed of Judahites, Benjamites, and Levites; besides which the chiefs of other tribes resided there during some part of the year before the separation of the kingdoms. It is to these that reference is here made.

CHAPTER IX.

1 *The original of Israel's and Judah's genealogies.* 2 *The Israelites,* 10 *the priests,* 14 *and the Levites, with the Nethinims, which dwelt in Jerusalem.* 27 *The charge of certain Levites.* 35 *The stock of Saul and Jonathan.*

So all Israel were reckoned by genealogies; and, behold, they *were* written in the book of the kings of Israel and Judah, *who* were carried away to Babylon for their transgression.

2 ¶ Now the first inhabitants that *dwelt* in their possessions in their cities *were,* the Israelites, the priests, Levites, and the Nethinims.

3 ¶ And in [1]Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

5 And of the Shilonites; Asaiah the firstborn, and his sons.

6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah;

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

10 ¶ And of the priests; Jedaiah, and Jehoiarib, and Jachin,

11 And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; [2]very able men for the work of the service of the house of God.

14 ¶ And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

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[1] Neh. 11. 1.
[2] Heb. *mighty men of valour.*

17 And the porters *were*, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief;

18 Who hitherto *waited* in the king's gate eastward: they *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, *were* over the work of the service, keepers of the [3]gates of the tabernacle: and their fathers, *being* over the host of the Lord, *were* keepers of the entry.

20 And Phinehas the son of Eleazar was the ruler over them in time past, *and* the Lord *was* with him.

21 *And* Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer [4]did ordain in their [5]set office.

23 So they and their children *had* the oversight of the gates of the house of the Lord, *namely*, the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come after seven days from time to time with them.

26 For these Levites, the four chief porters, were in *their* [6]set office, and were over the [7]chambers and treasuries of the house of God.

27 And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the ministering vessels, that they should [8]bring them in and out by tale.

29 *Some* of them also *were* appointed to oversee the vessels, and all the [9]instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And *some* of the sons of the priests made [10]the ointment of the spices.

31 And Mattithiah, *one* of the Levites, who *was* the firstborn of Shallum the Korahite, had the [11]set office over the things that were made [12]in the pans.

32 And *other* of their brethren, of the sons of the Kohathites, *were* over the [13]shewbread, to prepare *it* every sabbath.

33 And these *are* the singers, chief of the fathers of the Levites, *who remaining* in the chambers *were* free: for [14]they were employed in *that* work day and night.

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* [15]Maachah:

36 And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 [16]And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal.

40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah *were*, Pithon, and Melech, and Tahrea, [17]*and Ahaz*.

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan; these *were* the sons of Azel.

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[3] Heb. *thresholds.*
[4] Heb. *founded.*
[5] Or, *trust.*
[6] Or, *trust.*
[7] Or, *storehouses.*
[8] Heb. *bring them in by tale, and carry them out by tale.*
[9] Or, *vessels.*
[10] Exod. 30. 23.
[11] Or, *trust.*
[12] Or, *on flat plates, or, slices.*
[13] Heb. *bread of ordering.*
[14] Heb. *upon them.*
[15] Chap. 8. 29.
[16] Chap. 8. 33.
[17] Chap. 8. 35.

Verse 1. '*Reckoned by genealogies ... written in the book of the kings of Israel and Judah.*'—There can be no question that Godwin (*Moses and Aaron*) is right in stating that 'public records were kept, wherein every one's genealogy was registered, to manifest to what particular tribe he belonged.' The present is one of the texts which prove this. Compare also chap. v. 17, and 2 Chron. xii. 15; xiii. 22. The fact is also attested by the concurrent testimony of all the Hebrew writers. With reference to the passage before us, Jennings (the commentator on Godwin) observes, 'By "the book of the kings," cannot be meant those two historical books, which now pass under that name, these genealogies not being written therein, but some authentic records of their genealogies, called "the King's Book," probably as being under his custody, of which it is not unlikely there was a duplicate, one copy kept by the king of Judah, the other by the king of Israel, for it is called, "the Book of the Kings of Israel and Judah."' It is indeed important to observe that the genealogical tables through which we have now been passing, exhibit a specimen of the most ancient form of history in the world; for it is generally agreed that in most nations the first histories were, like this, no other than public genealogical tables, in which were sparingly interspersed such brief references to events which happened while particular persons lived, or in which they were engaged, as we find in these chapters, as also in the more ancient genealogies of Genesis. Thus, in the genealogy in Gen. x., we find, under the name of Nimrod, a notice of the kingdom which he founded and the cities which he built: after the enumeration of Canaan's sons, we have an indication of the geographical situation of the Canaanitish settlements: and under the name of Peleg, the genealogist remarks that 'in his days was the earth divided.' Some similar historical and biographical notices have engaged our attention in the notes to the preceding chapters. As a further corroboration of the genealogical character of early history, it may be observed that the word for genealogies or generations (תוֹלְדֹת *toldoth*) is that by which 'history' also, whether general or particular, is expressed in Hebrew; this the reader may observe by comparing the historical significations which the word must bear in Gen. ii. 4; vi. 9; xxxvii. 2, where it is clear that the rendering 'generations' is inapplicable, though correctly so given elsewhere.

It is evident from the present chapter, as well as from the last verses of chap. iii., that the Hebrews continued their genealogical registers *during* the Captivity; and it seems that they continued to do so till after the time of Christ. There is a story indeed that the genealogical registers were destroyed by Herod, who was himself of impure descent. This is stated by Eusebius: but it is probable that he was misinformed; or that, if some of the more public copies were destroyed, there were others (perhaps in private hands) which escaped destruction. For there is considerable indication that the Jews preserved their genealogies and kept up the distinction of tribes a good while later. The genealogies of Christ, which are given by Matthew and Luke, were doubtless taken from authentic existing registers. Paul also says, and was doubtless in a condition to prove, that he was 'a Hebrew of the Hebrews,' and 'of the tribe of Benjamin;' and St. James addresses his epistle to 'the twelve tribes that are scattered abroad.' At a still later period, Josephus gives the genealogy of his family, and says that he gives it as he found it written in the public tables. He adds, that all the priests were obliged to prove their succession from an ancient line; and, if unable to do so, were excluded from the priesthood. From this it appears that there were public genealogical tables of tribes and families so late as Josephus, who lived at and after the destruction of Jerusalem. 'It is probable,' says Jennings, 'that after the dispersion of the Jews, upon the dissolution of their polity, the genealogical tables came to be neglected, and so gradually perished. Some imagine that their frequent intermarriages with the people of the countries into which they were dispersed made them designedly discontinue them, that the corrupt mixture and debasement of their blood might not appear. However that be, it is certain that they have long since been lost' (*Jewish Antiquities*, p. 88. See also Jahn's *Archæologia;* and Lightfoot on Matt. i.).

18. '*The king's gate.*'—So it would seem that, although the new temple was built when the Hebrews had no king of their own, they failed not to have a 'king's gate,' as in the old temple—probably in hope that the sceptre would ere long be again restored to the house of David. It is a frequent method of honouring eastern monarchs by appropriating gates, in one way or another, to their more especial or exclusive use. The king's gate to the temple was no doubt kept constantly closed, except when the monarch came to the temple. Perhaps it is with an especial reference to such a distinguished gate, opened only for a king, that the Psalmist refers in his triumphal ode: 'Lift up your heads, O ye gates: and be ye lift up, ye everlasting doors; and the king of glory shall come in' (Ps. xxiv. 7). There being now no king, the gate was probably kept constantly closed, although porters attended. Perhaps it was walled up. The noblest gate of Baghdad—the Talism gate—by which the sultan Murad IV. quitted the city after having recovered it from the Persians, was immediately walled up, that no less exalted persons might ever afterwards pass through. It still remains thus closed, and will never, as we understood, be re-opened, unless for the entrance or egress of another sultan. So also (as we learn from Burckhardt) at the convent of Mount Sinai, the great gate is walled up, and the entrance is by a window. But if the archbishop were to come, the gate must be opened to admit him: and the Bedouins of the neighbourhood would be entitled to enormous fees on the occasion, and their sheikhs would have a right to enter within the walls; the prospect of which inconveniences has prevented any of the successive archbishops from visiting the place for more than eighty years past.

CHAPTER X.

2 *Saul's overthrow and death.* 8 *The Philistines triumph over Saul.* 11 *The kindness of Jabesh-gilead towards Saul and his sons.* 13 *Saul's sin, for which the kingdom was translated from him to David.*

Now [1]the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down [2]slain in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and [3]Abinadab, and Malchi-shua, the sons of Saul.

3 And the battle went sore against Saul, and the [4]archers [5]hit him, and he was wounded of the archers.

4 Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and [6]abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that *were* in the valley saw that they fled, and that

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[1] 1 Sam. 31. 1, 2.

[2] Or, *wounded.*

[3] Or, *Ishui*, 1 Sam. 14. 49.

[4] Heb. *shooters with bows.*

[5] Heb. *found him.*

[6] Or *mock me.*

Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

11 ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

13 ¶ So Saul died for his transgression which he [7]committed against the LORD, [8]*even* against the word of the LORD, which he kept not, and also for asking *counsel* of *one that had* a familiar spirit, [9]to enquire *of it;*

14 And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of [10]Jesse.

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[7] Heb. *transgressed.*

[8] 1 Sam. 15. 23.

[9] 1 Sam. 28. 7.

[10] Heb. *Isai.*

CHAP. X.—The parallel between the books of Samuel and Chronicles begins with this chapter, the whole of which, with the exception of the two concluding and supplementary verses, may be found with little variation in 1 Sam. xxxi.: see the notes there.

Verse 10. '*They put his armour in the house of their gods.*'—See the notes on 1 Sam. xv. 12, and xxi. 9. In the former of these notes, we mentioned the trophies which the ancients were accustomed to erect with the armour taken from the defeated enemy, and also noticed the sculptured representations of such trophies, of which an example was given. In the note referred to we only described such trophies as were erected in the open air; but armour was also, on the same principle and after the same general fashion, hung upon the pillars of temples. The armour was frequently a votive offering to the god in whose temple it was placed; that is, when a vow had been made to a particular god, that in the event of victory the armour of one or more distinguished foes should decorate his temple. An early notice of this custom occurs in Homer, in Hector's challenge:—

> 'Let the Greek
> Of all your host, whose spirit prompts him forth,
> Come forth to cope with Hector; and be Jove
> Witness between us; if his spear prevail
> And I fall under him, he shall account
> My spoils his own, and bear them to the fleet.
> But should Apollo make the vict'ry mine,
> Him then despoiling, I will high suspend
> His arms against the temple of the god.'
> *Iliad*, vii. 81. COWPER.

It is very possible that the Philistines had in the same manner previously vowed that, if victorious, they would place the armour of Saul in the temple of Ashtaroth (for it was her temple: see 1 Sam. xxxi. 10).

Virgil alludes to such decorations of temples in his description of that in which Latinus received the ambassadors of Æneas:—

> 'Hung on the pillars, all around appears
> A row of trophies, helmets, shields, and spears,
> And solid bars, and axes keenly bright,
> And naval beaks, and chariots seiz'd in fight.'
> *Æneid*, vii. 183. PITT.

It is scarcely necessary to observe that, as appears from ancient sculptures and coins, although the trophied pillars were dressed with armour and arms on the same general principle of arrangement exhibited in the cut under 1 Sam., there was great variation in the details.

'*Fastened his head in the temple of Dagon.*'—This circumstance is omitted in the parallel text, and completes the account. It is there said that the body was fastened to the wall of Bethshan; and we now learn that the body only was thus disposed of, the head, as a more glorious trophy, being sent to the temple of Dagon.

CHAPTER XI.

1 *David by a general consent is made king at Hebron.* 4 *He winneth the castle of Zion from the Jebusites by Joab's valour.* 10 *A catalogue of David's mighty men.*

THEN [1]all Israel gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh.

2 And moreover [2]in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt [3]feed my people Israel, and thou shalt be ruler over my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD [4]by [5]Samuel.

4 ¶ And David and all Israel [6]went to Jerusalem, which *is* Jebus; where the Jebusites *were*, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Never-

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[1] 2 Sam. 5. 1.

[2] Heb. *both yesterday and the third day.*

[3] Or, *rule.*

[4] Heb. *by the hand of.*

[5] 1 Sam. 16. 13.

[6] 2 Sam. 5. 6.

theless David took the castle of Zion, which *is* the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be [7]chief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called [8]it the city of David.

8 And he built the city round about, even from Millo round about: and Joab [9]repaired the rest of the city.

9 So David [10]waxed greater and greater: for the Lord of hosts *was* with him.

10 ¶ [11]These also *are* the chief of the mighty men whom David had, who [12]strengthened themselves with him in his kingdom, *and* with all Israel, to make him king, according to the word of the Lord concerning Israel.

11 And this *is* the number of the mighty men whom David had; Jashobeam, [13]an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain *by him* at one time.

12 And after him *was* Eleazar the son of Dodo, the Ahohite, who *was one* of the three mighties.

13 He was with David at [14]Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

14 And they [15]set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the Lord saved *them* by a great [16]deliverance.

15 Now [17]three of the thirty captains [18]went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.

16 And David *was* then in the hold, and the Philistines' garrison *was* then at Beth-lehem.

17 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink *of* it, but poured it out to the Lord,

19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men [19]that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

21 [20]Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the *first* three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, [21]who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, [22]a man of *great* stature, five cubits high; and in the Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These *things* did Benaiah the son of Jehoiada, and had a name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the *first* three: and David set him over his guard.

26 Also the valiant men of the armies *were*, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 Shammoth the [23]Harorite, Helez the Pelonite,

28 Ira the son of Ikkesh the Tekoite, Abiezer the Antothite,

29 Sibbecai the Hushathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gaash, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiam the son of Sacar the Hararite, Eliphal the son of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the son of Ezbai,

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[7] Heb. *head.* [8] That is, Zion, 2 Sam. 5. 7. [9] Heb. *revived.* [10] Heb. *went in going and increasing.* [11] 2 Sam. 23. 8.
[12] Or, *held strongly with him.* [13] Or, *son of Hachmoni.* [14] Or, *Ephesdammim*, 1 Sam. 17. 1. [15] Or, *stood.*
[16] Or, *salvation.* [17] Or, *three captains over the thirty.* [18] 2 Sam. 23. 12. [18] Heb. *with their lives.* [20] 2 Sam. 23. 19, &c.
[21] Heb. *great of deeds.* [22] Heb. *a man of measure.* [23] Or, *Harodite*, 2 Sam. 23. 25.

38 Joel the brother of Nathan, Mibhar [24]the son of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

45 Jediael the [25]son of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jasiel the Mesobaite.

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[24] Or, *the Haggerite.*

[25] Or, *Shimrite.*

Chap. xi.—This chapter comprises two parts, which are widely separated in 2 Sam. The first portion, being an account of the settlement of David in the throne of Israel, and his taking Zion from the Jebusites, is found in 2 Sam. v.; but the account of the worthies is not given till chap. xxiii. of the same book. With respect to the exploits of these gallant men, we may observe that, however wonderful some of them may be, as evidences of individual prowess, it can only be from the want of proper consideration that any one could consider them incredible, even if they had been related in only a work of common authority, referring to early times, or to the same countries at any time. It is quite true that we do not hear of such exploits in modern European warfare; but they are not the less credible on this account. The fact is, that with us war has become a science, the master of which is he who is best skilled in the direction and management of the combined power of disciplined masses for the attainment of a given object. This leaves little opportunity for individuals to distinguish themselves by personal prowess on the one hand, or, on the other, for producing marked effects, either by the slaughter or panic of a force similarly managed and constituted. But the case was different in early times, and, to a considerable extent, is still so in the East. There a battle is rather a conflict of individuals than of masses; and while the same object is in view, every one is much at liberty to seek its attainment in whatever manner his spirit prompts him to adopt. Hence it is that we continually read in Asiatic history of the prodigious exploits of particular heroes, by which the loosely associated bodies to which they are opposed are routed with great slaughter, but which would not have made the slightest impression on the well organized and closely compacted mass, and the unity of purpose and action of a European regiment. See the note on 1 Sam. xvii. 10.

Verse 11. '*Three hundred slain by him at one time.*'—The 'Hachmonite' who performed this exploit is supposed to be the same as the 'Tachmonite' of 2 Sam. xxiii. 8; but the slaughter of *eight* hundred is there ascribed to him. The difference has been variously explained. Lightfoot combines the texts thus:—'He lift up his spear against eight hundred, and slew three hundred of them:' and some understand, that after three hundred had been slain, the rest fled, and were pursued and killed by his men, whose act is ascribed to him on account of the previous slaughter he had made. Kimchi thinks there were two battles, in one of which Jashobeam slew three hundred, and in the other eight hundred. But others reconcile the texts by adopting the number three hundred in both; and some further extenuate the exploit by reading, 'He at one time, raising his spear, *penetrated through* three hundred men.' To this we demur; for although the word rendered 'slain' (חָלָל *chalal*) in our version does certainly sometimes bear the signification thus given to it, we apprehend that a comparison of texts will shew that, when used in reference to persons, the *penetrating through* involved in the meaning, signifies running through with a weapon, so as to kill or mortally wound; and that it never means breaking through an opposing force. Accordingly, in this very chapter (*v.* 18), the act of the three worthies who broke or penetrated through the host of the Philistines, is described not by this word חָלָל, but by one quite different, בָּקַע *baka'*, which unquestionably has the meaning which those interpreters here assign to the word of the present verse—apparently from a desire to render more credible the circumstance recorded; but which, although extraordinary, is rendered sufficiently credible by such considerations as those which have been adduced in the preceding note.

Burckhardt, after noticing the scope for personal prowess which the mode of warfare among the Bedouin Arabs allows, says, 'Thus we read in the history of Antar, that this valiant slave, when mounted on his mare Ghabara, killed with his lance, in a single battle, eight hundred men. However incredulous respecting the full amount of this statement, I may be here allowed to mention the name of a modern hero, whose praise is recorded in hundreds of poems, and whose feats in arms have been reported to me by many ocular witnesses. Gedoua Ibn Gheyan el Shamsy is known to have slain thirty of his enemies in one encounter; he prided himself in having never been put to flight; and the booty which he took was immense.' The same traveller, in a subsequent page, says, 'The most renowned warrior in the southern parts of Arabia was, during my residence in Hedjaz, Shahher, of the Kahtan tribe. He alone once routed a party of thirty horsemen, belonging to the sherif Ghaleb, who had invaded the territory of his Arabs. Ghaleb, who was himself a man of considerable bravery, said, on this occasion, that "since the time of the *Sword of God* (this is one of Ali's surnames), a stronger arm than Shahher's had not been known in Arabia." At another time, the sherif Hamond, governor of the Yemen coast, was repulsed, with his escort of eighty mounted men, by Shahher alone.' *Notes on the Bedouins*, pp. 77, 166.

17. '*The well of Beth-lehem.*'—On the north-east side of the town of Bethlehem there is a deep valley, which tradition reports to have been the same in which the angels announced the birth of Christ to the shepherds. In this same valley is a fountain, said to be that for the water of which David longed with such intense desire—as that with which the absent Egyptian longs for the water of his native Nile. Dr. Clarke, although noted for his incredulity as to the correctness of the sites in the Holy Land now pointed out as those mentioned in Scripture, thinks that, considering its correspondence with the descriptions of the sacred historians and of Josephus, as well as from the permanency of natural fountains, there can be no doubt as to the identity of this well. He praises its water as delicious. However, from the conflicting accounts of travellers, it would seem as if different wells were shewn to them as that of David; a

fact which is explained by John Sanderson (1601), who observes, that the Greeks determined the well to be in the town, within the precincts of their own church; whereas the Roman Catholics held that it was another well near Bethlehem. Their indication does not however appear to have been very precise, as we seem to find all the wells, fountains, and reservoirs, within two miles of Bethlehem, claiming this distinction in the reports of different travellers. Most of them seem to be reservoirs of rain-water, not of remarkable excellence; and we therefore incline to prefer the fountain mentioned by Dr. Clarke, if only because it is a natural fountain, and its water is good.

22. '*Slew a lion in a pit in a snowy day.*'—There is great probability in Bochart's conjecture, that Benaiah entered for shelter from the snow-storm into a cave (for so the word rendered 'pit' may signify) which was the haunt of a lion, and was there assailed by the savage beast. If the lion had fallen into or been ensnared in a pit, there would have been no need of going down to kill him; and the exploit would have been the less remarkable, as a lion, when cramped up in a pit, is precluded from the full and natural exercise of the great power with which he is endued.

CHAPTER XII.

1 *The companies that came to David at Ziklag.* 23 *The armies that came to him at Hebron.*

Now [1]these *are* they that came to David to Ziklag, [2]while he yet kept himself close because of Saul the son of Kish: and they *were* among the mighty men, helpers of the war.

2 *They were* armed with bows, and could use both the right hand and the left in *hurling* stones and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin.

3 The chief *was* Ahiezer, then Joash, the sons of [3]Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, *and* men [4]of war *fit* for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and *were* [5]as swift as the roes upon the mountains;

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These *were* of the sons of Gad, captains of the host: [6]one of the least *was* over an hundred, and the greatest over a thousand.

15 These *are* they that went over Jordan in the first month, when it had [7]overflown all his [8]banks; and they put to flight all *them* of the valleys, *both* toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out [9]to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall [10]be knit unto you: but if *ye be come* to betray me to mine enemies, seeing *there is* no [11]wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*.

18 Then [12]the spirit came upon Amasai, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell *some* of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, [13]He will fall to his master Saul [14]to *the jeopardy of* our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh.

21 And they helped David [15]against the band *of the rovers:* for they *were* all mighty men of valour, and were captains in the host.

22 For at *that* time day by day there came to David to help him, until *it was* a great host, like the host of God.

[1] 1 Sam. 27. 2. [2] Heb. being *yet shut up.* [3] Or, Hasmaah. [4] Heb. *of the host.* [5] Heb. *as the roes upon the mountains to make haste.* [6] Or, *one that was least* could resist *an hundred, and the greatest a thousand.* [7] Heb. *filled over.* [8] Josh. 3. 15. [9] Heb. *before them.* [10] Heb. *be one.* [11] Or, *violence.* [12] Heb. *the spirit clothed Amasai.* [13] 1 Sam. 29. 4. [14] Heb. *on our heads.* [15] Or, *with a band.*

23 ¶ And these *are* the numbers of the [16] [17]bands *that were* ready armed to the war, *and* came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.

24 The children of Judah that bare shield and spear *were* six thousand and eight hundred, ready [18]armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi four thousand and six hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred;

28 And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin, the [19]kindred of Saul, three thousand: for hitherto [20]the greatest part of them had kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, [21]famous throughout the house of their fathers.

31 And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar, *which were men* that had understanding of the times, to know what Israel ought to do; the heads of them *were* two hundred; and all their brethren *were* at their commandment.

33 Of Zebulun, such as went forth to battle, [22]expert in war, with all instruments of war, fifty thousand, which could [23]keep rank: *they were* [24]not of double heart.

34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

35 And of the Danites expert in war twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, [25]expert in war, forty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover they that were nigh them, *even* unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* [26]meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

[16] Or, *captains*, or, *men*.
[17] Heb. *heads*.
[18] Or, *prepared*.
[19] Heb. *brethren*.
[20] Heb. *a multitude of them*.
[21] Heb. *men of names*.
[22] Or, *rangers of battle*, or, *ranged in battle*.
[23] Or, *set the battle in array*.
[24] Heb. *without a heart and a heart*.
[25] Or, *keeping their rank*.
[26] Or, *victual of meal*.

Verse 8. '*Whose faces were like the faces of lions.*'—This comparison is very forcible; for certainly there is nothing in animal nature more terrible than the aspect of an enraged lion. Professor Paxton, with a view to the illustration of the present text, has well described this. 'He (the lion) beats his sides and the ground with his tail, agitates his shaggy mane, moves the skin of his face, and knits his large eye-brows; shows his dreadful tusks, and thrusts out his tongue, which is armed with prickles so hard that it alone is sufficient to tear the skin and the flesh without the assistance of either teeth or claws.' (*Illustrations*, ii. 74.) We are inclined to suspect that the sacred historian had also in view the very strong resemblance which the face of the lion bears to that of man. Aristotle thought this resemblance greater than existed in any other animal, and we are not aware that our acquaintance with a great number of animals not known to him has tended to weaken this conclusion. There is no other animal the face of which is compared to the human in Scripture.

32. '*That had understanding of the times, to know what Israel ought to do.*'—Some of the Rabbins understand this to mean that they were skilled in astrology; but it is not likely that David wanted such persons, or that the sacred historian should say that *they* knew what Israel ought to do. Some think that they knew the proper seasons for husbandry: but this was an acquirement which could at this time be of no use to David; and as to the other opinion, that they knew how to determine the beginning of the months and years, and the period of the sacred festivals, it is only necessary to observe that there were 4600 Levites, who were likely to know far more of such matters than the men of Issachar. The sense seems to be, that they were wise and prudent men, possessing reputation and influence, who clearly saw that the proper time was now come for calling David to the throne.

33. '*Which could keep rank.*'—This would imply that the rest could not, and that attention was beginning to be paid to the training of troops to act in organized masses. But the Septuagint and Vulgate read the word in question as לַעֲזֹר, which only differs in one letter from that (לַעֲדֹר) which our version receives, and which makes the clause mean, that the men of Zebulun came to *assist* David, not that they could *keep rank*. This is doubtless the true meaning.

40. '*Brought bread . . . on oxen.*'—We see from this that oxen were used as beasts of burden. The form of the back in these animals does not seem to adapt them to this kind of service; but it is one which, in the East, they are still often required to perform, and they do it well, although in their usual deliberate and quiet way. In the Greek writers there are intimations of the same use of oxen.

At present, in different parts of Asia, they are more or less employed for riding, for burden, and for draught. In Western Asia, we have frequently seen them ridden by women, children, and old or infirm people of the poorer (but not absolutely the poorest) classes in removals and journies to a town or village distant from their own. In the more eastern Asia, oxen are still more extensively used for common riding. Their use as beasts of burden is still more extensive, and is not unknown in Europe or Africa; but, in Western Asia at least, they are not employed in caravan or other long journies, but rather by the peasantry for the conveyance of goods to or from the villages and towns of a district or province. They are also employed for draught perhaps more than any other animals in Asia. At Constantinople they draw the ornamented *arabah*. Wherever the peasantry employ carts they are drawn by oxen: in the Tartarian steppes these animals draw the movable huts and baggage of the nomades: and in India they are yoked to the carriages of even wealthy natives. The docile and vigorous white oxen of Guzerat are especially esteemed for this service; and, according to Forbes, some of these animals are valued at nearly two hundred pounds of our money. They travel at the rate of from thirty to forty miles a day. Buffaloes also, where they exist, are, in Asia, employed in the same services. We need not mention the employment of the ox in agriculture, that custom being all but universal. See the note and cuts under 1 Sam. vi.

CHAPTER XIII.

1 *David fetcheth the ark with great solemnity from Kirjath-jearim.* 9 *Uzza being smitten, the ark is left at the house of Obed-edom.*

And David consulted with the captains of thousands and hundreds, *and* with every leader.

2 And David said unto all the congregation of Israel, If *it seem* good unto you, and *that it be* of the Lord our God, [1]let us send abroad unto our brethren every where, *that are* left in all the land of Israel, and with them *also* to the priests and Levites *which are* [2]in their cities *and* suburbs, that they may gather themselves unto us:

3 And let us [3]bring again the ark of our God to us: for we enquired not at it in the days of Saul.

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So [4]David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Israel, to [5]Baalah, *that is,* to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the Lord, that dwelleth *between* the cherubims, whose name is called *on it.*

7 And they [6]carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart.

8 And David and all Israel played before God with all *their* might, and with [7]singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came unto the threshingfloor of [8]Chidon, Uzza put forth his hand to hold the ark; for the oxen [9]stumbled.

10 And the anger of the Lord was kindled against Uzza, and he smote him, [10]because he put his hand to the ark: and there he died before God.

11 And David was displeased, because the Lord had made a breach upon Uzza: wherefore that place is called [11]Perez-uzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

13 So David [12]brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his house three months. And the Lord blessed [13]the house of Obed-edom, and all that he had.

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[1] Heb. *let us break forth* and *send.* [2] Heb. *in the cities of their suburbs.* [3] Heb. *bring about.* [4] 1 Sam. 7. 1. 2 Sam. 6. 2. [5] Josh. 15. 9. [6] Heb. *made the ark to ride.* [7] Heb. *songs.* [8] Called *Nachon,* 2 Sam. 6. 6. [9] Or, *shook it.* [10] Num. 4. 15. [11] That is, *The breach of Uzza.* [12] Heb. *removed.* [13] As Chap. 26. 5.

Chap. xiii.—The narrative of the present chapter is contained also in 2 Sam. vi., with the exception that the previous consultation of David with the principal persons of his kingdom, as recited in the commencement of this chapter, is not found in the parallel passage. See the notes there.

CHAPTER XIV.

1 *Hiram's kindness to David.* 2 *David's felicity in people, wives, and children.* 8 *His two victories over the Philistines.*

Now [1]Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

2 And David perceived that the Lord had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

3 ¶ And David took [2]more wives at Jerusalem: and David begat more sons and daughters.

4 Now these *are* the names of *his* children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and [3]Beeliada, and Eliphalet.

8 ¶ And when the Philistines heard that [4]David was anointed king over all Israel, all the Philistines went up to seek David. And David heard *of it*, and went out against them.

9 And the Philistines came and spread themselves in the valley of Rephaim.

10 And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the Lord said unto him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place [5]Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David enquired again of God; and God said unto him, Go not up after them; turn away from them, [6]and come upon them over against the mulberry trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, *that* then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.

17 And the fame of David went out into all lands; and the Lord brought the fear of him upon all nations.

Verse 9. '*The valley of Rephaim.*'—This proper name is in some passages translated, and then it is 'the valley of giants.' It thus occurs in Josh. xv. 8, which is the most important passage for determining its situation. From that, and indeed from other passages, it appears that it was one of the vallies or plains near Jerusalem. The text in view describes the boundary line, from east to west, between Judah and Benjamin. Having arrived at En-rogel, which is near the south end of the eastern valley—that of Jehoshaphat—the text proceeds: 'And the border went up by the valley of the son of Hinnom unto (on) the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward (that is, at the western termination of the valley), which is at the end of the valley of the giants (valley of Rephaim) northward.' As we understand it, the text here means to distinguish, that when the boundary-line had passed through the southern valley, it pursued its course westward over the hill, which formed, as it were, the end of the valley or plain of Rephaim that lay on the other side. Accordingly, when one comes to the west end of the valley of Hinnom, and, instead of turning up the continuation of that valley where it bends northward, pursues his westward course, he finds, on ascending the hills, that he has not ascended a hill which he has to descend on the other side, but that he has ascended the side of a depressed valley, and has come out upon a plain which seems to him nearly on the same level as the site of Jerusalem on the other side of the valley he has left. This plain is in all probability the plain of Rephaim, as it agrees with all the Scriptural intimations, and is also indicated by the general current of tradition. It lies south by west from Jerusalem; and along its eastern border lies the road to Bethlehem. The plain or valley is under cultivation, and is broad, declining gradually towards the south-west, until it contracts in that direction into a deeper and narrower valley called Wady el-Werd.

The valley of Hinnom.—Some think that this was the western valley which is commonly called the valley of Gihon. But on turning to Lightfoot's *Chorographical Century*, ch. xxix., we find that the Rabbinical authorities cited by him confirm the conclusion, that it was the southern valley; but they also make it include the southern part of the valley of Jehoshaphat. We however confine our observations to the southern ravine. 'This valley,' says Sandys, 'is but streight, now serving for little use; heretofore most delightful, planted with groves and watered with fountains.' The narrowness of this and the western ravine is indeed remarkably contrasted with the breadth of that between Jerusalem and the Mount of Olives. The southern face of Mount Zion, which confines this valley on one side, is very steep; and the opposite, or southern side, is bounded by what is conventionally called a mountain, but is really a rocky flat forming the termination of the high land to the south or south-east of Jerusalem. There are numerous sepulchral excavations on this side, but none on the side of Mount Zion. The bottom of the valley is stony, with some patches of light red soil and scanty indications of garden cultivation.

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[1] 2 Sam. 5. 11, &c. [2] Heb. *yet.* [3] Or, *Eliada*, 2 Sam. 5. 16. [4] 2 Sam. 5. 17. [5] That is, *A place of breaches.* [6] 2 Sam. 5. 23.

CHAPTER XV.

1 *David, having prepared a place for the ark, ordereth the priests and Levites to bring it from Obed-edom.* 25 *He performeth the solemnity thereof with great joy.* 29 *Michal despiseth him.*

And *David* made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David said, [1]None ought to carry the [2]ark of God but the Levites: for them hath the Lord chosen to carry the ark of God, and to minister unto him for ever.

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the Lord unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites:

5 Of the sons of Kohath; Uriel the chief, and his [3]brethren an hundred and twenty:

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:

7 Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty:

8 Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred:

9 Of the sons of Hebron; Eliel the chief, and his brethren fourscore:

10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And said unto them, Ye *are* the chief of the fathers of the Levites: sanctify yourselves, *both* ye and your brethren, that ye may bring up the ark of the Lord God of Israel unto *the place that* I have prepared for it.

13 For because ye *did it* not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order.

14 So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as [4]Moses commanded according to the word of the Lord.

16 And David spake to the chief of the Levites to appoint their brethren *to be* the singers with instruments of musick, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed [5]Heman the son of Joel; and of his brethren, [6]Asaph the son of Berechiah; and of the sons of Merari their brethren, [7]Ethan the son of Kushaiah;

18 And with them their brethren of the second *degree*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth;

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps [8]on the Sheminith to excel.

22 And Chenaniah, chief of the Levites, [9]*was* for [10]song: he instructed about the song, because he *was* skilful.

23 And Berechiah and Elkanah *were* doorkeepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah *were* doorkeepers for the ark.

25 ¶ So [11]David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the Lord out of the house of Obed-edom with joy.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the Lord, that they offered seven bullocks and seven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the [12]song with the singers: David also *had* upon him an ephod of linen.

28 Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

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[1] Heb. It is *not to carry the ark of God, but for the Levites.*
[2] Num. 4. 2. 15.
[3] Or, *kinsmen.*
[4] Exod. 25. 14.
[5] Chap. 6. 33.
[6] Chap. 6. 39.
[7] Chap. 6. 44.
[8] Or, *on the eighth to oversee.*
[9] Or, was *for the carriage: he instructed about the carriage.*
[10] Heb. *lifting up.*
[11] 2 Sam. 6. 12, 13, &c.
[12] Or, *carriage.*

29 ¶ And it came to pass, *as* the ark of the covenant of the Lord came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

Chap. xv.—This chapter gives an account of the final removal of the ark to 'the city of David.' The same account is given in 2 Sam. vi.; but it is there put as a sequel to the narrative of the first removal from Kirjath-jearim, whereas here the 14th chapter is interposed between the two accounts. Much of the present chapter is however occupied with what we do not find in the other narrative, being an account of the previous arrangements which David made for the removal, reception, and keeping of the ark. See the notes on 2 Sam. vi.

CHAPTER XVI.

1 *David's festival sacrifice.* 4 *He ordereth a choir to sing thanksgiving.* 7 *The psalm of thanksgiving.* 37 *He appointeth ministers, porters, priests, and musicians, to attend continually on the ark.*

So [1]they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.

2 And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the Lord.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon *of wine.*

4 ¶ And he appointed *certain* of the Levites to minister before the ark of the Lord, and to record, and to thank and praise the Lord God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel [2]with psalteries and with harps; but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day David delivered first *this psalm* to thank the Lord into the hand of Asaph and his brethren.

8 [3]Give thanks unto the Lord, call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

10 Glory ye in his holy name: let the heart of them rejoice that seek the Lord.

11 Seek the Lord and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He *is* the Lord our God; his judgments *are* in all the earth.

15 Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations;

16 *Even of the* [4]*covenant* which he made with Abraham, and of his oath unto Isaac;

17 And hath confirmed the same to Jacob for a law, *and* to Israel *for* an everlasting covenant,

18 Saying, Unto thee will I give the land of Canaan, [5]the lot of your inheritance;

19 When ye were but [6]few, [7]even a few, and strangers in it.

20 And *when* they went from nation to nation, and from *one* kingdom to another people;

21 He suffered no man to do them wrong: yea, he [8]reproved kings for their sakes,

22 *Saying,* [9]Touch not mine anointed, and do my prophets no harm.

23 [10]Sing unto the Lord, all the earth; shew forth from day to day his salvation.

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great *is* the Lord, and greatly to be praised: he also *is* to be feared above all gods.

26 For all the gods [11]of the people *are* idols: but the Lord made the heavens.

27 Glory and honour *are* in his presence; strength and gladness *are* in his place.

28 Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength.

29 Give unto the Lord the glory *due* unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness.

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[1] 2 Sam. 6. 17.
[2] Heb. *with instruments of psalteries and harps.*
[3] Psal. 105. 1.
[4] Gen. 17. 2, and 26. 3, and 28. 13.
[5] Heb. *the cord.*
[6] Heb. *men of number.*
[7] Gen. 34. 30.
[8] Gen. 12. 17, and 20. 3.
[9] Psal. 105. 15.
[10] Psal. 96. 1.
[11] Levit. 19. 4.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The Lord reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth.

34 [12] O give thanks unto the Lord; for *he is* good; for his mercy *endureth* for ever.

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise.

36 Blessed *be* the Lord God of Israel for ever and ever. And all the [13]people said, Amen, and praised the Lord.

37 ¶ So he left there before the ark of the covenant of the Lord Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah *to be* porters:

39 And Zadok the priest, and his brethren the priests, before the tabernacle of the Lord in the high place that *was* at Gibeon,

40 To offer burnt offerings unto the Lord upon the altar of the burnt offering continually [14]morning and evening, and *to do* according to all that is written in the law of the Lord, which he commanded Israel;

41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the Lord, because his mercy *endureth* for ever;

42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* [15]porters.

43 And all the people departed every man to his house: and David returned to bless his house.

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[12] Psal. 107. 1, and 118. 1, and 136. 1.

[13] Deut. 27. 15.

[14] Heb. *in the morning and in the evening.*

[15] Heb. *for the gate.*

Chap. xvi.—The first three verses of the present chapter answer to 2 Sam. vi. 17—19. The psalm, which occupies the greater part of the chapter, seems to have been composed from other psalms, as the whole of it is found, with little variation, in Ps. xcvi. cv. and cvi. In its present form it appears to have been the first of David's psalms, which he delivered to the sacred musicians to be used in the service of the tabernacle. The remainder of the chapter refers chiefly to the appointment of these musicians and the distribution of their duties. The account offers some interesting points for consideration; but we abstain from reference to them at present, wishing to reserve for the illustration of the Psalms all we have to state concerning the music of the Hebrews.

Verse 39. '*Before the tabernacle ... at Gibeon.*'—Although the ark had been removed to Jerusalem, the tabernacle and the great sacrifice altar were still at Gibeon, and there remained till the time of Solomon. Zadok, therefore, with some other priests and a part of the Levites, were on this occasion stationed there to offer the daily sacrifice and to perform the other duties of religion; while the other priests and Levites, presided over apparently by Abiathar, remained at Jerusalem in attendance on the ark.

CHAPTER XVII.

1 *Nathan first approving the purpose of David, to build God an house,* 3 *after by the word of God forbiddeth him.* 11 *He promiseth him blessings and benefits in his seed.* 16 *David's prayer and thanksgiving.*

Now [1]it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the Lord *remaineth* under curtains.

2 Then Nathan said unto David, Do all that *is* in thine heart; for God *is* with thee.

3 ¶ And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in:

5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but [2]have gone from tent to tent, and from *one* tabernacle *to another.*

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, *even* [3]from following the sheep, that thou shouldest be ruler over my people Israel:

8 And I have been with thee whithersoever

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[1] 2 Sam. 7. 1, &c.

[2] Heb. *have been.*

[3] Heb. *from after.*

thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

10 And since the time that I commanded judges *to be* over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house.

11 ¶ And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me an house, and I will stablish his throne for ever.

13 [4]I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took *it* from *him* that was before thee:

14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ And David the king came and sat before the LORD, and said, Who *am* I, O LORD God, and what *is* mine house, that thou hast brought me hitherto?

17 And *yet* this was a small thing in thine eyes, O God; for thou hast *also* spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.

18 What can David *speak* more to thee for the honour of thy servant? for thou knowest thy servant.

19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all *these* [5]great things.

20 O LORD, *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to Israel: and *let* the house of David thy servant *be* established before thee.

25 For thou, O my God, [6]hast told thy servant that thou wilt build him an house: therefore thy servant hath found *in his heart* to pray before thee.

26 And now, LORD, thou art God, and hast promised this goodness unto thy servant:

27 Now therefore [7]let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and *it shall be* blessed for ever.

[4] 2 Sam. 7. 14.

[5] Heb. *greatnesses.*

[6] Heb. *hast revealed the ear of thy servant.*

[7] Or, *it hath pleased thee.*

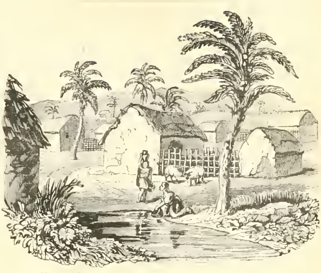
CHAP. xvii.—This chapter is the same as 2 Sam. vii., with few variations, but such as appear to arise from difference of style in relating the same facts.

Verse 5. '*From tent to tent, and from one tabernacle to another.*'—It is clear from this, that it had not always been judged necessary that the ark should be set exclusively in the tabernacle, framed, under divine direction, in the wilderness. Indeed, we see in chap. xv. 1, that when David contemplated the removal of the ark from the house of Obed-edom, he 'prepared a place for the ark of God, and pitched for it a tent.'

7. '*The sheepcote.*'—The word of the original Hebrew means, in a general sense, a place where flocks repose and feed; and as the Orientals do not usually fold their flocks at night, it must be left to the context to determine whether we are to understand 'pastures' or 'sheepfolds.' Our translation always, we believe, gives the latter sense; but it is clear that the former would be sometimes preferable, as, for instance, in Isa. lxv. 10, and Jer. xxiii. 3, and probably here. It is to be observed that the Oriental flocks, when they belong to nomades, are constantly kept in the open country, without being folded at night. This is also the case when the flocks belonging to a settled people are sent out to feed, to a distance of perhaps one, two, or three days' journey, in the deserts or waste lands where they possess or claim a right of pasturage. This seems to have been the case with the flocks fed by David. Such flocks are particularly exposed to the depredatory attacks of the regular nomades, who consider the flocks of a settled people as more than even usually fair prey, and contest their right to pasture in the deserts. Hence shepherds, when they are in a district particularly liable to danger from this cause, or from the attacks of wild beasts, and doubt whether they and their dogs can afford the flocks adequate protection, drive them at night into caves, or, where there are none, into

uncovered enclosures, which have been erected for the purpose at suitable distances. These are generally of rude construction, but are sometimes high and well built enclosures or towers (generally round), which are impregnable to any force of the depredators, when once the flock is within them. Such towers also occur in districts where there are only small dispersed settlements and villages, and serve the inhabitants not only for the protection of their flocks, but as fortresses in times of danger, in which they deposit their property, and perhaps, when the danger is imminent, their females and children. See the note and cut under Gen. xxxv. 21.

When no danger is apprehended, or none against which the protection of the shepherds and dogs is inadequate, the flocks are only folded when collected to be shorn. They are then kept in a walled but still uncovered enclosure, partly to keep them together, but still more in the belief that the sweating and evaporation which result from their being crowded together previously to shearing, improve the quality of the wool. Those poor villagers who have no large flocks to send out into the wilderness pastures with a proper appointment of shepherds, but who possess a few sheep and cattle which feed during the day in the neighbouring commons, under the care of children or women, and who cannot provide the necessary watch and protection for them at night,—drive them home, and either fold them in a common enclosure, such as we have mentioned, in or near the village, or pen them separately near their own dwellings. Pens or cotes of this class serve also for the lambs and calves, while too young to be kept out with the flocks, or to be trusted into a common enclosure. Our wood-cut represents a village with such pens or cotes near the dwellings, which are merely huts made of mats on a frame-work of palm-branches; which we conceive to answer well to the 'tabernacles' (booths), 'shepherds' cottages,' and other humbler habitations, noticed in Scripture. This village is of a class belonging to a people (Arabs) who, like the Israelites, have relinquished the migratory life; but who still give their principal attention to pasturage, and do some little matters in the way of culture. It is possible that the villages of the Hebrews, when they first began to settle in Palestine, were of a very similar description.



"Sheep-Cote."—Arab huts, and sheep-cotes at Busheer.

CHAPTER XVIII.

1 *David subdueth the Philistines and the Moabites.* 3 *He smiteth Hadarezer and the Syrians.* 9 *Tou sendeth Hadoram with presents to bless David.* 11 *The presents and the spoil David dedicateth to God.* 13 *He putteth garrisons in Edom.* 14 *David's officers.*

Now after this [1]it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

2 And he smote Moab; and the Moabites became David's servants, *and* brought gifts.

3 ¶ And David smote [2]Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot *horses*, but reserved of them an hundred chariots.

5 And when the Syrians of [3]Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put *garrisons* in Syria-damascus; and the Syrians became David's servants, *and* brought gifts. Thus the Lord preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from [4]Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith [5]Solomon made the brasen sea, and the pillars, and the vessels of brass.

9 ¶ Now when [6]Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;

10 He sent [7]Hadoram his son to king David, [8]to enquire of his welfare, and [9]to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer [10]had war with Tou;) and *with him* all manner of vessels of gold and silver and brass.

11 Them also king David dedicated unto the Lord, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover Abishai the son of Zeruiah

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[1] 2 Sam. 8. 1, &c. [2] Or, *Hadadezer*, in Sam. [3] Heb. *Darmesek.* [4] Called in the book of Sam. *Betah and Berothai.* [5] 1 Kings 7. 23. 2 Chron. 4. 15 [6] Or, *Toi*, 2 Sam. 8. 9. [7] Or, *Joram*, 2 Sam. 8. 10. [8] Or, *to salute.* [9] Heb. *to bless.* [10] Heb. *was the man of wars.*

slew of the Edomites in the valley of salt eighteen thousand.

13 ¶ And he put garrisons in Edom; and all the Edomites became David's servants. Thus the Lord preserved David whithersoever he went.

14 ¶ So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud, [11]recorder.

16 And Zadok the son of Ahitub, and [12]Abimelech the son of Abiathar, *were* the priests; and [13]Shavsha was scribe;

17 And Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and the sons of David *were* chief [14]about the king.

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[11] Or, *remembrancer*.

[12] Called *Ahimelech* in Sam.

[13] Called *Seraiah* in Sam., and *Shisha*, 1 Kings 4. 3.

[14] Heb. *at the hand of the king*.

Chap. xviii.—This chapter is nearly the same as 2 Sam. viii. We here confine our attention to the points which did not there receive the requisite illustration.

Verse 3. '*Zobah.*'—Concerning this place we cannot find that any thing satisfactory has been determined. The want of definite information is, in this and other instances, supplied by etymological conjectures, the number and diversity of which only demonstrate that nothing is known. We find Zobah the predominant Syrian state prior to Damascus, and the town which gave it a name was probably of high antiquity and importance. It appears to have been not far from Damascus; and it occurs to us as very probable, that it may have been the 'Hobah, which is on the left hand of Damascus,' mentioned in the history of Abraham (Gen. xiv. 15). The names are almost identical; both are historically connected with Damascus; and Hobah, though of importance in the time of Abraham, is not again mentioned in Scripture unless we find it in Zobah. It appears that the kingdom of Zobah was to the north of Damascus; for the present text seems to intimate that it bordered on Hamath, the capital of which is about 90 geographical miles to the north of Damascus. In 2 Chron. viii. 3, also, the names of Hamath and Zobah (Hamath-zobah) are combined in such a manner as to intimate, probably, that the two states had become one in the time of Solomon. This northward bearing of Zobah from Damascus is established if we take it to be the same as Hobah, which is distinctly said to have been to the north of Damascus, for in all indications of relative bearings, 'the left hand' means the north in Hebrew. This concurrence also helps to strengthen the probability that Zobah is the same as the very ancient Hobah of Genesis.

8. '*Tibhath*' and '*Chun.*'—In 2 Sam. viii., the names are *Betah* and *Berothai*. The difference is variously explained. Probably we have in one passage the names which the towns bore among the Syrians, and in the other those by which they were known to the Jews. We do not find any satisfactory evidence for determining the sites of the places denoted by these names. The Arabic version of the present text would refer us to Emesa and Baalbek; and, without seeing any ground for a decided opinion on the subject, we think that the probability of this determination is as fair as any that can be offered in so uncertain a matter. The situation of these two places agrees very well with the assumed situation of Zobah, between the states of Hamath and Damascus. *Baalbek* has been duly noticed under Josh. xi. 17. *Emesa*, which is sometimes confounded with Hamath, is about 70 geographical miles N.N.E. from Damascus, and 23 S. from Hamath, near the eastern bank of the Orontes. It is a place of some note in history; and was in the time of our Saviour the seat of a petty kingdom, subject to the Romans, which had been established by an Arabian chief a short time before the annexation of Syria to the Roman empire. Under the name of Hems, which it still bears, the town was one of great strength and importance when the Moslems of Arabia invaded Syria in the seventh century; and its name appears most conspicuously in the history of the war. Ockley, after the Arabian historian of that war, Alwakide, well describes it as 'a place of most healthful and pleasant air, compassed about with beautiful gardens and fruitful orchards, which are plentifully watered by a rivulet drawn from the river Orontes.' The present Hems is a well built and flourishing place for the region in which it is found. The town is built chiefly with stone, and has good mosques and bazaars, with a fixed population of about 10,000, and a moving population of 2000 or 3000—the latter being chiefly Arabs from the eastern desert and from Palmyra (Tadmor), as this is the nearest point of departure for them, and is therefore their chief market and place of resort. The neighbourhood affords no other remains of the ancient Emesa than the basework of an old castle, a sepulchral monument, and some granite pillars and sarcophagi scattered up and down, and which are sometimes used in the construction of more modern buildings.

17. '*The Cherethites and the Pelethites.*'—That these formed the king's body-guard is allowed on all hands: but their specific character, and the grounds on which they were distinguished from each other, has occasioned no small amount of discussion. It will be observed that the name 'Cherethites' is applied to the Philistines, or to a Philistine people, in 1 Sam. xxx., Ezek. xxv. 16, and Zeph. ii. 5, whence some think that the force was composed of Philistines who had attached themselves to David: but others, allowing this derivation of the name, suppose that the force was composed of those tried followers who had been with David from the beginning—had gone with him into the country of the Philistines—and had remained with him while under the protection of the king of Gath. They might take as an honourable distinction the name of the country in which they had resided with him. Gesenius, however, objects to 'Cherethite' being understood as a proper name, since the analogy of the word 'Pelethite' requires it to be an appellative. But Dr. Delany and others anticipate this objection by contending that 'Pelethite' is also a proper name, belonging probably to those Israelites who had not, like the Cherethites, been with David from the beginning, but who had joined him while at Ziklag. Accordingly we find the name of 'Peleth' in the list (chap. xii. 2) of the principal persons who there resorted to him; and it is possible that this person became their captain, and that they took their name from him. Neither of the denominating processes here supposed is by any means without analogous examples.

But others decline to consider 'Cherethites' and 'Pelethites' as proper names. The Targum has 'archers and slingers.' But it so happens that this is not incompatible with the foregoing explanations. In the one instance it is known that the Philistines were famous as archers, and were perhaps called Cherethites from that circumstance. And we may therefore either suppose that the corps in the text was composed of Philistine archers in the pay of David, who appears from 2 Sam. i. 18 to have desired to make the Hebrews better acquainted with the use of the bow; or that his old followers, while in the Philistine country, had acquired such skill with that weapon as occasioned them to be called Cherethites. And then, as to the Pelethites, if they were the men who joined David at Ziklag, we know that these were mostly Benjamites; and we know also that the Benjamites were famous as slingers. Indeed the sacred historian, in noticing their arrival, says: 'They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow' (chap. xii. 2).

Gesenius gives the word Cherethite (כְּרֵתִי) the signification of *headsman* or *executioner;* but without disputing that they formed a section of the royal body-guard, it being, as he observes, well known that capital punishments in the east are executed by the body-guard or by their chief. We indeed find Benaiah, the chief of this force, acting as executioner in 1 Kings ii. Gesenius, of course, derives the word from כָּרַת *charath,* to cut off, chop off, or hew down. As to the Pelethites (פְּלֵתִי), he considers them to have been royal messengers, or state couriers with a reference to the Arabic and Syriac signification (equivalent to the Hebrew פָּלַט,) to escape, to flee away, and hence, swift, swift-footed. Under this interpretation, the Cherethites may be understood to be that section of the body-guard who inflicted the punishments awarded by the king; and the Pelethites those who were charged to convey the royal orders and messages to different parts of the kingdom.

The authors of these various explanations, which include some suggestions of our own, state them as alternatives; but our wish is to shew that they might, and we believe do, coalesce. The Cherethites, whether Philistines or Jews, may, at the same time, have been archers *and* executioners; and the Pelethites may have been, at the same time, the men who joined David at Ziklag, and slingers, and couriers. The point of real difficulty is, to determine whether the Cherethites were Philistines, or were the followers who had been with David in Philistia. We must confess that we feel undecided between these alternatives. We should not, however, have the least hesitation in rejecting the first of them, were it not that, although there may be good reasons for its rejection, we cannot allow the least weight to the considerations on which it has generally been rejected. The principal of these is, that David was not likely to form a body-guard out of a hostile nation. But this reasoning overlooks the very important fact, that the body-guard of most Oriental sovereigns is actually composed of persons originally slaves, or captives of neighbouring and often hostile nations, or the descendants of such; and who are far more trusted than natives would be, in the consideration that they have no ties of kindred or alliance, or any interest in the country, to divide their fidelity to him on whose favour they entirely depend. And another fact of still greater force is, that when David fled from Jerusalem on the rebellion of Absalom, among those who remained faithful, and determined to share his apparently desperate lot, we find named immediately after the Cherethites and Pelethites, 600 men of Gath, who appear to have arrived but lately at Jerusalem. David tried, most considerately, to persuade their leader to leave him and seek more promising fortunes; but Ittai nobly replied: 'As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, there also will thy servant be' (2 Sam. xv. 21). Now it will scarcely be doubted that these 600 Philistines came in expectation of being employed in David's service; and it would not be going too far to suppose that they were partly induced to come by the knowledge that he had already formed a body of native Philistines with which they expected to be incorporated.

CHAPTER XIX.

1 *David's messengers, sent to comfort Hanun the son of Nahash, are villainously entreated.* 6 *The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai.* 16 *Shophach, making a new supply of the Syrians, is slain by David.*

Now [1]it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, [2]Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

5 Then there went *certain,* and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they had made themselves [3]odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard *of it,* he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themselves in the field.

10 Now when Joab saw that [4]the battle was set against him before and behind, he

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[1] 2 Sam. 10. 1, &c.

[2] Heb. *In thine eyes doth David,* &c.

[3] Heb. *to stink.*

[4] Heb. *the face of the battle was.*

chose out of all the [5]choice of Israel, and put *them* in array against the Syrians.

11 And the rest of the people he delivered unto the hand of [6]Abishai his brother, and they set *themselves* in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the Lord do *that which is* good in his sight.

14 So Joab and the people that *were* with him drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the [7]river: and [8]Shophach the captain of the host of Hadarezer *went* before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand *men which fought in* chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

[5] Or, *young men.*

[6] Heb. *Abshai.*

[7] That is, *Euphrates.*

[8] Or, *Shobach*, 2 Sam. 10. 16.

Chap. xix.—This chapter is nearly the same as 2 Sam. x., where there is a note explanatory of the treatment which David's ambassadors received.

Verse 6. '*Syria-maachah.*'—This was a small Syrian kingdom which appears to have adjoined, on the east, the territory of the half tribe of Manasseh beyond Jordan, and of which that tribe was unable to obtain possession.

7. '*Thirty and two thousand chariots, and the king of Maachah and his people.*'—It appears from the parallel text, that the king of Maachah's people were 1000, which makes the total number of hired auxiliaries 33,000, agreeing with the account there given. But there is this difference, that the number is made up of *men*, not *chariots*—thus, 'The Syrians of Beth-rehob and Zobah, twenty thousand *footmen*, and of king Maachah a thousand *men*, and of Ish-tob twelve thousand *men*.' The usual and, we believe, correct explanation of this apparent discrepancy is, that the word rendered 'chariots' (רֶכֶב *rekeb*) in the present text does not always bear that meaning, but is a collective name signifying 'cavalry' or 'riders;' which, as applied to the reconciliation of these parallel texts, would denote that there were thirty-two thousand Syrian auxiliaries, who were usually mounted on chariots or horses, but who occasionally also served as foot soldiers.

18. '*Seven thousand* men which fought in *chariots, and forty thousand footmen.*'—Here the word rendered 'chariots' being put for the chariot-warriors, our translators have properly interpolated the words 'men which fought in,' as being necessary to complete the sense. This is a proof of the statement in the preceding note. But the parallel text is considerably different, being: 'The men of *seven hundred chariots of the Syrians, and forty thousand horsemen.*' As to the difference of seven hundred and seven thousand, some think that the former term denotes the chariots, and the latter the riders: but this would give the extraordinary number of ten riders to each chariot. And as to the difference of footmen and horsemen, this may partly be explained by the preceding note; but there can be no doubt that men acting as infantry are intended, as expressed in the present text. But, upon the whole, it is difficult to reconcile the two passages completely; and Kennicott and Houbigant agree that they should be corrected by each other, and that we should read in both: 'Seven thousand horsemen, seven hundred chariots, and forty thousand footmen.'

CHAPTER XX.

1 *Rabbah is besieged by Joab, spoiled by David, and the people thereof tortured.* 4 *Three giants are slain in three several overthrows of the Philistines.*

And [1]it came to pass, that [2]after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it.

2 And David [3]took the crown of their king from off his head, and found it[4] to weigh a talent of gold, and *there were* precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that *were* in it, and cut *them* with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

[1] 2 Sam. 11. 1.

[2] Heb. *at the return of the year.*

[3] 2 Sam. 12. 30.

[4] Heb. *the weight of.*

4 ¶ And it came to pass after this, [5]that there [6] [7]arose war at [8]Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, *that was* of the children of the [9]giant: and they were subdued.

5 And there was war again with the Philistines; and Elhanan the son of [10]Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff *was* like a weaver's beam.

6 And yet again [11]there was war at Gath, where was [12]a man of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand,* and six *on each foot:* and he also was [13]the son of the giant.

7 But when he [14]defied Israel, Jonathan the son of [15] Shimea David's brother slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

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[5] 2 Sam. 21. 18. [6] Or, *continued.* [7] Heb. *stood.* [8] Or, *Gob.* [9] Or, *Rapha.* [10] Called also, *Jaare-oregim*, 2 Sam. 21. 19.
[11] 2 Sam. 21. 20. [12] Heb. *a man of measure.* [13] Heb. *born to the giant*, or, *Rapha.* [14] Or, *reproached.*
[15] Called *Shammah*, 1 Sam. 16. 9.

Chap. xx.—The contents of this chapter are found dispersedly, and with little variation, in 2 Sam. xi., xii., and xxi., as indicated in the marginal references.

Verse 2. '*David took the crown of their king from off his head, and found it to weigh a talent of gold.*'—A great difficulty in this text arises from the weight assigned to the crown, being not less than 125 pounds; which is a weight that no one could wear on his head, even on occasions of mere state. Some therefore think that we are to understand that the crown was of the value (6000*l.*) not the weight of a talent of gold. Others suppose the weight was that of a Syrian talent, which was only one-fourth of the Hebrew talent. A third explanation is, that the word translated 'their king' (מַלְכָּם *malcom*) should be left as a proper name, being that of the Ammonitish idol Milcom or Molech; and that the crown was taken from the image of this idol, which could of course bear a heavier weight than a man's head could bear. To this rather probable explanation, there is the objection, that the sequel of the verse describes David as placing this same crown on his own head. This however is met by the supposition that he caused another smaller crown to be made for himself out of this: but those who prefer this view will probably find a better explanation in the opinion that not the crown itself, but the precious stone, or cluster of precious stones, so particularly mentioned, was removed from this crown, and placed on the crown of David.

These various interpretations will suffice to shew that the difficulty which this text offers is by no means inexplicable. But there is yet another explanation that deserves attention, and which, upon the whole, we are rather disposed to prefer. This is, that the crown was not worn *upon* but suspended *over* the head, that is, over the throne. The ancient monarchs unquestionably did use for this purpose crowns of great weight, size, and magnificence; and if the Ammonitish king had such a crown, nothing is more probable than that it should come into the possession of David when he took the capital of the Ammonites. Athenæus mentions several enormous crowns of this sort, one of which was used by the Ptolemies of Egypt. This was also a Persian custom, to which we find the following reference in the learned *Travels* of Sir W. Ouseley: 'We do not find on their medals any two Sassanian kings wearing crowns exactly alike; each probably distinguished himself by choosing one of a particular fashion, whilst the state crown of Persia, which descended through many generations, from its unwieldy form and excessive weight was worn only on solemn occasions; and was even then suspended over the royal throne by chains of gold.' He adds, in a note:—'In the time of Khusrou (or Chosroes), surnamed Nushiravan, the golden chains which supported this crown over that monarch's head, were so contrived as, at a little distance, to be imperceptible.'

As a further illustration of the ancient fancy for crowns of great weight, we may cite the following from Juvenal's description of the parade of a Roman prætor in his chariot:—

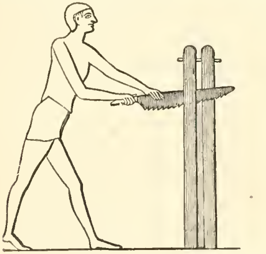
> 'A heavy gewgaw (called a crown) that spread
> About his temples, drowned his narrow head:
> And would have crush'd it with the massy weight,
> But that a sweating slave sustained the freight.'
> *Sat.* v. 36. Dryden.

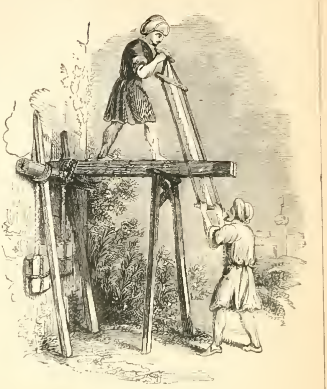
3. '*Cut them with saws, and with harrows of iron, and with axes.*'—This text is rather different from that of 2 Sam. xii. 31. We have there not 'he cut them with' but 'he put them under;' and we find the additional circumstance that he 'made them pass through the brick-kiln.' Interpreters are divided in opinion on the meaning of these texts. Some think we are to understand that David put the Ammonites to death with the instruments indicated; and that he perhaps did so after an example set by themselves in the treatment of their captives. But others rather suppose that we are to understand that he made them slaves, and employed them as such in laborious services as sawyers, miners, hewers of wood, brickmakers, and so forth. As the first and least favourable interpretation is founded upon the text now before us, it is necessary to observe that the word וַיָּשַׂר *vayyasar*, 'and he sawed,' or 'cut with saws,' was found to be wanting in several of the manuscripts collated by Kennicott, which had instead the same word (וַיָּשֶׂם *vayyasam*, 'and he put them') as in the parallel text; so that the many severe reflections which have been made on the cruel treatment of the Ammonites would appear to rest on no stronger foundation than the carelessness of some transcriber, whose unfinished ם others took to be a ר. It is also to be observed that the preposition ב which is prefixed to all the nouns in this and the parallel text, and which is here rendered 'with,' and there 'under,' has a great variety of significations, among which we find that of 'to;' and there is no reason whatever why that should not be here chosen. The result of this explanation would be, 'he put them to saws,' etc.; and this is an idiom for expressing employment with saws, not unknown even in our own language, in which we not unfrequently hear of a person being *put to* the plough, *to* the loom, *to* the anvil, and so on.

It being thus shewn that the Hebrew text does allow room for the milder alternative, it must be left to historical probability to determine which of the two ought to be preferred. We are inclined ourselves to think that David enslaved but did not slay the Ammonites: but even if we supposed that he did put his captives to death, we should not fail to consider that this course was warranted by the war-law of his own and the antagonist nations; and that the forms of death supposed to be indicated, were probably intended to bear a retaliatory reference to the barbarous precedent set by the Ammonites themselves. See the notes on Deut. xx., and Judges i. 6.

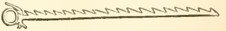
'*Saw.*'—This is, chronologically, the earliest mention of the saw in Scripture. However simple the idea of such an instrument, it was not among the most ancient of inventions, doubtless because it was one of the few which required from the very first to be constructed of iron. For this reason it is not known among savages; nor were even the comparatively cultivated nations of South America, being without iron, acquainted with its use. Beckmann states that, 'In early periods, the trunks of trees were split with wedges into as many and as thin pieces as possible; and if it was found necessary to have them still thinner, they were hewn on both sides to the proper size.' This simple but wasteful process has continued in use down to a rather recent period, even where the saw has been known, in countries (Norway and Northern Russia, for instance) where wood is abundant, under the correct impression that boards thus hewn are much more durable, from having greater cohesion and solidity, than those which have had their fibres separated by the saw.

Probably the jawbone of a fish suggested the first idea of a saw. So the Grecian fable states, in which the process of this invention is described. This fable, in its different versions, assigns the invention to the famous artist Dædalus, or rather to his nephew (called Talus by some, by others Perdix, while others leave him unnamed), who, having found the jawbone of a fish (or of a serpent according to others), was led to imitate it by filing teeth in iron, and thus forming a saw. The process is very probable; but there is nothing to say for the claim which the Greeks make to the honour of this invention. It does not appear to have been known to them in the time of Homer; for the reader will have observed that in the minute account of the proceedings of Ulysses in building his boat, there is not the least mention of a saw, although if such an instrument had been then known, Calypso could as easily have supplied it as she did the axe, the adze, the augers, and whatever else he required. The Greeks probably, in common with other neighbouring nations, borrowed the saw from the Egyptians, to whom it was known at a very early period, as is proved by its appearance on their ancient sculptures, from which we have selected a specimen as furnishing the most appropriate illustration which can possibly be obtained. The ultimate improvement which the saw received in ancient times, approximates it very nearly to the state in which we continue to use it. In the *Antiquités d'Herculaneum*, i. pl. 100, there is an engraving, after an ancient painting, which shews this in a very interesting manner. Beckmann has very accurately described it:—'Two genii (or winged Cupids) are represented at the end of a bench, which consists of a long table that rests upon two four-footed stools. The piece of wood that is to be sawn through is secured by cramps. The saw with which the genii are at work has a perfect resemblance to our frame saw. It consists of a square frame, having in the middle a blade, the teeth of which stand perpendicularly to the plane of the frame. The piece of wood that is to be sawn extends beyond the end of the bench, and one of the workmen appears standing and the other sitting on the ground. The arms in which the blade is fastened have the same form as that given to them at present. In the bench are seen holes in which the cramps that hold the timber are stuck. The cramps are shaped like the figure 7; and the ends of them reach below the boards that form the top of the bench.' (*Inventions*, i. 366.) Montfaucon gives, from Gruter, representations of two kinds of saws. One of them is without a frame, but has a handle of a round form: and the other has that high frame of wood which we see in the saws of our stone-sawyers. This reminds us to observe that Beckmann, following Pliny, cannot find an instance of cutting stone with saws earlier than the fourth century B.C.; overlooking the text, 1 Kings vii. 9, where it is said that some parts of Solomon's palace were constructed with 'costly stones, according to the measure of hewed stones, *sawed with a saw*.'


Sawing Wood.—From an ancient Egyptian painting.


Modern Oriental Sawyers.

On the subject of saws we have only further to observe, that those now used in the East differ from ours in having the points of the teeth inclined *towards* not *from* the handle; so that the sawyer makes his impression on the wood not in thrusting the saw from him, but in pulling it towards him. It is remarkable that this is also the saw of ancient Egypt, which is often repeated in sculptures, in the form which our wood-cut exhibits.


Ancient Egyptian Saw.—From a Bas-relief at Thebes.

CHAPTER XXI.

1 *David, tempted by Satan, forceth Joab to number the people.* 5 *The number of the people being brought, David repenteth of it.* 9 *David having three plagues propounded by Gad, chooseth the pestilence.* 14 *After the death of seventy thousand, David by repentance preventeth the destruction of Jerusalem.* 18 *David, by Gad's direction, purchaseth Ornan's threshingfloor: where having built an altar, God giveth a sign of his favour by fire, and stayeth the plague.* 28 *David sacrificeth there, being restrained from Gibeon by fear of the angel.*

And [1]Satan stood up against Israel, and provoked David to number Israel.

2 And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know *it*.

3 And Joab answered, The LORD make his people an hundred times so many more as they *be*: but, my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

4 Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah *was* four hundred threescore and ten thousand men that drew sword.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 ¶ [2]And God was displeased with this thing; therefore he smote Israel.

8 And David said unto God, [3]I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

9 ¶ And the LORD spake unto Gad, David's seer, saying,

10 Go and tell David, saying, Thus saith the LORD, I [4]offer thee three *things*: choose thee one of them, that I may do *it* unto thee.

11 So Gad came to David, and said unto him, Thus saith the LORD, [5]Choose thee

12 Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee*; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very [6]great *are* his mercies: but let me not fall into the hand of man.

14 ¶ So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an [7]angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of [8]Ornan the Jebusite.

16 ¶ And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders *of Israel, who were* clothed in sackcloth, fell upon their faces.

17 And David said unto God, *Is it* not I *that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

18 ¶ Then the [9]angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 [10]And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, [11]Grant me the place of *this* threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the

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[1] 2 Sam. 24. 1, &c.
[2] Heb. *And it was evil in the eyes of the LORD concerning this thing.*
[3] 2 Sam. 24. 10.
[4] Heb. *stretch out.*
[5] Heb. *Take to thee.*
[6] Or, *many.*
[7] 2 Sam. 24. 16.
[8] Or, *Araunah*, 2 Sam. 24. 18.
[9] 2 Chron. 3. 1.
[10] Or, *When Ornan turned back and saw the angel,* then he *and his four sons with him hid themselves.*
[11] Heb. *Give.*

oxen *also* for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all.

24 And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take *that* which *is* thine for the Lord, nor offer burnt offerings without cost.

25 So [12]David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David built there an altar unto the Lord, and offered burnt offerings and peace offerings, and called upon the Lord; and he answered him from heaven by fire upon the altar of burnt offering.

27 And the Lord commanded the angel; and he put up his sword again into the sheath thereof.

28 ¶ At that time when David saw that the Lord had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there.

29 For the tabernacle of the Lord, which Moses made in the wilderness, and the altar of the burnt offering, *were* at that season in the high place at [13]Gibeon.

30 But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the Lord.

[12] 2 Sam. 24. 24.

[13] 1 Kings 3. 4. Chap. 16. 39. 2 Chron. 1. 3.

Chap. xxi.—This chapter is the same, with some variation, as 2 Sam. xxiv., which does not, however, contain the three last verses of this.

Verse 1. ‘*And Satan stood up against Israel, and provoked David to number Israel.*’—In the parallel text, 2 Sam. xxiv. 1, we read: ‘The anger of the Lord was kindled against Israel, and he moved David,’ etc. Some have sought to evade this seeming discrepancy by various contrivances, none of which are satisfactory. It is better to take the words as they stand: ‘God is sometimes said to do what he permits to be done by others. Thus he “hardened Pharaoh's heart.” This does not mean that he infused positive wickedness or obstinacy into his mind, or that he influenced it in any way inconsistent with his perfections, but that he withdrew his grace, allowed the heart of Pharaoh to take its natural course, and thus to become harder and harder. He permitted it to be hardened. So in the present case, God permitted Satan to tempt David. The Lord withdrew his supporting grace from the king, and the great adversary prevailed against him.’ Davidson's *Sacred Hermeneutics*, p. 545.

5. ‘*All they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand,*’ etc.—The numbers are very different in the parallel text. For the sake of comparison, we will place them by each other, together with the result of the census of Num. xxvi., that the reader may at once observe the discrepancy of the parallel texts, and the increase of population since the Israelites became a settled people. Benjamin and Levi, being omitted here, we shall also deduct their numbers from the earlier account, to render the comparison complete.

	Num. xxiv.	2 Sam. xxiv.	1 Chron. xxi.
Israel, exclusive of Benjamin and Levi	493,550	800,000	1,100,000
Judah	74,600	500,000	470,000
	568,150	1,300,000	1,570,000

As to the apparent discrepancy between the numbers of the same census, as given here and in 2 Sam., there have been various explanations, of which the most satisfactory is that suggested by a writer in the *Critica Biblica*, who supposes that the difference of 300,000 in the estimate for *Israel* is produced by the writer in 1 Sam. xxiv. omitting the standing army of 288,000—increased to 300,000 by the addition of a thousand men supposed to be with each of the princes of tribes—12,000, which the writer in Chronicles includes. Of this army see the Note on xxvii. 1. There the difference of 30,000 in the estimate for Judah is supposed to be produced by the exclusion here of the army of observation posted on the frontiers of the Philistines' country, which from 2 Sam. vi. 1 appears to have been composed of 30,000 men, and which the writer in 2 Sam. xxiv. includes, probably because most of the men were of the tribe of Judah. For the sake of round numbers, we may take 1,500,000 men fit to bear arms as the basis of our calculation. Now we have shewn in the note to Exod. xii. 37, that the proportion which such persons bear to the whole population must be about one-fourth; we may therefore take six millions to have been the population of Palestine during the most flourishing period of the Hebrew state. Even those who prefer to take the lower numbers will allow this, if, for their sake, we consent to state this as the *total* population, *including* the otherwise excluded tribes of Levi and Benjamin. This will exhibit the population of Israel as having been something less than tripled in the course of the 576 years which had passed since the Israelites entered Canaan. This increase is certainly great, when we consider the oppressions to which they had been subject at different times during this period, and the bloody wars in which they had been engaged. But it is not by any means a strange or unexampled increase, particularly with respect to a newly settled people. But it has been objected as an impossibility that so small a country could support so large a population. This objection has little force now, compared with what it was thought to have a hundred years since, when the laws which determined the increase and subsistence of a population had not been investigated, or were not suspected to exist. We are to consider that the Hebrew territory was really more extensive than is commonly stated (see the note on chap. v. 9): that Palestine was a remarkably fertile country: that every Israelite had a lot of land which he cultivated, and this state of things is now known to bring land into the highest state of cultivation, and to tend to the increase of population: that nearly all the land was applicable to cultivation, as it was not necessary to reserve pasture-grounds, the flocks and herds being principally sent to feed in the neighbouring deserts: that Palestine was, from these causes, highly cultivated throughout its occupied extent: and, lastly, that the people feed much more simply and sparingly in warm than in cold climates, and, consequently, that, in the former, the same extent of cultivated land will support a much larger population than the latter. We think that, after this, it is almost a supererogatory argument to add that there *are* countries less favourably circumstanced as to climate and fertility which do, in proportion to their extent, sustain as large or a larger population than the six millions which the Scripture appears to assign to Palestine.

11, 12. ‘*Choose thee either three years of famine,*’ etc.—In 2 Sam. xxiv. 13, it is ‘*seven* years of famine,’ not *three* years. But from 2 Sam. xxi. 1 it appears that there had been already a famine of three years; and hence it is that in 2 Sam. xxiv. the prophet asks, 'Shall seven years of famine (*i.e.* three in addition to the three that have been already, with the present year included), come unto thee in thy land?' Thus the time in both passages is the same, though at the first sight there appears a great discrepancy. Davidson, p. 547.

25. '*Six hundred shekels of gold.*'—In 2 Sam. xxiv. 24 we read: 'David bought the threshing-floor and oxen for *fifty* shekels of *silver.*' This discrepancy is more apparent than real. The smaller sum seems to have been given for the threshing-floor and oxen; and the larger for the whole hill—the destined site of the temple.

CHAPTER XXII.

1 *David, foreknowing the place of the temple, prepareth abundance for the building of it.* 6 *He instructeth Solomon in God's promises, and his duty in building the temple.* 17 *He chargeth the princes to assist his son.*

THEN David said, This *is* the house of the LORD God, and this *is* the altar of the burnt offering for Israel.

2 And David commanded to gather together the strangers that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight;

4 Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David.

5 And David said, [1]Solomon my son *is* young and tender, and the house *that is* to be builded for the LORD *must be* exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

6 ¶ Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, [2]Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be [3]Solomon, and I will give peace and quietness unto Israel in his days.

10 [4]He shall build an house for my name; and he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

13 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, [5]in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without [6]weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover *there are* workmen with thee in abundance, hewers and [7]workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise *therefore,* and be doing, and the LORD be with thee.

17 ¶ David also commanded all the princes of Israel to help Solomon his son, *saying,*

18 *Is* not the LORD your God with you? and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

19 Now set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

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[1] Chap. 29. 1.
[2] Chap. 28. 3.
[3] That is, *peaceable.*
[4] 2 Sam. 7. 13.
[5] Or, *in my poverty.*
[6] As verse 3.
[7] That is, *masons and carpenters.*

CHAPTER XXIII.

1 *David in his old age maketh Solomon king.* 2 *The number and distribution of the Levites.* 7 *The families of the Gershonites.* 12 *The sons of Kohath.* 21 *The sons of Merari.* 24 *The office of the Levites.*

So when David was old and full of days, he made [1]Solomon his son king over Israel.

2 ¶ And he gathered together all the princes of Israel, with the priests and the Levites.

3 Now the Levites were numbered from the age of [2]thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

4 Of which, twenty and four thousand *were* [3]to set forward the work of the house of the LORD; and six thousand *were* officers and judges:

5 Moreover four thousand *were* porters; and four thousand praised the LORD with the instruments which I made, *said David*, to praise *therewith*.

6 And [4]David divided them into [5]courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

7 ¶ Of the [6]Gershonites *were*, [7]Laadan, and Shimei.

8 The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.

10 And the sons of Shimei *were*, Jahath, [8]Zina, and Jeush, and Beriah. These four *were* the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah [9]had not many sons; therefore they were in one reckoning, according to *their* father's house.

12 ¶ The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of [10]Amram; Aaron, and Moses: and [11]Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.

14 Now *concerning* Moses the man of God, his sons were named of the tribe of Levi.

15 [12]The sons of Moses *were*, Gershom, and Eliezer.

16 Of the sons of Gershom, Shebuel *was* the chief.

17 And the sons of Eliezer *were*, [13]Rehabiah [14]the chief. And Eliezer had none other sons; but the sons of Rehabiah [15]were very many.

18 Of the sons of Izhar; Shelomith the chief.

19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

21 ¶ The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish.

22 And Eleazar died, and had no sons, but daughters: and their [16]brethren the sons of Kish took them.

23 The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

24 ¶ These *were* the sons of [17]Levi after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of [18]twenty years and upward.

25 For David said, The LORD God of Israel hath given rest unto his people, [19]that they may dwell in Jerusalem for ever:

26 And also unto the Levites; they shall no *more* carry the tabernacle, nor any vessels of it for the service thereof.

27 For by the last words of David the Levites *were* [20]numbered from twenty years old and above:

28 Because [21]their office *was* to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for the shewbread, and for [22]the fine flour for meat offering, and for the unleavened cakes, and for *that which is baked* in the [23]pan, and for that which is fried, and for all manner of measure and size;

30 And to stand every morning to thank and praise the LORD, and likewise at even;

31 And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:

32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

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[1] Chap. 28. 5.
[2] Num. 4. 3.
[3] Or, *to oversee.*
[4] Exod. 6. 16. Chap. 6. 1, &c. 2 Chron. 8. 14. and 29. 25.
[5] Heb. *divisions.*
[6] Chap. 26. 21.
[7] Or, *Libni*, chap. 6. 17.
[8] Or, *Zizah*, verse 11.
[9] Heb. *did not multiply sons.*
[10] Exod. 6. 20.
[11] Exod. 28. 1. Heb. 5. 4.
[12] Exod. 2. 22. and 18. 3, 4.
[13] Chap. 26. 25.
[14] Or, *the first.*
[15] Heb. *were highly multiplied.*
[16] Or, *kinsmen.*
[17] Num. 10. 17, 21.
[18] Num. 1. 3.
[19] Or, *and he dwelleth in Jerusalem*, &c.
[20] Heb. *numbers.*
[21] Heb. *their station was at the hand of the sons of Aaron.*
[22] Lev. 6. 20. Chap. 9. 29, &c.
[23] Or, *flat plate.*

Verse 3. '*Thirty and eight thousand.*'—From this it would seem, that the number of the Levites had been about quadrupled since the time of Moses. By the census in Num. iv. the males *above one month old* amounted to 22,273; which at the time of the census in Num. xxvi. had increased to 23,000; and now we find that the number of only the males *above thirty years old* amounts to 38,000; and we may fairly suppose that, if the computation, like that of Moses, had embraced all the males exceeding one month old, the result, according to the usual principles of calculation, would have afforded nearly double the number here stated. It was probably the great increase in their numbers which contributed to render necessary or expedient that distribution and organization which the present and three following chapters record. We shall not examine in detail the particulars which these chapters embrace, considering it preferable to offer a few general observations, which will be found as a note to chap. xxvi.

CHAPTER XXIV.

1 *The divisions of the sons of Aaron by lot into four and twenty orders.* 20 *The Kohathites,* 27 *and the Merarites divided by lot.*

Now *these are* the divisions of the sons of Aaron. [1]The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

2 But [2]Nadab and Abihu died before their father, and had no children; therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers.

5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors *of the house* of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one [3]principal houshold being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to [4]Abijah,

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These *were* the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

20 ¶ And the rest of the sons of Levi *were these:* Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the sons of Rehabiah, the first *was* Isshiah.

22 Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahath.

23 And the sons *of* [5]*Hebron;* Jeriah *the first,* Amariah the second, Jahaziel the third, Jekameam the fourth.

24 *Of* the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah.

26 ¶ The sons of Merari *were* Mahli and Mushi: the sons of Jaaziah; Beno.

27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, who had no sons.

29 Concerning Kish: the son of Kish *was* Jerahmeel.

30 The sons also of Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites after the house of their fathers.

31 These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

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[1] Lev. 10. 1. 6.
[2] Num. 3. 4. and 26. 61.
[3] Heb. *house of the father.*
[4] Luke 1. 5.
[5] Chap. 23. 19, and 26. 31.

CHAPTER XXV.

1 *The number and offices of the singers.* 8 *Their division by lot into four and twenty orders.*

Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and [1]Asarelah, the sons of Asaph under the hands of Asaph, which prophesied [2]according to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and [3]Zeri, and Jeshaiah, Hashabiah, and Mattithiah, [4]six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the Lord.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, [5]Uzziel, [6]Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth:

5 All these *were* the sons of Heman the king's seer in the [7]words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

6 All these *were* under the hands of their father for song *in* the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God, [8]according to the king's order to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the Lord, *even* all that were cunning, was two hundred fourscore and eight.

8 ¶ And they cast lots, ward against *ward*, as well the small as the great, the teacher as the scholar.

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons *were* twelve:

10 The third to Zaccur, *he*, his sons, and his brethren, *were* twelve:

11 The fourth to Izri, *he*, his sons, and his brethren, *were* twelve:

12 The fifth to Nethaniah, *he*, his sons, and his brethren, *were* twelve:

13 The sixth to Bukkiah, *he*, his sons, and his brethren, *were* twelve:

14 The seventh to Jesharelah, *he*, his sons, and his brethren, *were* twelve:

15 The eighth to Jeshaiah, *he*, his sons, and his brethren, *were* twelve:

16 The ninth to Mattaniah, *he*, his sons, and his brethren, *were* twelve:

17 The tenth to Shimei, *he*, his sons, and his brethren, *were* twelve:

18 The eleventh to Azareel, *he*, his sons, and his brethren, *were* twelve:

19 The twelfth to Hashabiah, *he*, his sons, and his brethren, *were* twelve:

20 The thirteenth to Shubael, *he*, his sons, and his brethren, *were* twelve:

21 The fourteenth to Mattithiah, *he*, his sons, and his brethren, *were* twelve:

22 The fifteenth to Jeremoth, *he*, his sons, and his brethren, *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons, and his brethren, *were* twelve:

24 The seventeenth to Joshbekashah, *he*, his sons, and his brethren, *were* twelve:

25 The eighteenth to Hanani, *he*, his sons, and his brethren, *were* twelve:

26 The nineteenth to Mallothi, *he*, his sons, and his brethren, *were* twelve:

27 The twentieth to Eliathah, *he*, his sons, and his brethren, *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons, and his brethren, *were* twelve:

29 The two and twentieth to Giddalti, *he*, his sons, and his brethren, *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his sons, and his brethren, *were* twelve:

31 The four and twentieth to Romamti-ezer, *he*, his sons, and his brethren, *were* twelve.

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[1] Otherwise called *Jesharelah*, verse 14. [2] Heb. *by the hands of the king*. [3] Or, *Izri*, verse 11. [4] With Shimei mentioned verse 17. [5] Or, *Azareel*, verse 18. [6] Or, *Shubael*. [7] Or, *matters*. [8] Heb. *by the hands of the king*.

CHAPTER XXVI.

1 *The divisions of the porters.* 13 *The gates assigned by lot.* 20 *The Levites that had charge of the treasures.* 29 *Officers and judges.*

CONCERNING the divisions of the porters: Of the Korhites *was* [1]Meshelemiah the son of Kore, of the sons of [2]Asaph.

2 And the sons of Meshelemiah *were*, Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover the sons of Obed-edom *were*, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed [3]him.

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they *were* mighty men of valour.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, *were* threescore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the firstborn, yet his father made him the chief;)

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the LORD.

13 ¶ And they cast lots, [4]as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to [5]Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.

15 To Obed-edom southward; and to his sons the house of [6]Asuppim.

16 To Shuppim and Hosah *the lot came forth* westward, with the gate Shallecheth, by the causeway of the going [7]up, ward against ward.

17 Eastward *were* six Levites, northward four a day, southward four a day, and toward Asuppim two *and* two.

18 At Parbar westward, four at the causeway, *and* two at Parbar.

19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 ¶ And of the Levites, Ahijah *was* over the treasures of the house of God, and over the treasures of the [8]dedicated things.

21 *As concerning* the sons of [9]Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* [10]Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* over the treasures of the house of the LORD.

23 Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures.

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son.

26 Which Shelomith and his brethren *were* over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 [11]Out of the spoils won in battles did they dedicate to maintain the house of the LORD.

28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; *and* whosoever had dedicated *any thing, it was* under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites, Chenaniah and his sons *were* for the outward business over Israel, for officers and judges.

30 *And* of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, *were* [12]officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.

31 Among the Hebronites *was* Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were

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[1] Or, *Shelemiah*, verse 14.
[2] Or, *Ebiasaph*, chap. 6. 37, and 9. 19.
[3] That is, Obed-edom, as chap. 13. 14.
[4] Or, *as well for the small as for the great.*
[5] Called *Meshelemiah*, verse 1.
[6] Heb. *gatherings.*
[7] See 1 Kings 10. 5. 2 Chron. 9. 4.
[8] Heb. *holy things.*
[9] Or, *Libni*, chap. 6. 17.
[10] Or, *Jehiel*, chap. 23. 8.
[11] Heb. *out of the battles and spoils.*
[12] Heb. *over the charge.*

sought for, and there were found among them mighty men of valour at Jazer of Gilead.

32 And his brethren, men of valour, *were* two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and [13]affairs of the king.

CHAP. xxvi.—This chapter concludes the account of the careful organization of the great Levitical body, established under the direction of David, and carried into effect, after the erection of the temple, by Solomon his son.

The nature of the general duties which devolved upon the Levites, and the character of the services which they were required to render at the tabernacle, we have already had occasion to notice, and shall therefore confine ourselves to a brief recapitulation and explanation of the arrangements which the present chapters describe. The new distribution appears to have arisen partly out of the great increase in the number of the Levites, which must have rendered it difficult to give to a large proportion of them a share in their proper duties; but still more on account of the temple, which was about to be erected, and the more extensive and varied duties connected with which rendered a modified arrangement absolutely necessary.

The part taken by David and other kings in 'ordering the house of God,' and even of appointing and deposing the high priest, may seem very extraordinary at the first view; but it will be recollected that, according to the peculiar theory of the Hebrew constitution, the kings were the specially appointed vicegerents of Jehovah, which necessarily gave them a general power of control superior to any other. It is seen, however, that the regulations which were made rescinded no law of Moses, nor interfered with any positive enactment; but the king, from his position as *vicegerent* of Jehovah, was superior, even in his relation to God, to the high priest, who was only his *minister:* and while the law made no express provision on the subject, it was a matter of policy that the appointment of so important and influential a functionary in the theocratical state should, within certain limits, be under the controlling power of the sovereign. It was obvious nevertheless, that no high priest could be legally appointed but from the family to which that dignity had been originally assigned.

PRIESTS. It being obviously inconvenient for the large number of the persons which the priesthood now included to attend at once at the temple, the whole body was divided into twenty-four courses or companies, one of which went up every week to Jerusalem to discharge the sacerdotal duties, and which succeeded each other every sabbath-day until the whole twenty-four had attended in turn. Each of the companies had its head or president, who are called in Ezra שָׂרֵי הַכֹּהֲנִים *suri hac-cohanim*, 'princes,' or 'chiefs of the priests,' and who are perhaps the same so often mentioned as 'the chief priests' in the New Testament. Each division received its name from its first chief. Hence Zacharias, the father of the Baptist, is described as belonging to the course of Abijah or Abia (Luke i. 5), which is the name of the first chief of the eighth course in the present chap. xxiv. 17. It is true, indeed, that only four of the courses of the priests returned from the Babylonish captivity, and the course of Abijah was not one of them (Ezra ii. 36–39; Neh. vii. 39—42, and xii. 1); but it is to be understood that these four courses were divided into twenty-four, which bore the names of the original courses as established by David. In later times, when the priesthood grew too numerous for each company to minister at once (Josephus mentions as many as 4000 in one course), they were subdivided according to their families; so that if, for instance, there were seven families, each served a day during the week in which the course ministered, but all of them uniting in sacrifice on the last day. Then again, each member of the family had his particular duty for the time; and hence we read of the same Zacharias, that, 'according to the custom of the priests' office, it was the lot of Zacharias to burn incense' (Luke i. 9).

LEVITES.—The duties of the Levites were arranged on the same rotatory principle as those of the priests. Thus there were 38,000 Levites fit for service. These were divided into four great classes, thus:—24,000 general assistants to the priests; 6000 officers and judges; 4000 porters; 4000 musicians. Each of these great bodies had its head, as had also each of the twenty-four courses into which some of the classes appear to have been subdivided. To take them separately:—

General Assistants.—That these were divided into courses, like the priests, is expressly intimated in chap. xxiii. 24, and 2 Chron. xxxi. 17. Their duty was, 'to wait upon the sons of Aaron, for the service of the house of the Lord:' and the nature of the services which this duty required, having been already described (Num. iii. 12, 15, 17, and iv. 3), need not here be repeated. But, with a particular reference to the definition of their duties given in the present chapters, we may add from the Rev. T. H. Horne:—'In the business about the temple some of the chief amongst them had the charge of the sacred treasures (chap. xxvi. 20). Others were to prepare the shewbread and unleavened cakes, with the proper quantity of flour for the morning and evening service (chap. xxiii. 29). From which text it appears also that they had in their custody within the sanctuary the original standard for weights and measures, liquid and dry, according to which every thing of the kind was to be regulated.'

Officers and Judges.—The word rendered 'officers' is that famous word שֹׁטְרִים *shoterim*, the indefinite and general application of which we have already had occasion to explain (Deut. xx. 5). In the present text it seems to denote a general superintending power, perhaps involving judicial functions; while the 'judges' (שֹׁפְטִים *shophetim*) may have been magistrates with more restricted power. Some reverse this order and compare the 'judges' to justices of peace, and the *shoterim* to their clerks; the latter word being understood in the restricted signification which the Septuagint here and elsewhere assigns to it of (*γραμματεις*) 'scribes.' To the general remarks in a former place, on the judicial functions of the Levites, we have only to add that it is more difficult to determine with respect to this present division of them than with regard to the others whether it was divided into courses, which undertook in turns the assigned duty, at Jerusalem or dispersedly through the country, or that their whole number was at once *stationed* in different parts of the land for the discharge of the intimated functions. Believing that their duty was partly to administer the *written* law in judicial, civil, and ecclesiastical matters throughout the country, and thereby to control or supersede the unwritten law of the custom, as administered by heads of clans,—the latter conclusion seems the most probable. Yet even in their line of things, the rotatory, or at least the successive, principle was not anciently unknown. We know, for instance, that Attica was divided into ten *φυλας*, or tribes, which respectively elected fifty persons who composed the senate, each component fifty of which sat, and governed for one day, in its turn. It appears, from the conclusion of the chapter, that this important body was divided into three classes, the mention of which throws some light upon the nature of their duties. 'Chenaniah and his sons were for the outward business over Israel' (*v.* 29). Hashabiah of Hebron and his brethren (1700) were 'officers' west of Jordan, 'in all business of the Lord, and in the service of the king' (*v.* 30). And Jerijah, also of Hebron, and his brethren (2700) were 'rulers' east of Jordan, 'for every matter pertaining to God, and affairs of the king' (*v.* 31, 32).

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[13] Heb. *thing.*

Porters.—That these attended in their courses is evident, not only from their number, but from the intimation in 2 Chron. viii. 14. Their particular departments of duty—as the gates to which they should attend, and so on—were, at least in later times, determined by lot, like those of the general assistants. Their business was to open and shut the gates, and to attend them by day as a kind of peace-officers, in order to prevent any tumult among the people; to keep strangers and excommunicated or unclean persons from entering the courts; and, in general, to prevent or remove whatever might be prejudicial to the safety, peace, and purity of the holy place. They also kept guard about the temple and its courts at night. The number of these guards is said to have been twenty-four, who stood as sentinels at so many different places. This number included three priests; and it appears, from the Jewish writers, that over the whole guard there was a superior officer, called by them, 'the Man of the Mountain of the House,' who went round occasionally to see that all was right. When he passed a watchman not standing properly at his post, he reminded him gently of his duty, by saying, 'Peace be unto you;' but if he found one asleep, he struck him, and was at liberty to set fire to his garment. This is, perhaps, alluded to in Rev. xvi. 15:—'Behold, I come as a thief, (that is unawares;) blessed is he that watcheth and keepeth his garments.'

Musicians.—We wish to reserve much that belongs to this subject for the illustration of the Psalms. Yet we may observe in this place that the number in chap. xxiii. 5, is given as 4000, whereas in xxv. 7, the number of those who were 'instructed in the songs of the Lord, even all that were cunning,' is stated as 288, which the rest of the chapter describes as being divided into twenty-four courses of twelve each. We are therefore perhaps to suppose that the four thousand, in which these were doubtless included, were divided in such a manner, that each of the larger courses included one of these minor courses, which, as consisting of the most perfect masters of their art, took the lead in the musical services of the temple. The 288 musicians formed three families, composing as many bands, with the fathers of these families, Asaph, Heman, and Jeduthun, at the head of each. Jeduthun is perhaps the same as the Ethan, whom we find associated with Asaph and Heman in chap. xv. 17, on the occasion of the triumphant removal of the ark; but, if they were different persons, Jeduthun does not appear to have been included in the final arrangement described in chap. xxv. He may have died in the interval; or indeed there is no necessity for finding the same persons in a temporary arrangement for a particular occasion, and in another intended to be definite and final. It would seem that these chief musicians, though mentioned as instrumental performers, had also the superintendence of vocal music: for there is no mention of a chief of the singers in chap. xxv. In chap. xv. indeed we read that 'Chenaniah, chief of the Levites, was for song: he instructed about the song, because he was skilful;' but it is generally agreed that the marginal reading there given ought to be preferred, and then the text would read:—'He directed the carriage (of the ark), because he understood how to direct the carriage of it.' The particular rules to which the Levitical musicians were subject; the character of the temple music; the arrangement of the choir; and the description of the instruments employed, we defer to the Psalms. The reader who desires further information on the general subject of this note may be referred to Lightfoot's *Temple Service,* chap. vi. vii., or to the copies or abridgments of the same, which, with some additional circumstances, may be found in Lewis's *Origines Hebrææ;* Carpzov, *Apparatus Historico-Critico,* 1748; Saubert, *Comment. de Sacerdotibus et Sacris Ebræorum personis;* Jennings's *Jewish Antiquities;* Brown's *Antiquities of the Jews;* Jahn's *Biblische Archaeologie.*

Verse 10. '*For though he was not the first-born, yet his father made him the chief.*'—It is here stated, as a circumstance somewhat singular and unusual, that a father constituted one who was not the first-born the head; and it should be observed that, in this case, he was only the head of a subordinate family.

CHAPTER XXVII.

1 *The twelve captains for every several month.* 16 *The princes of the twelve tribes.* 23 *The numbering of the people is hindered.* 25 *David's several officers.*

Now the children of Israel after their number, *to wit,* the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course *were* twenty and four thousand.

2 Over the first course for the first month *was* Jashobeam the son of Zabdiel: and in his course *were* twenty and four thousand.

3 Of the children of Perez *was* the chief of all the captains of the host for the first month.

4 And over the course of the second month *was* [1]Dodai an Ahohite, and of his course *was* Mikloth also the ruler: in his course likewise *were* twenty and four thousand.

5 The third captain of the host for the third month *was* Benaiah the son of Jehoiada, a [2]chief priest: and in his course *were* twenty and four thousand.

6 This *is that* Benaiah, *who was* [3]mighty *among* the thirty, and above the thirty: and in his course *was* Ammizabad his son.

7 The fourth *captain* for the fourth month *was* Asahel the brother of Joab, and Zebadiah his son after him: and in his course *were* twenty and four thousand.

8 The fifth captain for the fifth month *was* Shamhuth the Izrahite: and in his course *were* twenty and four thousand.

9 The sixth *captain* for the sixth month *was* Ira the son of Ikkesh the Tekoite: and in his course *were* twenty and four thousand.

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[1] Or, *Dodo,* 2 Sam. 23. 9.

[2] Or, *principal officer.*

[3] 2 Sam. 23. 20, 22, 23. Chap. 11. 22, &c

10 The seventh *captain* for the seventh month *was* Helez the Pelonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

11 The eighth *captain* for the eighth month *was* Sibbecai the Hushathite, of the Zarhites: and in his course *were* twenty and four thousand.

12 The ninth *captain* for the ninth month *was* Abiezer the Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.

13 The tenth *captain* for the tenth month *was* Maharai the Netophathite, of the Zarhites: and in his course *were* twenty and four thousand.

14 The eleventh *captain* for the eleventh month *was* Benaiah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

15 The twelfth *captain* for the twelfth month *was* [4]Heldai the Netophathite, of Othniel: and in his course *were* twenty and four thousand.

16 ¶ Furthermore over the tribes of Israel: the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

17 Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok:

18 Of Judah, Elihu, *one* of the brethren of David: of Issachar, Omri the son of Michael:

19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:

21 Of the half *tribe* of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.

23 ¶ But David took not the number of them from twenty years old and under: because the LORD had said he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number, but he finished not, because [5]there fell wrath for it against Israel; neither [6]was the number put in the account of the chronicles of king David.

25 ¶ And over the king's treasures *was* Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziah:

26 And over them that did the work of the field for tillage of the ground *was* Ezri the son of Chelub:

27 And over the vineyards *was* Shimei the Ramathite: [7]over the increase of the vineyards for the wine cellars *was* Zabdi the Shiphmite:

28 And over the olive trees and the sycamore trees that *were* in the low plains *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash:

29 And over the herds that fed in Sharon *was* Shitrai the Sharonite: and over the herds *that were* in the valleys *was* Shaphat the son of Adlai:

30 Over the camels also *was* Obil the Ishmaelite: and over the asses *was* Jehdeiah the Meronothite:

31 And over the flocks *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king David's.

32 Also Jonathan David's uncle was a counsellor, a wise man, and a [8]scribe: and Jehiel the [9]son of Hachmoni *was* with the king's sons.

33 And Ahithophel *was* the king's counsellor: and Hushai the Archite *was* the king's companion:

34 And after Ahithophel *was* Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army *was* Joab.

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[4] Or, *Heled*, chap. 11. 30.

[5] 2 Sam. 24. 15. Chap. 21. 7.

[6] Heb. *ascended*.

[7] Heb. *over that which* was *of the vineyards*.

[8] Or, *secretary*.

[9] Or, *Hachmonite*.

Verse 1. '*Came in and went out month by month.*'—The part of this chapter contained in verses 1—15 gives an account of the first establishment of a standing military force or militia in the Hebrew kingdom. It consisted of twelve legions, according to the number of the tribes, each legion containing 24,000 men, so that the entire body enrolled consisted of 288,000 men. Each legion did military duty for only one month in the year, when it gave place to another, so that the entire body was in service during the course of the year. But although only one of the legions of 24,000 was thus on duty for ordinary service, it appears that the whole of the twelve bodies, or any number of them, might be called into active service when a war broke out, or when any other emergency arose. The men of course attended to their private affairs during the eleven months in which their services were not required: but it is not very clear whether they were enrolled individually, and called repeatedly into service; or whether it was merely required that each tribe, or each twelfth of the population, should furnish the requisite number of men for one month in every year, without any particular reference to the individuals who had previously served. It will be observed that the command of each legion was vested in one of the 'chief fathers,' that is, one of those patriarchal chiefs, or hereditary heads of tribes or divisions of tribes, whose authority in their respective tribes and clans had been very great, and appears still to have been considerable. As many of David's measures seem to have been designed to reduce the great independent authority which such chieftains exercised, we might, at first view, wonder that he gave them the military command of the several legions. Perhaps it was a measure of necessity; for we know that wherever the principle of clanship exists, the men can scarcely be brought to obey any other than their paternal chieftains. Under these generals were the commanders of thousands, answering to our colonels, who had under them the commanders of hundreds, corresponding to our captains. From this it seems that the legion of 24,000 was divided into regiments of 1000 men, each of which contained ten companies of 100 men. Over the whole army was the general in chief, or 'captain of the host,' an office which, in the time of David, was borne by Joab. As this organization was adapted to the state of the united monarchy, it does not appear that it survived the separation of the two kingdoms. In the time of Jehoshaphat the army consisted of five unequal divisions, each of which had its separate commander. (2 Chron. xvii. 14—17.) It is scarcely necessary to add, that this military establishment did not relieve the general population from that state of requisition for occasional military service to which it had at all times been subject. Indeed, the machinery of this plan was well calculated to train the whole population to the use of arms, if we suppose that the 24,000 men who went out of service monthly, ceased to be considered as belonging to a military body, but were merged into the general mass of the tribe or division to which they belonged; and from which another 24,000 was raised when the season recurred, which might or might not—but probably did—include a proportion of those who had already served.

25. '*The storehouses that were in the fields.*'—What were these storehouses in the fields, as distinguished from those 'in the cities, and in the villages, and in the castles,' which are next mentioned? It is difficult to suppose that they were other than such subterranean granaries, in the open fields near to where the crop was grown, as are still common in the Levant, and of which we translate the following excellent description from Chenier's *Recherches sur les Maures*, iii. 219:—'After the harvest, the Moors are in the habit of stowing away their corn in subterranean pits, where it is preserved for a long time. This custom is very ancient, and should be general in hot countries inhabited by wandering people. To keep the corn from damp, they line the sides of this pit with straw as they fill it, and cover it also with straw when the pit is filled; they then close it at once with a stone, over which they place a mound of earth in the form of a pyramid, to divert the water in case of rain. Fathers, amongst people in easy circumstances, are in the habit of filling one of these subterranean pits at the birth of a child, and emptying it at his marriage. I have seen corn that had been preserved for twenty years; it had lost its whiteness. Either from motives of convenience or by imperial order, the Moors are obliged to change their dwellings; not being able to carry their corn with them, they leave upon these pits signals formed by heaping together a quantity of stones, which they have some difficulty to find again readily. They are in the habit at these times of observing the earth in connection with the rising sun, and if they see it exhale a thicker vapour they recognize the pit, upon which the attraction of the sun has a most marked effect, by reason of the fermentation of the corn which it encloses.'

28. '*Over the olive-trees and sycamores that were in the low plains.*'—The sycamores are the sycamore fig-trees mentioned in the note to 1 Kings x. 27. Here again the question occurs, how the kings became possessed of these 'low plains,' when the soil had already been distributed and strictly entailed among the families of Israel? We may refer for an answer to the note on 1 Kings xxi. 16. If these lands had not been lost to the previous proprietors through confiscation, we may suppose that they consisted of waste or woody ground, which Saul or David had improved and made productive; or else that it was land which, on some account or other, had not been appropriated when the monarchy was established. In the East, waste lands usually become the property of him by whom they are first fertilized; and the kings, in their natural anxiety to form a royal demesne, had, among other methods a fair and laudable opportunity for attaining this object, by employing the large means which they possessed of bringing waste lands into cultivation. The latter part of this chapter is very interesting, as indicating some of the sources from which the royal revenues were derived.

— '*Cellars of oil.*'—This is too definite; the original is 'treasures,' that is, 'stores,' of oil—and does not say what these stores were. The Levantines rarely make any cellars, and never use cellars for storing commodities, because their houses have no artificial drainage, and cellars would be very wet in the season of rain. Besides, oil is kept in large jars liable to be broken by slight accidents, to which they would be much exposed in cellars. It is therefore the usual custom to sink the oil jars in the court of the house, where they remain safe from damage and depredation.

29, 30, 31. '*The herds . . . the camels also . . . and the flocks.*'—Here is another source of revenue, which probably engaged the particular attention of David on account of the pastoral habits of his youth. It seems that, whilst some of the flocks and herds were pastured on the commons of Sharon and in the vallies, others, and doubtless the largest portion, were sent into the deserts of the south and east, these being very properly entrusted to the superintendence of Arabian pastors, Obil the Ishmaelite being overseer of the camels, and Jaziz the Hagerite of the sheep. Thus the king did not neglect to participate in the right of desert pasturage which his subjects enjoyed; and probably his flocks and herds did not furnish the least considerable branch of the revenue which he derived from ordinary sources. See the note on 2 Kings iii. 4. The whole of this chapter is well worth the careful study of those who desire to acquaint themselves with the condition of the Hebrew monarchy in its most flourishing state.

CHAPTER XXVIII.

1 *David in a solemn assembly having declared God's favour to him, and promise to his son Solomon, exhorteth them to fear God.* 9, 20 *He encourageth Solomon to build the temple.* 11 *He giveth him patterns for the form, and gold and silver for the materials.*

And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and [1]possession of the king, and of his sons, with the [2]officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

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[1] Or, *cattle.*

[2] Or, *eunuchs.*

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me*, I *had* in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building:

3 But God said unto me, [3]Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed [4]blood.

4 Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen [5]Judah *to be* the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make *me* king over all Israel:

5 [6]And of all my sons, (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel.

6 And he said unto me, [7]Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father.

7 Moreover I will establish his kingdom for ever, if he be [8]constant to do my commandments and my judgments, as at this day.

8 Now therefore in the sight of all Israel the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God: that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for [9]the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

10 Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do *it*.

11 ¶ Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat,

12 And the pattern [10]of all that he had by the spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things:

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord.

14 *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the tables of shewbread, for every table; and *likewise* silver for the tables of silver:

17 Also pure gold for the fleshhooks, and the bowls, and the cups; and for the golden basons *he gave gold* by weight for every bason; and *likewise silver* by weight for every bason of silver:

18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the [11]cherubims, that spread out *their wings*, and covered the ark of the covenant of the Lord.

19 All *this*, *said David*, the Lord made me understand in writing by *his* hand upon me, *even* all the works of this pattern.

20 ¶ And David said to Solomon his son, Be strong and of good courage, and do *it*: fear not, nor be dismayed: for the Lord God, *even* my God, *will be* with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord.

21 And, behold, the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people *will be* wholly at thy commandment.

[3] 2 Sam. 7. 5, 13. 1 Kings 5. 5. Chap. 22. 8.
[4] Heb. *bloods*.
[5] Gen. 49. 8. 1 Sam. 16. 13. Psal. 78. 68.
[6] Chap. 23. 1.
[7] 2 Sam 7. 13. 2 Chron. 1. 9.
[8] Heb. *strong*.
[9] 1 Sam. 16. 7. Psal. 7. 9, and 139. 2. Jer. 11. 20, and 17. 10, and 20. 12.
[10] Heb. *of all that was with him*.
[11] 1 Sam. 4. 4. 1 Kings 6. 23, &c.

Verse 1. '*The princes of the tribes.*'—The same that are mentioned by name in verses 16—22 of the preceding chapter, and who appear to have been the ruling patriarchal chiefs of their several tribes. The high-priest is not particularly mentioned as having been called to this assembly, he being included among the princes of the tribes. It is indeed important to remark, that *he* was included in this rank, as head, not of the whole tribe of Levi, but only of the family of Aaron; the patriarchal chief of the tribe at large being Hashabiah the son of Kemuel (chap. xxvii. 17). From this we seem to gather that although the tribe of Levi was ecclesiastically subject to the high-priest, yet that, as a tribe, it had its own patriarchal 'prince,' who doubtless possessed the same authority and influence as the 'princes' of other tribes. But as it would have been incongruous that a person ecclesiastically subject to the priests should be patriarchally their prince, the priests were exempted from the general authority of the Levitical chief, and subjected exclusively to that of the high-priest, who, so far as they were concerned, exercised whatever authority and distinction belonged to the character of prince of a tribe. It will be well to observe that these heads of tribes seem to be always mentioned as the prime nobles, if not the only proper nobility, of the land: and this is still the case in Asia wherever the principle of clanship co-exists with a regal government. Thus, in Persia for instance, the king is the head of a tribe, and the other heads of tribes are the nobles of his kingdom. (See the note on Num. i. 15.)

15. '*For the candlesticks of silver.*'—We see from 1 Kings vii. 49, that there were in the temple ten candlesticks in place of the single one in the tabernacle of Moses. From the present text it would seem that David intended them to be of silver; but Solomon, finding that he had the means of doing so, made them of gold. This seems to intimate that Solomon did not think it necessary to carry out all the details of his father's design to the letter; but it is probable that he only departed from them when he supposed himself able to do better than David had contemplated.

16. '*Tables of silver.*'—There were ten tables in place of the one of the tabernacle—and Solomon made these also of gold—not of silver, as David intended.

18. '*The chariot of the cherubims.*'—The outspread wings of the cherubim were regarded metaphorically as the seat or throne of the Most High—and being the symbols of motive power—wings, the idea progresses to that of a flying throne or chariot. So Ps. xviii. 10: 'He rode upon a cherub and did fly.' However, and in consonance with this interpretation, 'chariot-cherubim' would be more significant than 'the chariot of the cherubim.' The ancient cherubim of Moses retained their position on the ark; and those here referred to were those that spread their wings above them from wall to wall. See 2 Kings vi. 23; viii. 7.

CHAPTER XXIX.

1 *David, by his example and intreaty,* 6 *causeth the princes and people to offer willingly.* 10 *David's thanksgiving and prayer.* 20 *The people, having blessed God, and sacrificed, make Solomon king.* 26 *David's reign and death.*

FURTHERMORE David the king said unto all the congregation, Solomon my son, whom God alone hath chosen, *is yet* [1]young and tender, and the work *is* great: for the palace *is* not for man, but for the LORD God.

2 Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; onyx stones, and *stones* to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of the gold of [2]Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal:*

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing [3]to consecrate his service this day unto the LORD?

6 ¶ Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,

7 And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.

10 ¶ Wherefore David blessed the LORD before all the congregation: and David said, Blessed *be* thou, LORD God of Israel our father, for ever and ever.

11 [4]Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine;* thine *is* the kingdom, O LORD, and thou art exalted as head above all.

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[1] Chap. 22. 5.
[2] 1 Kings 9. 28.
[3] Heb. *to fill his hand.*
[4] Matth. 6. 13. 1 Tim. 1. 17. Rev. 5. 13.

12 Both riches and honour *come* of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should [5]be able to offer so willingly after this sort? for all things *come* of thee, and [6]of thine own have we given thee.

15 For [7]we *are* strangers before thee, and sojourners, as *were* all our fathers: [8]our days on the earth *are* as a shadow, and *there is* none [9]abiding.

16 O LORD our God, all this store that we have prepared to build thee an house for thine holy name *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou [10]triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are [11]present here, to offer willingly unto thee.

18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and [12]prepare their heart unto thee:

19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which I have made provision.

20 ¶ And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

21 And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel:

22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and [13]anointed *him* unto the LORD *to be* the chief governor, and Zadok *to be* priest.

23 ¶ Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, [14]submitted themselves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and [15]bestowed upon him *such* royal majesty as had not been on any king before him in Israel.

26 ¶ Thus David the son of Jesse reigned over all Israel.

27 And the time that he reigned over Israel *was* forty years; seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

28 And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.

29 Now the acts of David the king, first and last, behold, they *are* written in the [16] [17]book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,

30 With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

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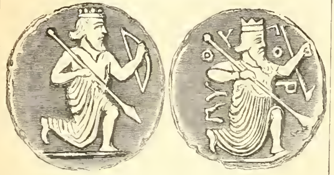
[5] Heb. *retain*, or, *obtain strength.*
[6] Heb. *of thine hand.*
[7] Psal. 39. 12. Heb. 11. 13. 1 Pet. 2. 11.
[8] Psal. 90. 9.
[9] Heb. *expectation.*
[10] 1 Sam. 16. 7. Chap. 28. 9.
[11] Or, *found.*
[12] Or, *stablish.*
[13] 1 Kings 1. 39.
[14] Heb. *gave the hand under Solomon.*
[15] 1 Kings 3. 13. 2 Chron. 1. 12. Eccles. 2. 9.
[16] Or, *history.*
[17] Heb. *words.*

Verse 7. '*Drams.*'—This word first occurs here. It is אֲדַרְכֹּן *adarkon;* the א is prosthetic, and accordingly we have the word in Ezra ii. 69, and Neh. vii. 70, 71, 72, as דַּרְכְּמוֹן *darkemon.* It is generally agreed that the word denotes the famous Persian coin called a Daric, which is the most ancient of known coins. It is not necessary to suppose that it was known in the time of David; but that the books of Chronicles having been written *after* the Captivity, the Jews, who had become accustomed to the coin and continued to use it after their return, employed it to denote value even in retrospective estimates. Its name is commonly said to be taken from the name of Darius, the Persian king; but without its being agreed whether the king was 'Darius the Mede' of Scripture, or Darius, son of Hystaspes. It was most probably the former, if either; but it is more than questionable whether its name does not come from the Persian word *daar*, a king, or from *dargah*, royal court; and in that case it may have been earlier in its origin than even the time of Darius the Mede. The mention of it here does not therefore so conclusively evince the comparatively late date which some recent critics have been disposed to ascribe to the book. The coin got into most extensive and general circulation in Western Asia and Greece; and when the supply was deficient, new ones were coined in imitation of it; and hence the darics still in existence were mostly of Greek manufacture, and have Greek inscriptions. We are not aware of any now remaining of the original Persian coinage. One of the faces bore the effigies of the Persian king; and the other the figure of an archer, as represented in our cuts. One is of gold, and the other of silver; and both are from specimens in the British Museum. That of gold weighs 129 grains, and we are not aware that any heavier has been found. This would make its intrinsic value rather more than a guinea; and allowing something for loss of weight by wear, and also for the remarkable purity of the metal, which contains but little if any alloy, the real value of the coin may perhaps be taken as fairly equal to 25*s.* of our money. Some statements of its value, from calculations of ancient weights, make it considerably more than this, and others considerably less. Our representations of the coins are magnified about one-third.



DARICS.—From specimens in the British Museum.

16. '*All this store that we have prepared.*'—This is a proper place to exhibit such considerations as may be requisite to elucidate the account given here and in chap. xxii. of the treasure which David prepared for the service of the temple which it was reserved for his son Solomon to erect. In chap. xxii. we have an account of what David himself set apart as king, and here we see what he offered as an individual, and what the principal persons of the kingdom offered. We will in the first instance collect these particulars into a table; and, assuming that the talent of 125 pounds troy is intended, state the English weight, and the present value, at the rate of 4*l.* an ounce for the gold, and 5*s.* an ounce for the silver. We omit the brass and iron, as the amount of that only which the chief persons gave is stated, that which the king contributed being 'without weight:'

	Talents.		Weight: lbs. Troy.		Value: pounds sterling.	
	Gold.	Silver.	Gold.	Silver.	Gold.	Silver.
By David, as king	100,000	1,000,000	12,500,000	125,000,000	600,000,000	375,000,000
By David, as an individual . . .	3,000	7,000	375,000	875,000	18,000,000	2,625,000
By chief persons; more than . .	5,000	10,000	625,000	1,250,000	30,000,000	3,750,000
Totals . . .	108,000	1,017,000	13,500,000	127,125,000	648,000,000	381,375,000
					Gold	648,000,000
Total value of gold and silver						£1,029,375,000

Now there can be no hesitation in saying that there must be something wrong in this estimate. With the most liberal allowance for the treasure collected in the successful warfare which David waged with the neighbouring states, and for the tribute which they continually sent in, the sum here given, or anything approaching to it. is absolutely incredible. The plunder of the richest nation in the world, India, did not yield Nadir Shah a twentieth part of this sum, although his success was considered most amazing; and it may be said without hesitation that all the treasures of all the kings of the world would not come near to furnish its amount. As Prideaux observes, the amount would have sufficed to build the temple with solid silver. It would also have required David to *lay aside* annually, during the forty years of his reign, a larger sum than is required to carry on the government and support the expensive establishments of the British empire. It is therefore generally agreed that the common understanding of the statement must be erroneous; but the modes of rectification which have been suggested are very various.

In the first place, some consider that the numbers in chap. xxii. have been corrupted. Unfortunately the parallel text does not give any information as to the quantity, which might have enabled us to ascertain this by a comparison of texts. But Josephus gives the quantity as 10,000 talents of gold, and 100,000 talents of silver. This would, according to the above calculation, be equal to sixty millions sterling, for the gold, and thirty-seven millions, five hundred thousand for the silver; being together 97,500,000*l.* Many think that this statement probably preserves the true reading of the passage in question. This sum. although only one-tenth of that stated in the text of 1 Chron. xxii. 14, is still so large as to be scarcely within the bounds of probability, especially when we have added the further contributions mentioned in the chapter before us.

The Arabic version of chap. xxii. 14, has 'a thousand talents of gold, and a thousand talents of silver:' which, in the opinion of Parkhurst, affords a trace of an important various reading in the copy of the Septuagint from which that version was made. This would make the whole, as given in that and the present chapter, amount to 60,752,490*l.*; which, whatever be the value of the interpretation, certainly brings the amount still more within the range of probability.

Another class of interpretations supposes that the talent in which this account is given was of inferior value to the proper Hebrew talent. Jennings says:—'It may be observed that the number of these talents, by which the gold and silver is computed, is mentioned only in the book of Chronicles, which was undoubtedly written after the return from the Babylonish captivity... And it is not therefore improbable, that at the time of writing this book, the Jews might compute by the Babylonish talent, which was little more than half the Mosaic talent, or perhaps by the Syriac, which was but one-fifth of the Babylonish; and thus the whole mass of silver and gold would be reduced to a comparatively moderate quantity, and yet be abundantly sufficient to build a most magnificent temple.' '*Jewish Antiquities,*' B. ii. c. i. If, under this view, we took the Babylonish talent, and, with Brerewood, estimate that of gold at 3,500*l.*, and that of silver at 218*l.* 15*s.*, and the Syriac at one-fifth of this, the result will be as follows —combining the respective amounts in 1 Chron. xxii. and xxix., and shewing the effect, with this application, of the different numbers assigned by the present Hebrew text, by Josephus, and by the Arabic version, respectively, to chap. xxii. 14.

This table exhibits too clearly the result of different

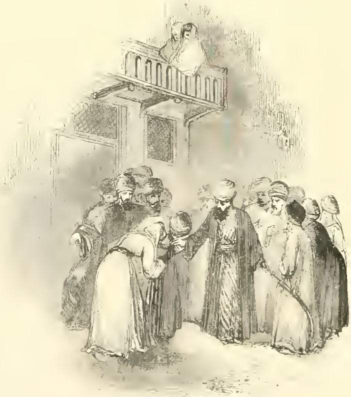
	Heb. talent.	Bab. talent.	Syr. talent.
Text	£1,029,375,000	£600,468,750	£120,093,750
Josephus	151,375,000	88,593,750	17,718,750
Arabic	60,752,490	35,437,500	7,087,500

interpretations to require further explanation; and the reader, who may hesitate on which of these various alternatives to fix, will yet be satisfied to find that the sacred text is fairly open to probable interpretations by which its difficulties are completely obviated.

For some of the hints on which this note is founded we are indebted to Brown's *Antiquities of the Jews.* Calmet also has a '*Dissertation sur les Richesses de David:*' we have not availed ourselves of this; as we think the ideas erroneous; but appended to a recent edition we find the following excellent note, extracted from *Lettres de quelques Juifs*, by the Abbé Guenée:—

'In the time of David, as at present, it was the custom of the Asiatic sovereigns, to amass large treasures for the time of need, or for the execution of plans they had conceived. They were ignorant of that new principle of European governments under which it is found less profitable to hoard up money than to leave it in circulation. It is therefore not astonishing that David, who had long in view the erection of a superb temple to the Lord, should, during the many years of his glorious reign, and from the spoil and tribute secured by his victories, be enabled to collect and leave to his son very considerable treasure. The reflecting man, aware of the facility with which numbers are altered by transcribers, and of the uncertainties and contradictions which appear in the valuation of ancient monies, only concludes that the sum left by David must have been in itself, and in reference to the time, very considerable, although he now finds it impossible to determine its precise amount. The Hebrews probably had their great and small talent, their talent of weight and their talent of accompt—just as the Greeks had their great and small talents; as the Romans their great and small sesterces; and as the French and English have, and even the Romans had, their pound of weight and the pound of accompt.'—To illustrate still further this uncertainty, it may be added, that besides the doubt as to the talent by which the estimate is given, there is vast disagreement as to the values which should be respectively assigned to the talents of the Hebrews, Babylonians, and Syrians. We have taken the most usual estimates in our calculation; but, with respect to the Hebrew talent of gold, for instance, what shall be said when different valuations have so wide a range as from 648*l.* to 7200*l.*—the lowest amount being inferior to that assigned to even the Syrian talent in the above calculations?

24. '*Submitted themselves unto Solomon,*' etc.—The words here rightly understood to express submission, literally signify, *gave the hand under*, which is perhaps explained by the custom adduced under 2 Kings x. 15, and illustrated by the subjoined cut, shewing that submission and obeisance are still expressed by placing the hand *under* that of the superior, to which, when thus supported, the forehead is reverently pressed.



THE SECOND BOOK

OF THE

CHRONICLES.

CHAPTER I.

1 *The solemn offering of Solomon at Gibeon.* 7 *Solomon's choice of wisdom is blessed by God.* 13 *Solomon's strength and wealth.*

AND [1]Solomon the son of David was strengthened in his kingdom, and the LORD his God *was* with him, and magnified him exceedingly.

2 Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor of all Israel, the chief of the fathers.

3 So Solomon, and all the congregation with him, went to the high place that *was* at [2]Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.

4 [3]But the ark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover [4]the brasen altar, that Bezaleel the son of Uri, the son of Hur, had made, [5]he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.

6 And Solomon went up thither to the brasen altar before the LORD, which *was* at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.

7 ¶ In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me [6]to reign in his stead.

9 Now, O LORD God, let thy promise unto David my father be established: [7]for thou hast made me king over a people [8]like the dust of the earth in multitude.

10 [9]Give me now wisdom and knowledge, that I may [10]go out and come in before this people: for who can judge this thy people, *that is so* great?

11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge *is* granted unto thee; and I will give thee riches, and wealth, and honour, such as [11]none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

13 ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

14 [12]And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

15 [13]And the king [14]made silver and gold

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[1] 1 Kings 2. 46.
[2] 1 Kings 3. 4. 1 Chron. 16. 39, and 21. 29.
[3] 2 Sam. 6. 2. 17.
[4] Exod. 38. 1.
[5] Or, was *there*.
[6] 1 Chron. 28. 5.
[7] 1 Kings 3. 7.
[8] Heb. *much as the dust of the earth.*
[9] 1 Kings 3. 9.
[10] Num. 27. 17.
[11] 1 Chron. 29. 25. Chap. 9. 22. Eccles. 2. 9.
[12] 1 Kings 4. 26, and 10. 26, &c.
[13] 1 Kings 10. 27. Chap. 9. 27.
[14] Heb. *gave.*

at Jerusalem *as plenteous* as stones, and cedar trees made he as the sycamore trees that *are* in the vale for abundance.

16 [15]And [16]Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, [17]by their means.

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[15] 1 Kings 10. 28. Chap. 9. 28.

[16] Heb. *the going forth of the horses which* was *Solomon's*.

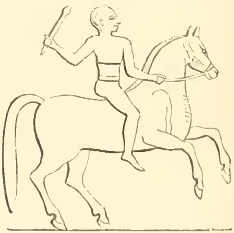
[17] Heb. *by their hand*.

CHAP. i.—The whole of this chapter is found with little variation in the several parts of 1 Kings, which the marginal references indicate, and where notes will be found on such of the passages as require illustration. This is the case also with many of the following passages of this book, in which we shall, without further observation, confine our attention to the points which have not already been sufficiently illustrated or explained.

16. '*Solomon had horses brought out of Egypt*.'—See the notes on Exod. xiv. 9, on the subject of Egyptian horses; Deut. xvii. 16, on the prohibition of the Hebrew king to multiply horses; and Josh. xi. 6, on the non-appearance of the Arabian horses in Scripture. The present note is intended chiefly to illustrate the trade in horses established by Solomon. In performing this duty we shall chiefly follow Michaelis, to whose excellent observations on the subject of the horse we have also been much indebted in some of the notes to which we refer.

Solomon not only obtained from Egypt horses for himself, but it appears, from the passage now before us, that he established a very profitable monopoly of the trade in Egyptian horses. The situation of his dominions rendered the establishment and maintenance of this monopoly very easy. When his southern frontier extended from the Mediterranean to the Euphrates, and touched intermediately at the Red Sea, it was impossible for Syria or Phœnicia to receive horses from Egypt by land without passing through his territories; he had only to forbid horses to be taken for sale through his dominions, in order to bring the whole trade into his own hands. The Syrians and Phœnicians, rather than be without horses, would necessarily take them at almost any price from his factors or merchants. It is true that horses might have been transported from Egypt to Phœnicia by sea. But it is very expensive and troublesome to transport a horse on ship-board: because he must be slung or suspended to prevent him from hurting himself, and even then accidents often occur. On this subject Michaelis relates an anecdote of some interest: 'In the year 1756, when troops were transported from Germany to England, the English, to be free of the transportation of horses, offered for each horse 12*l.* (72 rix-dollars), with which money the Germans were to buy themselves horses in England; but the latter would not accept the offer. And yet the English understood the transporting of horses probably better than the ancient Phœnicians.' Then there is also the danger of loss from shipwreck, and the great liability of horses to injury while crowded together in the hold of a ship. Another obstruction to the conveyance of horses by sea was also probably found in the general aversion of the Egyptians to maritime commerce. Michaelis indeed supposes the Egyptians were hostile to all commerce, and therefore wonders that they allowed so formidable a neighbour as Solomon to strengthen himself by forming a body of cavalry, and to enrich himself by the trade in their horses. He thinks that even the fact of the Hebrew king's marriage to Pharaoh's daughter does not adequately account for this circumstance. But we believe he is mistaken: for although the Egyptians were averse to going abroad themselves in order to import or export commodities from or to foreign parts, they were very far from objecting to profit by allowing their country to become a seat of great trade for those whose own interest induced them to bring the produce of foreign countries into Egypt on the one hand, or, on the other, to resort to it for the purchase of such commodities, as well as the native produce of the country. Probably the Egyptians, finding that they could obtain a good price for their horses, sold them, without concerning themselves about ulterior consequences, or caring for the ultimate profit which the royal merchant might derive from the trade.

It is interesting to observe the prices given in the first instance by Solomon's factors, in the wholesale purchase of horses and chariots. The price of a horse was 150 shekels; which, according to the lower or higher valuation of the shekel (2*s.* 3⅜*d.* and 2*s.* 6*d.*) would be from 17*l.* 2*s.* to 18*l.* 15*s.*; while the chariots, at 600 shekels, would be from 68*l.* 9*s.* to 75*l.* It will be observed that the former sum is exactly one-fourth of the latter; which gives some probability to the opinion that in this, as in some other instances, the word (מֶרְכָּבָה *mercabah*) rendered 'chariot,' denotes the horses belonging to a chariot, and consequently, that it was customary to yoke four horses to a chariot, the price of a set of chariot horses being quadruple that of a single horse. The Septuagint however understands a chariot (ἅρμα) to have been intended; and we think this, upon the whole, is most likely. Michaelis says, 'The fixing the price has likewise the look of a monopoly, and indicates besides, that horsemanship was in its infancy; for whenever people have sufficient knowledge of horses, with all their combinations of faults and excellencies, and learn to judge of them as amateurs, one individual of the very same breed may be worth ten times as much as another—particularly in a king's stables.' Perhaps it rather implies that there was but little difference in the quality of the Egyptian horses, or else that horses of only one average quality and use were in demand for exportation, and these probably were horses for chariots. It is remarkable that in the whole range of the Egyptian monuments there is only one representation of a man on horseback, which is the one here copied.



HORSEMAN.—From an Egyptian Sculpture.

CHAPTER II.

1, 17 *Solomon's labourers for the building of the temple.* 3 *His embassage to Huram for workmen and provision for stuff.* 11 *Huram sendeth him a kind answer.*

And Solomon determined to build an house for the name of the Lord, and an house for his kingdom.

2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 ¶ And Solomon sent to [1] Huram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*

4 Behold, I build an house to the name of the Lord my God, to dedicate *it* to him, *and* to burn before him [2] sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This *is an ordinance* for ever to Israel.

5 And the house which I build *is* great: for great *is* our God above all gods.

6 [3] But who [4] is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who *am* I then, that I should build him an house, save only to burn sacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill [5] to grave with the cunning men that *are* with me in Judah and in Jerusalem, whom David my father did provide.

8 Send me also cedar trees, fir trees, and [6] algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants *shall be* with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build *shall be* [7] wonderful great.

10 And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11 ¶ Then Huram the king of Tyre answered in writing, which he sent to Solomon, Because the Lord hath loved his people, he hath made thee king over them.

12 Huram said moreover, Blessed *be* the Lord God of Israel, that made heaven and earth, who hath given to David the king a wise son, [8] endued with prudence and understanding, that might build an house for the Lord, and an house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, of Huram my father's,

14 The son of a woman of the daughters of Dan, and his father *was a* man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:

16 And we will cut wood out of Lebanon, [9] as much as thou shalt need: and we will bring it to thee in floats by sea to [10] Joppa; and thou shalt carry it up to Jerusalem.

17 ¶ [11] And Solomon numbered all [12] the strangers that *were* in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.

18 And he set [13] threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

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[1] Or, *Hiram*, 1 Kings 5. 1.
[2] Heb. *incense of spices.*
[3] 1 Kings 8. 27. Chap. 6. 18.
[4] Heb. *hath retained*, or, *obtained strength.*
[5] Heb. *to grave gravings.*
[6] Or, *almuggim*, 1 Kings 10. 11.
[7] Heb. *great and wonderful.*
[8] Heb. *knowing prudence and understanding.*
[9] Heb. *according to all thy need.*
[10] Heb. *Japho.*
[11] As verse 2.
[12] Heb. *the men the strangers.*
[13] As it is verse 2.

Verse 10. '*Twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.*'—In 1 Kings v. 11, 'twenty thousand measures of wheat and twenty measures of pure oil' alone are mentioned; but it is there specified that these quantities were for Hiram's 'household;' whereas the larger quantities given here are distinctly stated to have been for 'thy servants, the hewers that cut timber'—that is, for the workmen—the hewers of wood in the mountains.

— '*Beaten wheat.*'—Some think that this was a coarse kind of meal made by crushing the grains of corn without sifting or separating the bran from the flour. The Rabbins interpret it, on the contrary, of 'fine flour;' but how beaten wheat can become fine flour they do not explain. It seems to us possible that the wheat had been beaten to separate the husk, for we have ourselves noticed that husked wheat boiled and lubricated with butter (in the absence of meat to stew with it) forms a substantial dinner among the poorer people in many parts of the East; and it is likely that this dish was more extensively used in the same manner before rice, which is now more usually thus prepared, was cultivated in Western Asia.

17. '*The strangers that were in. . . Israel.*'—It appears from the more full account, in 1 Kings ix. 20, 21, that these strangers were the surviving remnant of the Amorites, Hittites, and other previous inhabitants of the country, whom the Israelites had not been 'able utterly to destroy.' After the account there, it is added: 'But of the children of Israel did Solomon make no bondmen;' nor does it appear that he *could* have done so, had such been his inclination. He did, however, raise a levy of 30,000 Israelites (1 Kings v. 14, 15), who served in alternate monthly courses of 10,000 each, and were doubtless well paid for their labours. This was perhaps as far as Solomon could go with the Israelites; and, being in want of hands, he thought of requiring from the tributary and subject people those personal services which the customs of the East entitled him to demand, and which had been from the very first required from the Gibeonites, although a treaty of peace had been made with *them*. We are not to suppose that they were kept to constant labour. They were doubtless divided into courses which served alternately. In consequence of this personal service they must have been exempted from the usual money-tribute, and would receive their food, and perhaps some small wages, while actually at work. There is nothing by any means singular in this procedure of Solomon. It might be illustrated by numerous examples from the ancient history and the existing practices of the East, and even from the not very ancient history of most European countries; in which not only have compulsory personal services been required from the remnant of a conquered population, but also, in some instances, by native rulers from their own peasantry. The Israelites themselves had experience of this bondage; and they complained of it, perhaps, not as 'bondage' merely, but as '*hard* bondage,' which it indeed was. And again, lest the Israelites should be charged with imposing upon others a yoke which had been too heavy for themselves, it is to be remembered that *they* were in Egypt an independent people, not native, conquered, or tributary:—and that they were, moreover, not a settled cultivating peasantry, but a free pastoral people; and from such no prince or ruler, even in the East, ever thinks of requiring personal services, whatever tribute he may levy upon their flocks and herds.

CHAPTER III.

1 *The place and time of building the temple.* 3 *The measure and ornaments of the house.* 10 *The cherubims.* 14 *The vail and pillars.*

THEN [1]Solomon began to build the house of the LORD at Jerusalem in mount Moriah, [2]where *the LORD* appeared unto David his father, in the place that David had prepared in the threshingfloor of [3] [4]Ornan the Jebusite.

2 And he began to build in the second *day* of the second month, in the fourth year of his reign.

3 ¶ Now these *are the things* [5]*wherein* Solomon was [6]instructed for the building of the house of God. The length by cubits after the first measure *was* threescore cubits, and the breadth twenty cubits.

4 And the [7]porch that *was* in the front *of the house*, the length *of it was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold.

5 And the greater house he cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.

6 And he [8]garnished the house with precious stones for beauty: and the gold *was* gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

8 ¶ And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents.

9 And the weight of the nails *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

10 And in the most holy house he made two cherubims [9]of image work, and overlaid them with gold.

11 And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* [10]inward.

14 ¶ And he made the [11]vail *of* blue, and purple, and crimson, and fine linen, and [12]wrought cherubims thereon.

15 ¶ Also he made before the house [13]two pillars of thirty and five cubits [14]high, and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in the oracle,

[1] 1 Kings 6. 1, &c. [2] Or, *which was seen of David his father.* [3] 1 Chron. 21. 18. [4] Or, *Araunah*, 2 Sam. 24. 18.
[5] 1 Kings 6. 2. [6] Heb. *founded.* [7] 1 Kings 6. 3. [8] Heb. *covered.* [9] Or (as some think), *of moveable work.*
[10] Or, *toward the house.* [11] Matth. 27. 51. [12] Heb. *caused to ascend.* [13] 1 Kings 7. 15. Jer. 52. 21. [14] Heb. *long.*

and put *them* on the heads of the pillars; and made an hundred pomegranates, and put *them* on the chains.

17 And he [15]reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand [16]Jachin, and the name of that on the left [17]Boaz.

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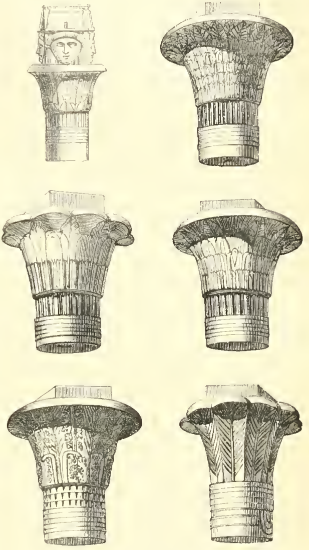
[15] 1 Kings 7. 21.

[16] That is, *he shall establish*.

[17] That is, *in it is strength*.

Verse 5. '*Palm trees*.'—In the more detailed account of 1 Kings vi., there is frequent mention of the ornamental palm-trees which were carved in the wood with which the sanctuary was lined, and afterwards overlaid with gold. We are very much disposed to suspect that these palm-trees formed a sort of pilasters: for certainly that seems to be the form in which a palm-tree, carved in relief, might be exhibited to most advantage. The figure of the palm-tree was well suited for this purpose, or for pillars, or for any form of ornamental exhibition. The selection of this form corresponded with one of the most pure characteristics of Egyptian taste; as did also the form of the lotus, which was given to the only two pillars (Jachin and Boaz) of which we read in the description of the temple. Of these we are told that 'the top of the pillars was lily-work.' The more we consider the subject, the more thoroughly we are persuaded, that of all now surviving remains of very ancient architecture, there are none which so strikingly as those of Egypt exemplify the ideas suggested by the description of Solomon's temple, particularly in the ornamental details. We do not wish to say that Egypt furnished the models which were followed at Jerusalem. We are more interested in observing, that this earliest *written* account of a magnificent building concurs with the most ancient structures (leaving India out of view) that still exist, in testifying that the most ancient ornaments of architecture were immediately derived from the types which nature locally offered. A flower with a long and straight stem and crowning calyx, like the lotus; or a tree, like the palm, with its tall tapering stem and spreading head, was imitated in the shafts and capitals of pillars. It is in Egypt that we see this most strikingly exhibited, as nearly all travellers have observed. The author of *Egyptian Antiquities* remarks:—'The most common form of the capital is that of the calyx of a plant, probably the lotus. . . . This simple and graceful form has however received many modifications at the hands of the Egyptian mason, who appears not to have been at all deficient in taste in his selection of natural models, nor in the power of adapting them to the purpose of architectural ornament. In other capitals the design has been probably taken from the gracefully hanging palm leaves, as they appear at the top of the trunk bending down on all sides. . . . Perhaps in no country of the world so readily as in Egypt, do we recognize the natural types which man has applied to the purposes of architectural use and ornament. Every traveller, whose eye has been accustomed to measure and compare, detects without any difficulty, in the varied forms of Egyptian capitals and pillars, the few simple and graceful forms which nature offers for imitation on the banks of the Nile.' It will not fail to strike the reader that this principle of imitation supplies an important test for determining the native or borrowed character of the architecture in which it is employed. Wherever a style of architecture originated, the imitated vegetable forms (if any) are those which nature *there* offered; but where it is borrowed, the fact is attested by the foreign character of the vegetable forms imitated or represented. Thus, the *foreign* foliage of our Corinthian capitals attests the derivation of the style from Greece and Rome; whereas the *native* foliage in our old cathedrals evinces a native origin. The application of this idea to Solomon's temple is not very easy, because many of the same vegetable productions are common both in Egypt and Palestine. The plants architecturally mentioned in the account of the temple are the palm-tree, the lily, and the pomegranate. As the two former are the most common Egyptian forms, their existence in Solomon's temple would evince imitation, if the natural forms had been peculiar to Egypt: but as they existed in Palestine also, they only evince similarity. But the *pomegranate* does not occur in the architecture of Egypt; nor is its natural production so common in Egypt as in Syria and Palestine. This therefore is important in determining the balance of evidence: the result of which will be, that although there was such a general resemblance between the temple of Jerusalem and the temples of Egypt, as, under all the circumstances, it would be preposterous not to expect; yet there were such distinctions as attest the absence of specific imitation.



Capitals of Egyptian Columns.

Although we have made the palm-tree the turning point of this note, we reserve what may be desirable to state concerning its natural history for the illustration of some of the beautiful allusions to it which the poetical books contain.

6. '*He garnished the house with precious stones for beauty*.'—Perhaps 'He paved the house with precious and beautiful marble,' would be a better rendering, and doubt-

less conveys the correct meaning. It appears however from 1 Kings vi. 15, that this pavement was not an exception to the general lining of the house with boards, as we there read that the floor of the house was covered with planks of fir. What we here learn is, that there was a pavement of marble under the boards—for it could not well be over them. Thus then the house being built and paved with squared stone, was *entirely* lined with boards which, excepting those of the floor, were completely covered with gold. The question whether this covering with gold consisted in gilding, or in overlaying with plates of the metal, has been considered in the note on Exod. xxxvi. 34. In all the description there is not the least mention of sculptured stones in any part of the building. Perhaps stone sculpture was considered as forbidden by the law. All the decorative parts were either carved in wood, and then overlaid with metal, or wholly cast in metal. Even the famous pillars Jachin and Boaz were entirely of brass. This absence of sculptured stone of itself makes a remarkable distinction between the temples of Egypt and the temple of Solomon, whatever may have been the general analogy of arrangement and style.

'*Gold of Parvaim.*'—The name 'Parvaim' does not elsewhere occur. Some think it denotes Peru in America! Bochart considers it to have been the Indian isle of Taprobane (Ceylon); Kircher makes it Java; and others are content to suppose it the same as Ophir, wherever that might be. This seems the most probable of the opinions which make Parvaim the name of a place. The Jews, however, say the gold was so called because it was of a red colour, like the blood of the Parim oxen. The Septuagint has the word as a proper name; but the Vulgate turns it into 'finest gold.'

CHAPTER IV.

1 *The altar of brass.* 2 *The molten sea upon twelve oxen.* 6 *The ten lavers, candlesticks, and tables.* 9 *The courts, and the instruments of brass.* 19 *The instruments of gold.*

Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ [1]Also he made a molten sea of ten cubits [2]from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 [3]And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickness of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, [4]with flowers of lilies; *and* it received and held three thousand baths.

6 ¶ He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: [5]such things as they offered for the burnt offering they washed in them; but the sea *was* for the priests to wash in.

7 And he made ten candlesticks of gold according to their form, and set *them* in the temple, five on the right hand, and five on the left.

8 He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left. And he made an hundred [6]basons of gold.

9 ¶ Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

10 And he set the sea on the right side of the east end, over against the south.

11 ¶ And Huram made the pots, and the shovels, and the [7]basons. And Huram [8]finished the work that he was to make for king Solomon for the house of God;

12 *To wit,* the two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the pillars;

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which *were* [9]upon the pillars.

14 He made also bases, and [10]lavers made he upon the bases;

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the fleshhooks, and all their instruments, did Huram his father make to king Solomon for the house of the Lord of [11]bright brass.

17 In the plain of Jordan did the king cast them, in the [12]clay ground between Succoth and Zeredathah.

18 Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

19 ¶ And Solomon made all the vessels that *were for* the house of God, the golden altar also, and the tables whereon the shewbread *was set;*

20 Moreover the candlesticks with their

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[1] 1 Kings 7. 23. [2] Heb. *from his brim to his brim.* [3] 1 Kings 7. 24. [4] Or, *like a lily flower.* [5] Heb. *the work of burnt-offering.* [6] Or, *bowls.* [7] Or, *bowls.* [8] Heb. *finished to make.* [9] Heb. *upon the face.* [10] Or, *caldrons.* [11] Heb. *made bright,* or, *scoured.* [12] Heb. *thickness of the ground.*

lamps, that they should burn after the manner before the oracle, of pure gold;

21 And the flowers, and the lamps, and the tongs, *made he of* gold, *and* that [13]perfect gold;

22 And the snuffers, and the [14]basons, and the spoons, and the censers, *of* pure gold: and the entry of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were of* gold.

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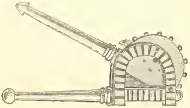
[13] Heb. *perfections of gold.*

[14] Or, *bowls.*

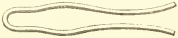
Verse 3. '*And under it was the similitude of oxen.*'—In 1 Kings vii. 24, we have *knops* instead of oxen. It is possible that there may be some corruption here, the word for knops having been taken for that for oxen—there being some resemblance to the eye between the two words in Hebrew. But it is possible that these rows of ornamental knops may have been in the shape of ox-heads, in which case there is no real difference between the two texts.

— '*Two rows of oxen were cast when it was cast.*'—Kimchi understands this to mean that the basin and the oxen which supported it were cast by one operation, and were all of one piece, and that they were not cast separately and soldered together afterwards.



SNUFFERS.

22. '*Snuffers.*'—It is not quite certain that the original word means any thing of this kind. It is מְזַמְּרוֹת *mezammeroth*, the apparent derivation of which from זָמַר *zamar*, leads the Targum to understand that musical instruments are denoted. However, we only wish to observe that, if instruments to trim the lamps be intended, we are not to suppose that they have any resemblance to *our* snuffers. Instruments like ours, for *cutting* the wick of a lamp, were *not* anciently known; but a sort of tweezers were employed to draw up the wick when necessary, and for *pinching off* any superfluous portion. Every one is aware that lamps, when properly replenished with oil, do not need snuffing like candles. The sort of tweezers we have mentioned are still used in the East for trimming lamps. Snuffers are only known in those parts of Western Asia where candles are partially used during winter. Snuffers are candle not lamp instruments; and candles are but little used in any part of Asia, the temperature being generally too warm. All the other utensils named in this chapter have the same names, and doubtless were designed for the same uses, as those belonging to the tabernacle, concerning which see the notes to Exod. xxv. 27.



PINCERS.

CHAPTER V.

1 *The dedicated treasures.* 2 *The solemn induction of the ark into the oracle.* 11 *God being praised giveth a visible sign of his favour.*

THUS all the work that Solomon made for the house of the LORD was finished: [1]and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 ¶ [2]Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

3 Wherefore all the men of Israel assembled themselves unto the king in the feast which *was* in the seventh month.

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy *place*, *even* under the wings of the cherubims:

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

9 And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And [3]there it is unto this day.

10 *There was* nothing [4]in the ark save the two tables which Moses [4]put *therein* at Horeb, [5]when the LORD made *a covenant* with the children of Israel, when they came out of Egypt.

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[1] 1 Kings 7. 51.

[2] 1 Kings 8. 2, &c.

[3] Or, *they are there*, as 1 Kings 8. 8.

[4] Deut. 10. 2, 5.

[5] Or, *where.*

11 ¶ And it came to pass, when the priests were come out of the holy *place*: (for all the priests *that were* [6]present were sanctified, *and* did not *then* wait by course:

12 [7]Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)

13 It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up *their* voice with the trumpets and cymbals and instruments of musick, and praised the Lord, *saying*, [8]For *he is* good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the Lord;

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God.

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[6] Heb. *found*.

[7] 1 Chron. 25. 1.

[8] Psal. 136.

CHAPTER VI.

1 Solomon, having blessed the people, blesseth God. 12 Solomon's prayer upon the brasen scaffold at the consecration of the temple.

Then [1]said Solomon, The Lord hath said that he would dwell in the [2]thick darkness.

2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.

4 And he said, Blessed *be* the Lord God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:

6 But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

7 Now [3]it was in the heart of David my father to build an house for the name of the Lord God of Israel.

8 But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

9 Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The Lord therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel.

11 And in it have I put the ark, wherein *is* the covenant of the Lord, that he made with the children of Israel.

12 ¶ And he stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands:

13 For Solomon had made a brasen scaffold, of five cubits [4]long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,

14 And said, O Lord God of Israel, [5]*there is* no God like thee in the heaven, nor in the earth; which keepest covenant, and *shewest* mercy unto thy servants, that walk before thee with all their hearts:

15 Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, [6] [7]There shall not fail thee a man in my sight to sit upon the throne of Israel; [8]yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

17 Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 But will God in very deed dwell with

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[1] 1 Kings 8. 12, &c.

[2] Levit. 16. 2.

[3] 2 Sam. 7. 2. 1 Chron. 28. 2.

[4] Heb. *the length thereof*, &c.

[5] Exod. 15. 11.

[6] 2 Sam. 7. 12. 1 Kings 2. 4, and 6. 12.

[7] Heb. *There shall not a man be cut off.*

[8] Psalm 132. 12.

men on the earth? [9]behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth [10]toward this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall [11]make toward this place: hear thou from thy dwelling place, *even* from heaven; and when thou hearest, forgive.

22 ¶ If a man sin against his neighbour, [12]and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;

23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

24 ¶ And if thy people Israel [13]be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee [14]in this house;

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

26 ¶ When the [15]heaven is shut up, and there is no rain, because they have sinned against thee; *yet* if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

28 ¶ If there [16]be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillers; if their enemies besiege them [17]in the cities of their land; whatsoever sore or whatsoever sickness *there be*:

29 *Then* what prayer *or* what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands [18]in this house:

30 Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only [19]knowest the hearts of the children of men:)

31 That they may fear thee, to walk in thy ways, [20]so long as they live [21]in the land which thou gavest unto our fathers.

32 ¶ Moreover concerning the stranger, [22]which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house;

33 Then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that [23]this house which I have built is called by thy name.

34 ¶ If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then hear thou from the heavens their prayer and their supplication, and maintain their [24]cause.

36 If they sin against thee, (for *there is* [25]no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and [26]they carry them away captives unto a land far off or near;

37 Yet *if* they [27]bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly:

38 If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name:

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[9] Chap. 2. 6. Isa. 66. 1. Acts 7. 49.
[10] Or, *in this place.*
[11] Heb. *pray.*
[12] Heb. *and he required an oath of him.*
[13] Or, *be smitten.*
[14] Or, *towards.*
[15] I Kings 17. 1.
[16] Chap. 20. 9.
[17] Heb. *in the land of their gates.*
[18] Or, *toward this house.*
[19] 1 Chron. 28. 9.
[20] Heb. *all the days which.*
[21] Heb. *upon the face of the land.*
[22] John 12. 20. Acts 8. 27.
[23] Heb. *thy name is called upon this house.*
[24] Or, *right.*
[25] Prov. 20. 9. Eccles. 7. 20. James 3. 2. I John 1. 8.
[26] Heb. *they that take them captives carry them away.*
[27] Heb. *bring back to their heart.*

39 Then hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications, and maintain their [28]cause, and forgive thy people which have sinned against thee.

40 ¶ Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears *be* attent [29]unto the prayer *that is made* in this place.

41 Now [30]therefore arise, O Lord God, into thy resting place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.

42 O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant.

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[28] Or, *right*.

[29] Heb. *to the prayer of this place.*

[30] Psal. 132. 8.

CHAPTER VII.

1 *God having given testimony to Solomon's prayer by fire from heaven, and glory in the temple, the people worship him.* 4 *Solomon's solemn sacrifice.* 8 *Solomon having kept the feast of tabernacles, and the feast of the dedication of the altar, dismisseth the people.* 12 *God appearing to Solomon, giveth him promises conditionally.*

Now [1]when Solomon had made an end of praying, the [2]fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house.

2 And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, *saying*, For *he is* good; for his mercy *endureth* for ever.

4 ¶ Then the king and all the people offered sacrifices before the Lord.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 [3]And the priests waited on their offices: the Levites also with instruments of musick of the Lord, which David the king had made to praise the Lord, because his mercy *endureth* for ever, when David praised [4]by their ministry; and the priests sounded trumpets before them, and all Israel stood.

7 Moreover Solomon hallowed the middle of the court that *was* before the house of the Lord: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

8 ¶ Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto [5]the river of Egypt.

9 And in the eighth day they made [6]a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had shewed unto David, and to Solomon, and to Israel his people.

11 Thus [7]Solomon finished the house of the Lord, and the king's house: and all that came into Solomon's heart to make in the house of the Lord, and in his own house, he prosperously effected.

12 ¶ And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, [8]and have chosen this place to myself for an house of sacrifice.

13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people, [9]which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now [10]mine eyes shall be open, and mine ears attent [11]unto the prayer *that is made* in this place.

16 For now have [12]I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

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[1] 1 Kings 8. 54.

[2] Levit. 9. 24.

[3] 1 Chron. 15. 16.

[4] Heb. *by their hand.*

[5] Josh. 13. 3.

[6] Heb. *a restraint.*

[7] 1 Kings 9. 1, &c.

[8] Deut. 12. 5.

[9] Heb. *upon whom my name is called*

[10] Chap. 6. 40

[11] Heb. *to the prayer of this place.*

[12] Chap. 6. 6.

18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, [13] [14]There shall not fail thee a man *to be* ruler in Israel.

19 [15]But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a byword among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, [16]Why hath the Lord done thus unto this land, and unto this house?

22 And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

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[13] Chap. 6. 16.

[14] Heb. *There shall not be cut off to thee.*

[15] Levit. 26. 14. Deut. 28. 15.

[16] Deut. 29. 24. Jer. 22. 8, 9.

Verse 5. '*King Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep,*' etc.—There is much in this, and in some other of the proceedings of Solomon, to remind one of the great sacrifice by which Crœsus sought to propitiate the divinity of Delphi, as described by Herodotus, i. 51. 'After this Crœsus sought to propitiate the Delphic god by immense sacrifices; for he offered three thousand head of cattle of each kind proper to this god. He also raised a vast pile, consisting of couches embossed with gold and silver, golden goblets, and vestments, and cloaks of purple, which were all given to the flames—hoping by these means to win the god to his interests:—he moreover commanded all the Lydians to offer whatever they severally possessed, proper for the purpose. After the sacrifices, a great quantity of gold having been melted, he ordered it to be coined into a hundred and seventeen semi-plates, each a palm in thickness, six palms in length, and three in width: four of these were of refined gold, and weighed each two talents and a half: the rest of pale gold, weighing two talents. He also caused a lion of pure gold to be made of ten talents weight. This lion, when the temple of Delphi was burned, fell from the semi-plates on which it rested, and now lies in the Corinthian cell, having lost in the flames three talents and a half of its weight.'

8. '*The river of Egypt.*'—We have all along contended that this river was not the Nile; but that it must be understood of a river between the Nile and Gaza, and which formed the boundary-line between the territories of the Hebrew and Egyptian kings. We also preferred the hypothesis which, after the Septuagint, fixes this river at or near Rhinocorura, the present el-Arish. We have since been gratified in finding an unexpected corroboration of this view in a fact of Arabian history, which shews that, even at a period when the boundaries of ancient kingdoms in this quarter had become rather confounded by long subjection to the same power, el-Arish was still considered the boundary-point between Egypt and Palestine. The anecdote has never been quoted in evidence on this point; but we think its testimony very conclusive. When the Arabian general Amru had completed the conquest of Palestine, and was about to proceed to Egypt, the khalif Omar sent him a conditional letter of recal from his command. The letter stated that if Amru were already in Egypt he was to remain there; but if still in Palestine, he was to hold himself recalled. Amru, then on his march towards Egypt, was apprised of the contents of this letter before the messenger arrived; and, when he came, ordered him to wait till he should have leisure to read the letter. 'In the meantime he hastens his march, fully resolved not to open it till he came to the confines of Egypt. When he came to a place called Arish, having assembled the officers in his tent, he called for the messenger, and opened the letter with the same gravity and formality as if he had been altogether ignorant of its contents. Having read it, he told the company what was in it, and inquired of them whether the place where they then were belonged to Syria or to Egypt. They answered, "To Egypt." "Then," said Amru, "we will go on."' Ockley's *Conquest of Syria*, p. 346.

CHAPTER VIII.

1 *Solomon's buildings.* 7 *The Gentiles which were left Solomon maketh tributaries; but the Israelites rulers.* 11 *Pharaoh's daughter removeth to her house.* 12 *Solomon's yearly solemn sacrifices.* 14 *He appointeth the priests and Levites to their places.* 17 *The navy fetcheth gold from Ophir.*

And [1]it came to pass at the end of twenty years, wherein Solomon had built the house of the Lord, and his own house,

2 That the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed against it.

4 And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and [2]all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 ¶ *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel,

8 *But* of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

9 But of the children of Israel did Solomon

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[1] 1 Kings 9. 10, &c.

[2] Heb. *all the desire of Solomon, which he desired to build.*

make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomon's officers, *even* two hundred and fifty, that bare rule over the people.

11 ¶ And Solomon [3]brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* [4]holy, whereunto the ark of the LORD hath come.

12 ¶ Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch,

13 Even after a certain rate every [5]day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, [6]three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 ¶ And he appointed, according to the order of David his father, the [7]courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the [8]porters also by their courses at every gate: for [9]so had David the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 ¶ Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. *So* the house of the LORD was perfected.

17 ¶ Then went Solomon to Ezion-geber, and to [10]Eloth, at the sea side in the land of Edom.

18 And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

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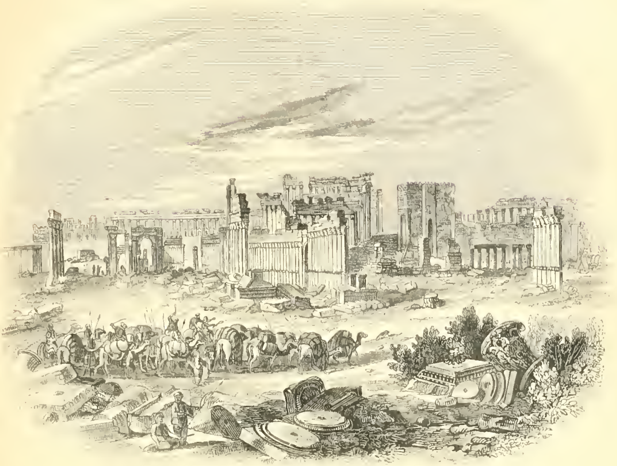
[3] 1 Kings 3. 1, and 7. 8.
[4] Heb. *holiness.*
[5] Exod. 29. 38.
[6] Exod. 23. 14. Deut. 16. 16.
[7] 1 Chron. 24. 1.
[8] 1 Chron. 9. 17.
[9] Heb. *so* was *the commandment of David the man of God.*
[10] Or, *Elath,* Deut. 2. 8.

Verse 4. '*Tadmor in the wilderness.*'—In the Syrian desert there are the magnificent ruins of an ancient city, which made a conspicuous figure in ancient times under the name of Palmyra. This is not doubted to occupy the site of the Tadmor built by Solomon. The names 'Tadmor' and 'Palmyra' equally refer to the palm-trees which grew there; and the former is at this day the only name by which the spot is known to the natives, although the palms have now disappeared.

Major Rennel, in his work on the *Comparative Geography of Western Asia*, places the site of Palmyra in N. lat. 34° 24′, and E. long. 38° 20′, being 90 geographical miles from the nearest point (to the north) of the Euphrates; 102 miles from the nearest eastern point of the same river; and 109 miles E. by N. from Baalbek. It is situated on a small oasis in the midst of a vast desert of sand, in which there is no trace of any other than Arabian footsteps; and the existence of a most glorious city, thus isolated in the inhospitable waste, is one of those wonderful circumstances which require to be accounted for by other considerations than those which immediately appear. The spot where Palmyra stands enjoys the advantage of a good supply of wholesome water—a circumstance of such importance in a desert region, that to this doubtless we are to look for the first element of that importance and splendour at which Palmyra ultimately arrived. Through the desert in which it lies, the caravans which conveyed by land the produce of Eastern Asia, from the Persian Gulf and Babylon, to Phœnicia, Syria, and Asia Minor, must of necessity pass; and as to such caravans it is necessary to adopt the line of march in which water may be found, there can be no doubt that the advantages, in this respect, which Tadmor offered, rendered it, at a very remote period, a resting-place to the eastern caravans, in their route westward through the desert. This brings us to the most probable reason that can be found for the measure which Solomon took, of building a city in this remote and inhospitable region. We know that this enterprizing king engrossed the maritime commerce which existed between the east and west by the channel of the Red Sea; and we are therefore justified in supposing, that—as his sovereignty extended to the Euphrates, and as the caravans must needs therefore pass through his territories—he did not neglect the opportunity of obtaining benefit from the land trade between Eastern and Western Asia. From what we know of his character, it is improbable that this most profitable branch of trade should not attract his attention; and the fact of his building a city in such a place as Palmyra seems to furnish something like actual proof that his views were really directed towards it. Tadmor was doubtless a fortified city, which, while it enabled the king to hold this region in such complete occupation as to prevent the passage of the trade without his concurrence, afforded every accommodation and convenience which the vast caravans could require, and every facility for those commercial transactions of which it must soon have become the seat under such circumstances. It would naturally soon cease to be a mere resting-place, and become an emporium for the land trade, where the merchants of the east and west met each other, and transacted their exchanges and sales. What precise part Solomon took we cannot tell. He may have contented himself with levying dues and customs upon the commodities; or he may have required the further conduct of the trade to be left to the Hebrew merchants, who, in that case, probably bought up the goods, and resold them at a profit to the Phœnicians and others. But, judging from the analogies afforded by the trade with Egypt for horses, it is more probable that the king himself, by his factors, bought up the commodities of the East, and re-sold them for his own emolument. Here certainly is a sufficient motive for the foundation of a city at Tadmor. It is however not unlikely that the Phœnicians were at the bottom of Solomon's commercial speculations. We may conceive that, as they were on the most friendly terms with him, and had rendered him great aid in his undertakings, they felt at liberty to suggest to him how greatly he might oblige them and enrich himself by promoting and by sharing in



Palmyra.—General View of the Principal Ruins.—Cassas.

that Oriental commerce which they could not carry on without his assistance. The caravans of the East were probably principally directed to Tyre; and Hiram might easily shew Solomon the benefit they might mutually derive from the establishment of a fortified town at Tadmor, for the protection of his own frontier, and for the safeguard of the caravans across the desert, in which they were then, as now, exposed to the assaults of the Bedouins. To this he might also be induced by the prospect of an intermediate participation in the trade, or of a right of custom on the goods carried across the desert. A most important fact in evidence for the truth of these conjectures is, that all our information of Palmyra from heathen writers describes it as a city of merchants—the factors of the Oriental trade who sold to the Romans and others the merchandise of India and Arabia, and were so enriched by the traffic that the place was proverbial for its luxury and wealth, and for the expensive habits of its citizens. It was then to its trade that Palmyra owed that splendour of which its noble ruins still furnish the most ample evidence; and in our opinion, as already explained, it is only in the circumstances to which it is known to have thus owed its prosperous condition, in an age so much later than that of Solomon, that we can find a probable explanation of the reasons which led to its original foundation by that monarch.

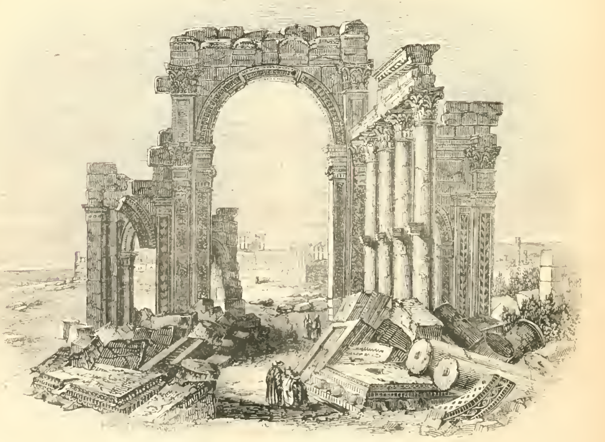
We do not again read of Tadmor in the Scriptures, nor is it likely that the Hebrews retained possession of it long after the death of Solomon. The internal divisions and the weakness which followed that event; the loss of external territory, and the rise of the kingdom of Damascus, sufficiently account for this. John of Antioch, probably from some tradition now lost, says that the city was destroyed by Nebuchadnezzar. It doubtless fell under the power of that conqueror, whether he destroyed it or not. The first notice which we have in profane antiquity is that which states that Palmyra attracted the attention of Mark Antony when in Syria. He promised himself rich spoil from it, but was disappointed, as the inhabitants had transported their wealth beyond the Euphrates. In the time of Pliny, it was the intermediate emporium of the eastern trade, as we have mentioned, and in that character absorbed the wealth of the Romans and the Parthians, who, however hostile to each other, agreed in coveting the luxuries of India, which then seem to have come exclusively by the way of Arabia to the Palmyrenes, who dispersed them to the nations subject to the Romans on the one hand, and to the Parthians on the other. The friendship of Palmyra is said to have been courted by both the contending powers, whence we infer that, protected by its deserts, it still maintained its independence: but it was united soon after to the Roman empire as a free city. It was greatly favoured by the emperors; and under Hadrian and the Antonines attained the height of its glory, from which it fatally fell when Zenobia, throwing off the connection with Rome, proclaimed herself empress of Palmyra and the East, and, after a brief interval of splendour, was taken captive, and her city desolated by Aurelian. The latest fact concerning the town in Roman history is that the emperor Justinian, in the sixth century, fortified it, and placed a garrison in it, after it had been for some time deserted. To the blank in its history which follows, we are only able to supply one fact, which is, that it was one of the very first conquests of the Arabians in Syria, in the time of Abubekr; for we find its name as one of the four towns which Serjabil told the governor of Bostra that the Moslems had already taken (Ockley, p. 31). The next notice of it as an inhabited place is by the Spanish

Jew, Benjamin of Tudela, who was there in the twelfth century. He says there were then 4000 Jews in the place, who were at continual war with 'the children of Edom,' and with certain Arabian tribes. In connection with this statement it is interesting to observe, that the existing inscriptions of Palmyra attest the presence of Jews there in its most flourishing period; and that they, in common with the other inhabitants, shared in the general trade, and were objects of public honours. One inscription intimates the erection of a statue to Julius Schalmalat, a Jew, for having at his own expense conducted a caravan to Palmyra. This was A.D. 258, not long before the time of Zenobia, who, according to some accounts, was of the Jewish religion. Irby and Mangles also noticed a Hebrew inscription on an architrave in the great colonnade, but give no copy of it, nor say what it expressed. The latest historical notice of Tadmor we can find is, that it was plundered in 1400 by the army of Timur Beg (Tamerlane), when 200,000 sheep were taken. At present, and for a long time past, the spot has had no other inhabitants than a clan of Arabs, who claim the property of the district, and whose miserable hovels, established in the peristyle court of the great temple, furnish the most striking possible contrast of meanness with magnificence.

These Arabs, who make travellers pay heavily for permission to visit the place, are firmly of opinion that the present ruins belong to the original city founded by Solomon; and, as is usual with them, their denominations of the more conspicuous remains are all founded on this very erroneous notion. The fact is, that all the ruins which now engage the attention of the spectator are in the style of architecture which the Greeks and Romans introduced into Asia; and, from the uniformity of style compared with the evidence offered by inscriptions, it is supposed that they were mostly erected during the first three centuries of the Christian era. If there be anything now belonging to the Tadmor of Solomon, it may perhaps be found in the ruins and rubbish of more ancient buildings which are observed in several parts, and form ridges of shapeless hillocks covered with soil and herbage, such as now alone mark the sites of the most ancient cities in Mesopotamia and Babylonia.

As there is no circumstance, beyond the site which they occupy, attaching a *Scriptural* interest to the present ruins of Palmyra, we shall not enter into any detailed description of them; but leave it to our cuts to convey that general impression which is alone in this case necessary.

We may add, however, that the site of Palmyra is not to be understood as quite open to the desert in every direction. To the west and north-west there are hills, through which a narrow valley, about two miles in length, leads to the city. On each side of this valley occur what seem to have been the sepulchres of the ancient inhabitants. They are marked by square towers, and are found to contain mummies, resembling those of Egypt. Beyond this valley the city itself bursts upon the view with wonderful effect. The thousands of Corinthian columns of white marble, erect and fallen, and covering an extent of about a mile and a half, offer an appearance which travellers compare to that of a forest; a comparison suggested in a great degree by the general absence of the connecting walls which anciently associated these pillars to the distinct piles of building to which they belonged, and the want of which often leaves the spectator at a loss to arrange the columns in any order which might enable him to discover the original purpose of their erection. The site on which the city stands is slightly elevated above the level of the surrounding desert, for a circumference of about ten miles; which the Arabs believe to coincide with the extent of the ancient city, as they find ancient remains wherever they dig within this space. There are indeed traces of an old wall, not more than three miles in circumference; but this was probably built by Justinian, at a time when Palmyra had lost its ancient

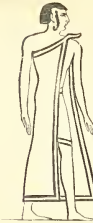


PALMYRA.—Near View of a Portion of the Ruins.

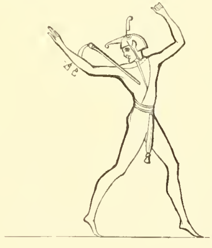
importance, and had become a desolate place; and it was consequently desirable to contract its bounds, so as to include only the more valuable portion. Volney well describes the general aspect which these ruins offer:—'In the space covered by these ruins we sometimes find a palace, of which nothing remains but the court and walls; sometimes a temple whose peristyle is half thrown down; and now a portico, a gallery, or triumphal arch. Here stand groups of columns, whose symmetry is destroyed by the fall of many of them; there, we see them ranged in rows of such length that, similar to rows of trees, they deceive the sight and assume the appearance of continued walls. If from this striking scene we cast our eyes upon the ground, another, almost as varied, presents itself: on all sides we behold nothing but subverted shafts, some whole, others shattered to pieces, or dislocated in their joints; and on which side so ever we look, the earth is strewed with vast stones, half-buried; with broken entablatures, mutilated friezes, disfigured reliefs, effaced sculptures, violated tombs, and altars defiled by dust.' *Voyage en Syrie*, ii. 237.

It may be right to add, that the account which has been more recently given of these ruins, by Captains Irby and Mangles, is a much less glowing one than of other travellers, English and French. They speak indeed with admiration of the general view, which exceeded anything they had ever seen. But they add, 'Great, however, was our disappointment when, on a minute examination, we found that there was not a single column, pediment, architrave, portal, frieze, or any architectural remnant worthy of admiration.' They inform us that none of the pillars exceed four feet in diameter, or forty feet in height; that the stone scarcely deserves the name of marble, though striking from its snowy whiteness; that no part of the ruins taken separately excite any interest, and are altogether much inferior to those of Baalbek; and that the plates in the magnificent work of Messrs. Wood and Dawkins do far more than justice to Palmyra. Perhaps this difference of estimate may arise from the fact that earlier travellers found more wonderful and finished works at Palmyra than their information had prepared them to expect; whereas, in the later instance, the finished representations in the plates of Wood's great work, raised the expectations so highly, that the disappointment inclined the mind to rather a detractive estimate of the claims of this ruined city—'Tadmor in the wilderness.'

7. '*All the people that were left*,' etc.—As this circumstance is the closing incident in the history of the Canaanitish nations here specified, we shall introduce a few observations to bring out such information concerning them as may be gathered from the Egyptian antiquities. This information is afforded chiefly by the sculptures which exhibit the wars of Rameses II., Sesostris, and Rameses IV., with the nations of Canaan, from B.C. 1355 to B.C. 1205, the incidents of which are represented with great effect and spirit, affording very interesting and desirable information respecting the dress, the personal appearance, and many of the usages of the Canaanites in the age of their greatness, before their power was broken by the Israelites.



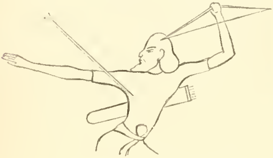
Hittite, in Civil Dress.—Rosellini, M. R. Plate clviii.



Hittite, in War Dress.—Rosellini, M. R. Plate liv.

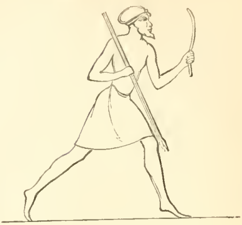
— '*The Hittites*.'—These are exhibited in the sculptures referred to in the last note, in accordance with Scripture, as one of the most powerful of the nations of Canaan. They are represented as wearing tunics gathered into a knot on the left shoulder, so as to leave the right arm at liberty. They are plain, but of bright colours, with a deep edging of lace or embroidery. Below this was another garment, in the form of a skirt or kilt, of similar colour and pattern, but somewhat short, scarcely reaching to the knees. The complexion, as given by the Egyptian artists, though dark, was florid rather than sallow, and the hair black: the features were regular, with a very prominent and somewhat hooked nose: the beard, mustachios, and even the eyebrows, were all closely shaved—and in fact the practice of shaving these parts, and even the hair of the head, prevailed among the natives to a degree which, without the evidence these sculptures offer, would hardly have been suspected, and which give a fresh emphasis to those intimations concerning the care of the beard among the Hebrews themselves, which are of no unfrequent occurrence in Scripture. The Hittites in particular had a frightful custom of shaving a square place just above the ear, leaving the hair on the side of the face and whiskers, which hung down in a long plaited lock. Most of the other nations of Canaan shaved some parts of the head in very fantastic fashions, which displease a cultivated eye: and such customs among them are mentioned in Scripture (see Jer. ix. 26, and the note there; and xxv. 21-23, marginal readings), and are expressly forbidden to the Israelites in Lev. xix. 27. The war costume of the Hittites consisted of a helmet or skull-cap extending far down the neck behind and cut out high and square above the ear, so as to leave exposed the bald place and the long lock which they deemed a personal ornament. It was secured under the chin by a strong band or cheek-string, probably of metal like the helmet. The badges of distinction were one or two ostrich feathers. Their war-dress was principally distinguished from that of their immediate neighbours by a kind of cape or short mantle (worn also by the Tyrians), which was tied in front either by the two ends of the cloth, or by cords with tassels at the end; and another characteristic was the girdle (worn also by the Moabites), which was broad and thick, and hung down in front with a long end terminating in a ball and tassel. This girdle was long enough to pass round the neck across the breast, and thus formed a piece of defensive armour, illustrative of the military use of the girdle as mentioned in Scripture. The bow is the only weapon which the Hittites are represented as using.

— '*The Amorites.*'—The dress used by the Amorites in war was less distinguished than that of some of the other tribes of Canaan from the ordinary dress of civil life, and bore much resemblance to that of the Tyrians, as described under Ezek. xxvii. They wore the hair and beard long; the former confined by a fillet, which tied behind in a bow and two long lappets. The badge of distinction for the chiefs is similar to the heron feather of the Scottish 'bonnet;' it was inserted in the fillet at the forehead and fell backward, and in some instances it was worn in a skull-cap. They do not appear to have had any defensive armour. The dress consisted of a close tunic fastened at the throat, with sleeves reaching down the arm half-way to the elbow. It was fastened at the waist with a broad girdle, knotted in front with a bow and lappet. Their arms consisted of an oblong shield, and a bow, which was shorter than that of the Egyptians. The use of horses and chariots by this and the neighbouring tribes of Canaan is indicated in Josh. xi. 4; and the sculptures shew these chariots, which are of a clumsy form, with solid wooden wheels, and drawn by two horses. The complexion assigned to the Amorites by the Egyptian artists is sallow, the eyes blue, the eyebrows and beard red, but the hair so much darker as to be painted black. The features are regular, and the nose less prominent than in some other tribes. The figure is taken from a piece at Karnak representing the capture of a fort of the Amorites by the Egyptians.



AMORITE.—Rosellini, M. R. Plate liii.

— '*The Perizzites, the Hivites, and the Jebusites.*'—The Perizzites and the Hivites have not yet been recognized as figured on the Egyptian monuments; but figures of a nation supposed to be identified as Jebusites are of frequent occurrence under circumstances which agree with and illustrate the relative rank which the Scriptures assign to this nation. That these and the others to whom our statement refers were of the nations from whom the Israelites were enabled to wrest the good land of Canaan there is no reason to question, and this is sufficient for much interesting illustration respecting the arms, accoutrements, persons, dress, and other circumstances of the nations with whom the Israelites had to do, and, indirectly, of those of the Israelites themselves, whose modes of warfare, armour, and forms of dress must in general effect have had more resemblance to these the contemporary inhabitants of the same country, than to any others which pictorial antiquities exhibit. So with the Jebusites; the identification appears to us far from being clearly made out, and if admitted, involves conditions hardly compatible with the geographical conditions of the country they are known to have occupied. This is not the place for the discussion of the question, and while waiting for that further light on this and other matters which it is by no means unlikely that a few years may furnish, we are content to guard ourselves from being supposed to deem as conclusive the evidence on which these identifications rest, although satisfied that the tribes represented were actually inhabitants of Canaan and the neighbouring countries. As to the nation regarded as Jebusites, the annexed figure, which is one of those at Beit-el-Wally, will give a good idea of the general appearance and array of this people. They wore a kind of corselet, and a stiff cap which was confined to the head by a narrow fillet passing round many times and knotted in front. They also used a helmet of peculiar form, with a peak behind to defend the neck. Their arms were the shield, the spear, of which they usually carried two, the bow, the club or battle-axe, a sword of singular form, and a short curved staff, apparently of heavy wood, which seems to have been a kind of throw-stick, and must have inflicted a dreadful blow. The whole subject as to the identification of the Canaanitish races deserves more attention than it has yet received, and research in this direction may eventually throw much light upon the most ancient and obscure portion of the history of Palestine.



JEBUSITE.—Rosellini, M. R. Plate lxvii.

10. '*Two hundred and fifty.*'—In 1 Kings ix. 23, we have 'five hundred and fifty.' We see no means of reconciling this. One of the numbers must have been corrupted.

17. '*To Ezion-geber, and to Eloth, at the sea side in the land of Edom.*'—These two places were near each other at the head of the eastern gulf of the Red Sea, now called the gulf of Akabah. Of Eloth or Elath, and of the historical relations of the two places, see the note on Deut. ii. 8. In that note we have expressed the opinion that Ezion-geber was the properly marine station, and that Elath was the proper *entrepôt* and seat of commercial relations. Elath is still recognized in the existing Akabah, but Ezion-geber is extinct. Josephus says that it lay near Ælana or Elath, and was afterwards called Berenice. But it is mentioned no more, and no trace of it seems now to remain; unless it be, as Dr. Robinson conjectures, in the name of a small wady with brackish water, el-Ghŭdyân, opening into the Arabah from the western mountain, some distance north of Akabah. However different the names of el-Ghŭdyân and Ezion may be in appearance, yet the letters in Arabic and Hebrew all correspond. The name 'Asyûn, mentioned by Makrizi (as quoted by Burckhardt, p. 511), seems merely to refer to the ancient city, of which he had heard or read. Schubert suggests (*Reise*, ii. 379) that the little island Kureiyeh may have been the site of Ezion-geber, but this is merely a small rock in the sea, 300 yards long. See Robinson's *Researches*, i. 251.

18. '*Four hundred and fifty.*'—In 1 Kings ix. 28, '*Four hundred and twenty.*' There can be no doubt that one of these numbers is corrupt.

CHAPTER IX.

1 *The queen of Sheba admireth the wisdom of Solomon.* 13 *Solomon's gold.* 15 *His targets.* 17 *The throne of ivory.* 20 *His vessels.* 23 *His presents.* 25 *His chariots and horses.* 26 *His tributes.* 29 *His reign and death.*

And [1]when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his [2]cupbearers also, and their apparel; and his ascent by which he went up into the house of the Lord; there was no more spirit in her.

5 And she said to the king, *It was* a true [3]report which I heard in mine own land of thine [4]acts, and of thy wisdom:

6 Howbeit I believed not their words, until I came, and mine eyes had seen *it*: and, behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the Lord thy God, which delighted in thee to set thee on his throne, *to be* king for the Lord thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir, brought algum trees and precious stones.

11 And the king made *of* the algum trees [5] [6]terraces to the house of the Lord, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

13 ¶ Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Beside *that which* chapmen and merchants brought. And all the kings of Arabia and [7]governors of the country brought gold and silver to Solomon.

15 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.

17 ¶ Moreover the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and [8]stays on each side of the sitting place, and two lions standing by the stays:

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 ¶ And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* [9]pure gold: [10]none *were of* silver; it was *not* any thing accounted of in the days of Solomon.

21 For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, [11]ivory, and apes, and peacocks.

22 And king Solomon passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon [12]had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in

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[1] 1 Kings 10. 1, &c. Matt. 12. 42. Luke 11. 31.
[2] Or, *butlers.*
[3] Heb. *word.*
[4] Or, *sayings.*
[5] Or, *stays.*
[6] Heb. *highways.*
[7] Or, *captains.*
[8] Heb. *hands.*
[9] Heb. *shut up.*
[10] Or, there was *no silver* in them.
[11] Or, *elephants' teeth.*
[12] 1 Kings 4. 26.

the chariot cities, and with the king at Jerusalem.

26 ¶ And he reigned over all the kings [13]from the [14]river even unto the land of the Philistines, and to the border of Egypt.

27 And the king [15]made silver in Jerusalem as stones, and cedar trees made he as the sycamore trees that *are* in the low plains in abundance.

28 [16]And they brought unto Solomon horses out of Egypt, and out of all lands.

29 ¶ Now the rest of the [17]acts of Solomon, first and last, *are* they not written in the [18]book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of [19]Iddo the seer against Jeroboam the son of Nebat?

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

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[13] Gen. 15. 18.

[14] That is, *Euphrates*.

[15] Heb. *gave*.

[16] 1 Kings 10. 28. Chap. 1. 16.

[17] 1 Kings 11. 41.

[18] Heb. *words*.

[19] Chap. 12. 15.

Verse 1. '*The queen of Sheba.*'—This princess is called 'the queen of the south' in Luke xi. 31. There has been much elaborate discussion, having for its object to determine from what country this queen came. One of the principal alternatives makes this country to have been at the southern extremity of Arabia; and the other asserts the claim of Ethiopia or Abyssinia.

With respect to the first alternative, which places Sheba in Arabia, it is unquestionable that one of the most celebrated nations of Arabia-Felix was known as the Sabæi, and their territory as Sabea. This territory was also celebrated in profane antiquity for its ample possession of such articles as the queen of Sheba brought to Solomon. The spices, the incense, the gold of Sabea—its abundance in every production which could make life happy, and the consequent luxury and redundant wealth of the inhabitants, procured for southernmost Arabia the surname of Felix, the Happy,—and the glowing and exaggerated statements which Greek and Roman writers have transmitted in reference to it, clearly shew that almost nothing was practically known of the country; and the Oriental produce of which the Sabæi and other maritime Arabians were the carriers, being considered the actual produce of the country, rendered it a sort of el-Dorado to the ancient imagination. At whatever conclusion we may arrive with reference to the present text, there cannot be the least doubt that this, the Arabian Sabea, is frequently to be understood by the Sheba or Seba of the Scriptures.

The other opinion in favour of Abyssinia, although not taken up first by him, has found its most powerful advocacy in the statements and reasonings of Mr. Bruce. It has the (in such a matter) valuable sanction of Josephus, as Bruce fails not to state: and, what is of still greater importance, the opinion not only forms the unanimous belief of a great nation, but has left a most sensible impress upon the whole system of its laws, manners, and institutions.

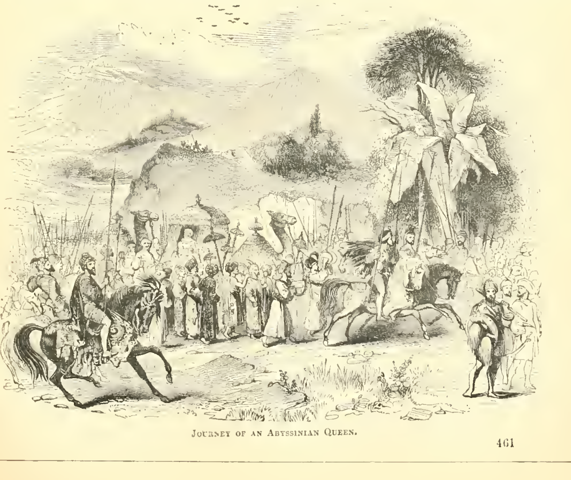
It is first necessary to observe that three sources are intimated in Scripture from whence the name of Sheba or Seba might be derived. 1. From a son and grandson of Cush (Gen. x. 7). 2. From a son of Joktan (Gen. x. 28). 3. From a grandson of Abraham by Keturah (Gen. xxv. 3). Now it is reasonable to suppose that these denominations did not coalesce in any one people, but formed as many independent tribes: for they were of families different and remote in time. The first was of Ham, the second of Shem, the third, also of Shem, was long posterior. Arabian traditions confirm the probability that the Sabeans of south Arabia were from the second of these stocks, forming the people to whom the preceding statements refer. The third we probably find in the marauding nomade tribe mentioned in Job i. 15, and vi. 19. And the *first*, being from Ham, probably originated the denomination of Saba, in African Ethiopia. Now we apprehend that much confusion of ideas has arisen from the hasty conclusion that in every text the name *Sheba* or *Seba* always denotes the same country, and *Sabeans* the same people. Omitting from the present consideration the Bedouin Sabeans, it is easy to shew that two other Shebas are distinguished in Scripture most clearly. As this is much overlooked, we may quote Psalm lxxii. 10,—'The kings of Sheba *and* Seba shall offer gifts;' and Ezek. xxvii. 22, 23,—'The merchants of *Sheba* and Raamah . . . . occupied in thy fairs with the chief of all spices, and with all precious stones and gold. Haran and Canneh, and Eden, *the merchants of Sheba*, Asshur, and Chilmad, were thy merchants.' This last passage is of great importance. It specifies two mercantile Shebas most distinctly. If we look to either of them as that from which the queen came, it will doubtless be to the first, because the specified products are the same which the queen of Sheba brought to Solomon; the excellence of the spices in particular being in both instances particularly indicated. It is not too much to suppose that one of them was the Sheba of Arabia, the other of African Ethiopia; and if so, then this very same Sheba on which we have fixed must certainly be the African one; for the names of Raamah and Sheba, which are here connected, are connected also in Gen. x. 7, as the names of a son and grandson of Cush, who gave to Ethiopia its Hebrew name. It is indeed true that South Arabia is also called Ethiopia, and that the original Cushite settlement was there; but as we have here two Shebas, of which that in Arabia claims to have taken its name from Sheba, the son of Joktan, and grandson of Shem, we are bound to find another place for that Sheba to which the grandson of Cush gave his name; and where shall this be but in African Ethiopia? To this we shall be further led by the consideration that the African Sheba or Saba, towards the south of the Red Sea, was famous for producing incense, spices, and gold, which Arabia did not and does not produce. So, upon the whole, if Scripture does anywhere acknowledge the African Sheba, we may conclude it to be here intended: and that it does acknowledge it, appears from the manner in which it is associated with Egypt in such passages as these:—'I give Egypt for thy ransom; Ethiopia and Seba for thee' (Isa. xliii. 3); and 'The labour of Egypt, and merchandise of Ethiopia and of the Sabeans' (Isa. xlv. 14). This is the more remarkable when we consider that the geographical order corresponds with this enumeration—the African Ethiopia being to the south of Egypt, and Saba to the south, or in the most southern part, of Ethiopia. We are aware that some, unreasonably, contend that the African Ethiopia is never noticed in Scripture; but we have not the least doubt that it is so, when mentioned thus along with Egypt. How else is the following passage explained? Describing the invasion of Judah by Shishak king of Egypt, the sacred historian says, 'The people were without number that *came* with him *out of Egypt*—the Lubims, the Sukkiims, and the Ethiopians.' These Ethiopians were surely not Arabians.

Without at present entering into the discussion whether the African Saba were considered a distinct state, or merely a southern part of Ethiopia, we may observe that

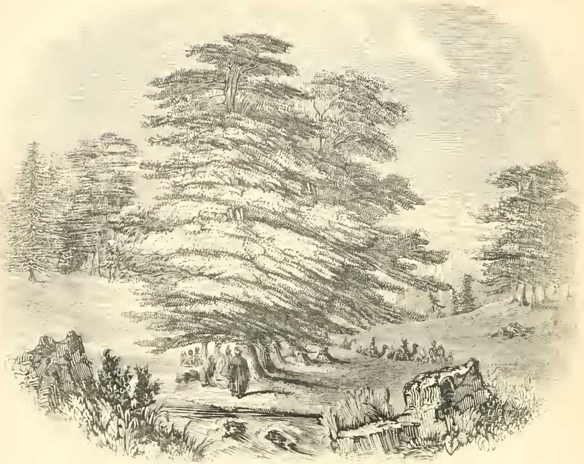
Mr. Bruce, who finds in Abyssinia, near and bordering on the southern part of the Red Sea, and opposite the Arabian Saba, a country which native histories testify to have been anciently called Saba or Azaba, does not derive its name naturally from the son or grandson of Cush, but explains it by its meaning, 'south,' with a view to shew why the queen of Sheba is, in the New Testament, called the queen of the south. His account is confirmed by Strabo, who mentions an Ethiopian port called Saba on the Red Sea. The Abyssinians certainly believe the Sheba, whose queen visited Solomon, to have been in their own country. We know that Solomon had the maritime commerce of the Red Sea, on the African shores of which this Saba was situated. Its shores were doubtless among those which that commerce visited, and, as Bruce observes, what the queen heard of the great king, for whom so much wealth was continually being exported from her dominions, might naturally create a desire to visit him. She might have gone by land through Egypt—a journey which is now constantly performed by the Abyssinian pilgrims to and from Jerusalem; or she may have sailed up the Red Sea, and have passed from Suez or Ezion-geber to Jerusalem on camels, in the usual manner; or, she may have crossed the Red Sea into the Arabian Sabea, and thence journeyed on camels through Arabia to Jerusalem. This last course might help to make both the theories under discussion coalesce; particularly if, as Bruce tells us, the opposite coasts formed at times but one dominion, so that 'the queen of Sheba' may at this time have been the queen of *both* the Sabea of Ethiopia and that of Arabia.

The Abyssinian histories state that the queen remained to acquaint herself with the Hebrew religion; to comprehend the order of that government and royal establishments which the Scriptures tell us she so much admired. And here it is important to note that the consequences of that admiration, which would naturally lead to imitation, can be discovered even at this day in Abyssinia, but have left no trace in Arabia. And also that the protracted stay of the queen in Judæa is corroborated by the independent tradition of the Moslems, who tell us that Baalbek was, in the first instance, built by Solomon as a residence for the queen of Sheba. The Abyssinians further state that the queen ultimately returned with a son which she had borne to Solomon, who was afterwards sent back to be educated at Jerusalem, and who finally returned home with a colony of Jews, consisting of priests and other able and learned persons, by whose aid the people were instructed in the Hebrew religion and laws, and the government modelled on the plan which that of Solomon offered. The son of Solomon succeeded 'the queen of Sheba,' and the line of sovereigns descended from him have ever gloried in tracing their origin to the wise and renowned Hebrew king. Such is the substance of Abyssinian history and tradition on the subject. If it had been a dry unsupported legend, we should be strongly inclined to reject it. But this we hesitate to do when we observe the permanent and otherwise unaccountable corroboration it has received from the still subsisting ideas, usages, laws, and even the religion of the Abyssinians. There is no existing nation which in these respects so much resembles the Jews: their religion itself, though called Christian, having rather more of Judaism than Christianity in it. We, of course, cannot say that we implicitly believe all the details of this account; but it is difficult not to acquiesce in it as a general statement. Do we not also find a corroboration of it in the fact that the treasurer of Candace queen of Ethiopia was of the Jewish religion, and had been up to Jerusalem to worship, when he was met near Gaza and converted by the preaching of Philip the deacon? (Acts viii.) Upon the whole, we are inclined to think that there is great moral probability in the leading facts of the Abyssinian narrative; and that the geographical probability is not incompatible with it.

10. '*Algum trees*.'—Where there is so little to assist conjecture, it may seem hazardous to guess, but as the algum-tree, among other purposes, was employed in the construction of musical instruments, we are naturally led to suppose that it was a kind of pine-tree. It came from



JOURNEY OF AN ABYSSINIAN QUEEN.



ALGUM TREES (*Pinus deodara*).

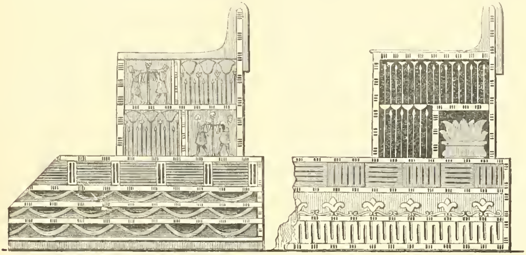
Lebanon, but a much better sort was brought from Ophir; and as that place is supposed to have been either an Indian port or an emporium on the coast of Arabia for the produce of India, we may, without much violence to verisimilitude, suppose that the foreign or better kind was the *Pinus deodara* of India, which affords a very beautiful wood of great fragrance. All the most sacred and valuable works in that peninsula are made of this wood—and not unworthily, for such is the odour, hardness, and veiny colourations of the wood, that those who have seen articles of furniture manufactured from it, cannot wonder at the preference. We have given a picturesque illustration of this pine, to invite the attention of the reader to it, though we are not disposed to affirm positively that the deodara was the algum of Solomon and nothing else. Dr. Royle, with reference to the conclusion here exhibited, admits that if a species of fir is to be understood, none is more worthy of selection than the deodar (*deo* god, *dar* wood), but objects that it is found only in very inaccessible situations (art. 'ALGUM' in Kitto's *Biblical Cyclopædia.*) But this objection is hardly conclusive. The cedars and other timbers of Lebanon grow in not very accessible situations, as shewn in the note to 1 Kings v. 6, and were yet obtained by the process there described; and in the note on the next verse it is seen that the rivers of India in time of flood afford still greater facilities for bringing timber from the mountains to the sea. As this, therefore, is the only ground on which Dr. Royle declares his preference of the sandal-wood (*Santalum album*), we do not feel justified in abandoning the deodar; but are not unwilling to concede that the question lies between it and the sandal-wood, although it is admitted that musical instruments are not now made of the latter, and this is the principal use to which Solomon applied the algum-wood he obtained.

11. '*And the king made of the algum-trees terraces . . . . and harps, and psalteries.*'—The following passage from Sir J. G. Wilkinson's curious and valuable work on the Ancient Egyptians contains information not obtainable from any other source; and although Palestine possessed many native woods which Egypt had not, much of it must be equally applicable to the former country, particularly the statement with reference to the use of rare foreign woods, which were so extensively imported into Palestine in the time of Solomon:—'Egypt produced little wood; and, with the exception of the date and doum palms, the sycamore, tamarisk, and acacias, few trees of native growth afforded timber either for building or for ornamental purposes. Of the date-palm, the trunk served for beams, either entire or split in half; of the *geréet*, or branches, were (and are) made wicker baskets, bedsteads, coops, and ceilings of rooms, answering every purpose for which laths, or other thin wood-work might be required. The wood of the doum-palm, being much more compact and solid than that of the date-tree, was found to answer as well for rafts and other purposes connected with water as for beams and rafters. For coffins, boxes, tables, doors, and other objects, which required large and thick planks, for idols and wooden statues, the sycamore was principally employed. . . . . The tamarisk was preferred for the handles of tools, wooden hoes, and other things requiring a hard and compact wood; and of the acacia were made the planks and masts of boats, the handles of offensive weapons of war, and various articles of furniture. Besides the *sont* or Acacia (Mimosa) Nilotica, other acacias which grew in Egypt were also adapted to various purposes; and some instances are met with of the wood of the *eglecq*, or *Balanites Ægyptiaca*, and of different desert trees having been used by the Egyptian carpenters. For ornamental

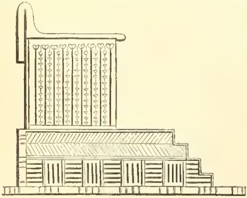
purposes, and sometimes even for coffins, doors, and boxes, foreign woods were employed. Deal and cedar were imported from Syria, and part of the contributions exacted from the conquered tribes of Ethiopia and Asia consisted in ebony and other rare woods, which were annually brought by the chiefs deputed to present their country's tribute to the Egyptian monarchs. Boxes, tables, chairs, sofas, and other pieces of furniture, were frequently made of ebony inlaid with ivory, sycamore and acacia were veneered with thin layers, or ornamented with carved devices, of rare wood, applied, or let into them; and a fondness for this display suggested to the Egyptians the art of painting common boards to imitate foreign varieties, so generally adopted at the present day. The colours were usually applied on a thin coating of stucco, laid smoothly upon the previously prepared wood, and the various knots and grains painted upon this ground indicated the quality of the wood they intended to counterfeit.' —*Ancient Egyptians*, ii. 177, 178; iii. 167—9.

17. '*The king made a great throne.*'—This famous throne stood upon a raised platform, to which there was an ascent by steps. From the Scriptural description, compared with that of Josephus (*Antiq.* viii. 5. 2); assisted by the particulars preserved by early traditions, we collect that to the raised daïs, or platform, on which the throne rested, there was an ascent by six steps. The balustrade (so to speak) of these steps was formed by the figures of couching lions of gold, twelve in all, being two to each step. The throne itself was of *ivory* (a material which appears to have been unknown in Palestine until the time of Solomon), studded and enriched with gold, and over it was a semi-spherical canopy. Besides the twelve lions on the six steps of ascent, there were two as 'stays' on each side of the seat, the back of which appears to have been concave (see 1 Kings x. 18–20).

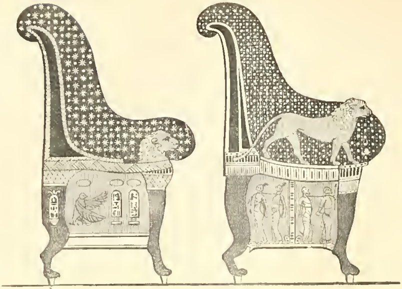
Now although, for its cost and materials, the like of this throne 'had not been made in any kingdom,' it is easy to shew the correspondence of its general plan and details with those of the *thrones* of the ancient and modern East. The annexed engravings, representing the thrones on which gods and kings are the most usually seated in the Egyptian sculptures, evince that the throne, as a raised platform or daïs, was common among that people; and to this daïs was usually an ascent by steps. There is another class of Egyptian seats, which we introduce to the reader's notice, not only on account of the illustration which they furnish, but for the sake of the demonstration which they offer of the high pitch to which the arts of domestic civilisation had, at a very early date, attained among the next neighbours (and now friends and allies) of the Israelites. They form the first class of seats among that people, and whether we look to the elegance and convenience of their forms, their exquisite workmanship, or the richness of their materials, it is difficult to say in what they are surpassed by modern art. The illustrative points, with reference to the seat of Solomon's throne, are afforded by the lions, and by the concavity of the back,—points which did not escape the notice of Sir J. G. Wilkinson, who observes, with reference to this class of seats, 'the back of the chair was equally light and strong. It was occasionally concave, like some Roman chairs, *or the throne of Solomon* (1 Kings x. 19); and in many of the large fauteuils, a lion forms an arm at each side. But the back usually consisted of a single set of upright and cross bars, or of a frame, receding gracefully, and terminating at its summit in a graceful curve, supported from without by perpendicular bars; and over this was thrown a handsome pillow of coloured cotton, painted leather, or gold and silver tissue, like the beds at the feast of Ahasuerus, mentioned in Esther (i. 6); or like the feather cushions covered with stuffs, and embroidered with silk threads of gold, in the palace of Scaurus' (*Ancient Egyptians*, ii. p. 196). To which we may add that the frames of some of these fauteuils are coloured yellow in the pictures of them in the royal tombs, from which the examples are copied, suggesting that they were overlaid with gold, or, at the least, gilded. The lions are always, and the other ornamental parts are often, coloured yellow, even when the rest is of a different colour, confirming the probability of the intention to represent gold. We cannot dismiss these old Egyptian thrones and seats, without



EGYPTIAN THRONES.



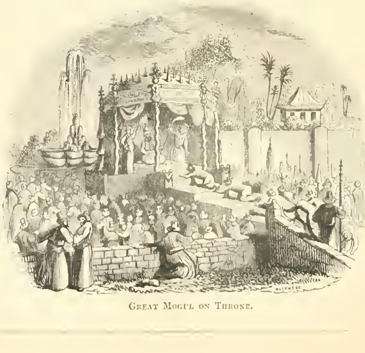
THRONE WITH STEPS.



Egyptian Fauteuils.

directing notice to the figures of captives, painfully bound, with which some of them are decorated, and will call to the remembrance of the reader the observations which were offered under Judg. i. 7. One other engraving, representing the Great Mogul of a former age on his throne, conveys the most effective illustration of the subject which can be derived from a modern Oriental source. After the description which has been given, the points of illustration here are too obvious to require particular indication.

10, 21. '*Ophir . . . . . Tarshish.*'—The passages of Scripture in which Ophir and Tarshish are named bring before us all the information we possess concerning the only maritime commerce in which the Hebrews appear to have been ever engaged. The subject is of too much interest to be passed without notice, although, with a due regard to our limits and design, we cannot undertake any very complete consideration of a subject which involves much detail and is beset with many difficulties. To lay a proper foundation for the few remarks we have to offer, it is necessary to see what the Scripture says on the subject. In the first place we find that the gold of Ophir was known to the Jews long before they had any commercial intercourse with the country which produced it. Job, who is generally supposed to have lived long anterior to this period, names the gold of Ophir (xxii. 24); and it is mentioned among the precious metals which David prepared for the temple (1 Chron. xxix. 4); and it is also noticed in the Psalms (Ps. xlv. 10). Then we find that Solomon, jointly with the Phœnicians, fitted out a mercantile fleet at Ezion-geber and Elath, in the eastern gulf of the Red Sea, which thence proceeded to Ophir and brought back gold, algum-trees, and precious stones (chap. viii. 17, 18; ix. 10). Then follows an account of the great wealth of Solomon in gold, and the objects to which it was applied, so that silver was nothing accounted of in his days; and then the cause of this is mentioned.—'For the king had at sea a navy of Tarshish, with the navy of Hiram: once in every three years came the navy of Tarshish bringing gold and silver, ivory, apes, and peacocks' (1 Kings x. 22). We are not told whether this was the same voyage as that to Ophir or not, nor are we informed from what port the fleet departed. But this information appears to be supplied in 1 Kings



Great Mogul on Throne.

xxii. 48, where we read that 'Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not, for the ships were broken at Ezion-geber.' This text is a clear illustration of the two preceding. We learn, successively, that Solomon's navy went to Ophir for gold, that he was very wealthy, and that he became so because his navy of Tarshish brought a great quantity of gold, etc., every three years:—and that these ships of Tarshish were those that went to Ophir, we learn from the fact that Jehoshaphat's ships of Tarshish were destined to Ophir for gold, from the same port in the Red Sea whence Solomon's fleet had departed for Ophir. Thus far all seems tolerably clear, and Scripture explains itself. But before we can proceed to consider the destination of the fleet, or look to the parallel texts in the book now before us in which the name of Tarshish occurs, it is necessary to inquire where Tarshish was.

That the word is used with different applications in Scripture we believe; but its primary and just reference, as a proper name, is, on very good grounds, believed to be Tartessus, a most important commercial settlement and emporium of the Phœnicians on the Atlantic coast of Spain, at the mouth of the Bætis or Guadalquivir, and not far from the ancient Gades, now Cadiz. The name 'Tartessus' is but a different pronunciation of 'Tarshish:' and that all the more definite references of Scripture agree with it in situation and other circumstances, is easily shewn. Thus, its situation in the west is inferred from Gen. x. 4, where it is mentioned along with Elishah, Chittim, and Dodanim; and in Ps. lxxii. 10, it is connected with the islands of the west. Ezek. xxxviii. 13, shews it to have been an important place of trade. According to Jer. x. 9, it exported silver: according to Ezek. xxvii. 12, it sent silver, iron, lead, and tin, to the market of Tyre. In Jon. i. 3; iv. 2, Joppa is mentioned as a port of embarkation for Tarshish. In Isa. xxiii. 1, 6, 10, it is evidently mentioned as an important Phœnician colony: and in Isa. lxvi. 19, it is named among other distant states. All these circumstances apply to Tartessus, and some of them can apply to no other place.

Now, as it is necessary to keep our ideas quite distinct on the subject, without confounding some passages and overlooking others, let us see what information we have thus obtained from the book of Kings *alone* in this matter. It is not that the ships which left Ezion-geber went to any place called Tarshish, but only that the *ships of* Tarshish went to Ophir for gold. Then what are we to understand by 'the ships of Tarshish?' Tartessus had been the emporium of the most distant trade of the Phœnicians westward: and the ships engaged in this trade, having to make the longest voyages then known, were probably distinguished by peculiarities in their size and make, and were called ships of Tarshish, from the distant place to which they traded: just as we call 'Indiamen' the ships made for and devoted to the trade with India. Now, the Phœnicians, who doubtless built the ships for the trade with Ophir, would seem to have taken as their model, for the vessels intended for this distant navigation, their Tarshish ships, which they knew to be best suited to long voyages, and with the management of which, in such voyages, they were best acquainted. Or there is another alternative, which would render it probable that the ships of Tarshish were really destined for or engaged in the trade with Tartessus, and that the Phœnicians, applying them to this new object, brought them down to that part of the Mediterranean coast opposite to the Red Sea, where they took them to pieces, carried the parts across the deserts on camels, and put them together again at Ezion-geber or Elath. The absolute want of any wood, near the Red Sea, suitable for ship-building, might render this necessary; and the difficulty of such an enterprise is only in appearance. Even the Crusaders surmounted it, and even now, as Laborde informs us, 'the inhabitants of Suez constantly see vessels afloat in a complete condition, which a short time before they beheld passing through their streets in parts on the backs of camels.' These alternatives, separately or together, will be allowed to furnish a satisfactory explanation of what may have been meant by 'ships' and 'navies' of Tarshish.

Thus far, therefore, the mention of Tarshish would involve the question in no difficulty, but might rather contribute to its illustration. But much difficulty arises from the different reading in 2 Chron. of the same passages which we have quoted and explained from 1 Kings. Let us compare them thus:—

1 Kings x. 22.

'For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish bringing gold, and silver, ivory, and apes, and peacocks.'

2 Chron. ix. 21.

'For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.'

1 Kings xxii. 48.

'Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.'

2 Chron. xx. 35, 36.

'He (Jehoshaphat) joined himself with him (the king of Israel) to make ships to go to Tarshish: and they made the ships in Ezion-gaber.... And the ships were broken, that they were not able to go to Tarshish.'

The remarkable difference between these texts is, that the earlier account, in both instances, only says that the voyage was made by ships of Tarshish; whereas the latter account says that the ships went to Tarshish. The difference is most striking in the last-quoted parallel; for in Kings it is said they were to have gone to Ophir, but in Chronicles, to Tarshish, without any reference to Ophir. Since we are bound to take these texts, not as alternatives but as of equal authority and as explaining each other, the inference from the comparison of these two passages is plainly, and apart from all explanation, either that 'Ophir' and 'Tarshish' are synonymous indications of the same destination, or that the two names denote, respectively, the principal intermediate and ulterior points of the same voyage. We do not see that this examination of *all* the passages that bear on the subject can leave room for any interpretation which supposes that the voyage to Tarshish was altogether different from that to Ophir. A partial reference to Solomon's trade only might afford an opening for this conclusion; for it is not there said of the fleet for Tarshish that it departed from Ezion-gaber; whence it has been concluded that it left from a Mediterranean port westward of the Atlantic coast of Spain, and perhaps of Africa; while that for Ophir proceeded down the Red Sea. But this is disproved completely, as we think, by 1 Kings xxii. 48, and 2 Chron. xx. 35, 36, whether taken separately or together. And moreover we conceive that the idea of such a voyage is still further disproved by the utter unlikelihood that the Phœnicians, so notorious for their extreme and even mysterious jealousy concerning their western trade, should have been willing and active parties in enabling the Hebrew king to obtain a share in it, which, without their co-operation, he could not have done. That they should be themselves extremely willing to enlarge their operations in the eastern trade, through their co-operation with Solomon, is what we can readily understand.

Now then we must attend to the consequences of the conclusion at which we have arrived—that Ophir and Tarshish were both visited in the same voyage—that voyage commencing at the head of the Red Sea.

In the first place it is evident that, if Tarshish be in these passages, as it is elsewhere, no other than Tartessus, then we must needs come to the conclusion that the fleet of Solomon, in its voyage from Ezion-gaber to Tarshish, went all round Africa, doubling the Cape of Good Hope, and returning by the Mediterranean. If we knew this to be the case, we should of course have no hesitation in placing Ophir on the coast of Africa, either the eastern or western coast, as probability might determine. The probability of such a voyage opens a large and important question, which we cannot here undertake to discuss. Authors of high name are much divided as to the question whether the Cape of Good Hope was ever doubled till the time of Vasco de Gama; and, consequently, they differ in their estimate of the authority of Herodotus, whose statement on the subject is very remarkable. He states Africa to be circumnavigable, except where it is bounded by Asia; and explains that the first who ascertained this fact were the Phœnicians, acting under the orders of Necho (Pharaoh Necho), king of Egypt, who sent them on a voyage of discovery, directing them to proceed down the Red Sea and along the coast of Africa, and endeavour to return by the Pillars of Hercules (Straits of Gibraltar) and the Mediterranean. This, he says, they accomplished, returning *in the third year.* He subjoins, that these persons affirmed what to himself seemed incredible—namely, that as they sailed round Africa they had the sun on their right hand. Now it so happens that this very fact which Herodotus thus dubiously states, serves more than anything else to authenticate the whole story. It is a truth which no mere inventor could have imagined; and even the incredulity which so well-informed a man as Herodotus expresses, serves to give but the more intensity to the conviction which it brings. It may also be asked, how but by actual observation it could be known that Africa was nearly circumnavigable? Other circumstances are striking; the voyage was performed by Phœnicians, under the patronage of a foreign king—as was the voyage of Solomon's fleet; and in both instances the voyagers did not return till the third year. Unquestionably, also, if this voyage was ever performed, the navigators did not fail to touch at their own great settlement of Tartessus, before they entered the Straits of Gibraltar. In both instances, also, the voyage began from the Red Sea: and, if we assume that Africa was really circumnavigated, there is sufficient reason for this preference; for even those who believe that the continent of Africa *was* circumnavigated in ancient times, allow that the Cape of Good Hope could not be doubled *from the Atlantic* till the use of the compass enabled ships to stand off to sea, and that it never was doubled from the west till the time of Vasco de Gama. Antiquity only records two attempts in this direction, and both of them failed.

But while we are disposed to contend for the abstract possibility of this voyage having been made, we certainly do not suppose that it was made by the Hebrew-Phœnician fleet. It will be observed that Herodotus describes that which he mentions, as the first which was known to have been effected; and this was 400 years later than the voyages of Solomon's fleet; and as the Phœnicians were the real navigators and mariners of that fleet, it is by no means likely that, in the time of Necho, they, who, as we learn from Josephus, preserved in their public records much less important circumstances, should have been ignorant that such a voyage had been repeatedly made by their ancestors in the time of king Hiram. Besides, even Rennel and others, who contend strongly for the Cape having been doubled, and the peninsula of Africa rounded, in ancient times, allow that no such voyages were ever regular commercial undertakings, but voyages of discovery. But the voyages of the Hebrew fleet were commercial ones, the object being to go to a certain place for certain commodities. And being such, if Tarshish were Tartessus, and Ophir on the *western* coast of Africa, none but madmen would have gone any other way than through the Mediterranean to the Atlantic; and if Tarshish were still Tartessus, and Ophir anywhere on the African or Asiatic shores, gulfs, or islands of the Indian Ocean, it is unimaginable that any other course would be taken than to despatch one fleet through the Mediterranean to Tarshish, and another through the Red Sea to Ophir. But there were not two voyages; and therefore the Tarshish of Chronicles could not be the Tartessus of Spain.

The reader who is acquainted with the subject will be aware that, in the above considerations, we have had a view to various theories which we consider untenable, and have endeavoured to narrow the ground to which inquiry should be directed. The effect of these considerations is to bring us to the result, that the Tarshish to which the fleet of Solomon went, and to which that of Jehoshaphat intended to go, is *not* the Atlantic Tartessus; and that neither it nor Ophir is to be sought anywhere in the Atlantic or Mediterranean seas. What now remains is to seek for Tarshish and Ophir on either the African or Asiatic shores or islands of the Indian Ocean.

If Ophir and Tarshish were two places, they were both visited in the same voyage. We shall confine our attention chiefly to Ophir, as any considerations concerning Tarshish must necessarily depend on the conclusions to which we may now arrive concerning Ophir.

But even as limiting our view to the Indian Ocean, the variety of theories which lie before us is most perplexing; for there are few countries or islands on which some speculator or other has not set up a mark to tell us that 'This is Ophir.' In order to lead the reader to our own conclusion it is necessary to review the principal hypotheses; in doing which we shall endeavour, as far as consists with the brevity required from us, to state the chief arguments which the supporters of each place, and the principal objections which the advocates of other places have alleged; introducing also such other arguments or objections as have been the result of our own researches and reflections.

It is to be premised that all those who have directed their attention to this largely-discussed subject have proposed to themselves three conditions for the inquiry:—1. To find a place having a name similar, or that may be made similar, to that of Ophir. 2. To find a place affording such productions as those which were brought back by Solomon's navy. 3. And to account for the expenditure of three years in the voyage out and home. On these conditions we shall only at present remark, that the question is unnecessarily encumbered with the *last* of them; for the duration of the voyage is nowhere mentioned in connection with Ophir, but with Tarshish. In one text it is, that the ships of Tarshish returned every three years; and in the other, that the ships which *went to* Tarshish returned every three years. Whatever be understood of Tarshish, there is certainly nothing to intimate that Ophir was the most distant point of the voyage; but only that it was a principal and important point (if any definite point) in a voyage of the specified duration.

Then, subject to these conditions, let us lightly follow the investigation to, 1st, the south-western coast of Arabia; 2nd, the eastern coast of Africa; 3rd, the Persian Gulf; and, 4th, the coast and isles of India.

1. ARABIA.—The principal advocates of the opinion which places Ophir on the south-western coast of Arabia, within or beyond the Straits, are Prideaux, Gosselin, and Vincent. The idea seems to have been originally derived from Eupolemus (an ancient author cited by Eusebius), who says that David 'built ships at Elath, a city of Arabia, and from thence he sent metal-men to the island of *Urphe*, situated in the Erythrean sea, and affording abundance of gold, which the metal-men brought to Judea. This is not very good authority; and if it were, it would prove nothing to the purpose, as the term Erythrean sea was by no means confined to the Red Sea, but extended to the Indian Ocean, and even to the Persian Gulf. However understood, there is nothing in the statement to bring Ophir to the coast of Arabia. Urphe was *an island*, and we may look for it almost anywhere within the ample ocean where inquiry is open. Dr. Prideaux does not express a very strong opinion; neither does Vincent commit himself decidedly on a question which is, as he says, 'more embarrassed by hypothesis, and distracted by erudition, than any other which concerns the commerce of the ancients.' He does, however, rely very much on the circumstance that the name of 'Ophir' first occurs in Scripture in connection with Havilah and Jobab, all three sons of Joktan, and all having their residence in Arabia Felix. This is extremely dubious; as may be shewn by the fact that Calmet, with the same reli-

ance upon this person's name, makes his place of settlement to be Armenia, and accordingly carries Solomon's fleet round to the Persian Gulf, and up the Tigris or Euphrates! As all the inquirers into this matter place much reliance upon analogies of name, we will take this opportunity of introducing an excellent remark made by Dr. Vincent himself, on a different occasion:—'The similarity of name is a corroborating circumstance when we are sure of our position; but till the position be ascertained, it is only a presumptive proof, and often fallacious.' The foundations being so weak, it is scarcely necessary to examine the superstructure. But there is one point to which it is requisite to advert. With respect to *products*—some require only the contents of the first invoice—gold, algum-trees, and precious stones—from Ophir; looking somewhere else for the 'silver, ivory, apes, and peacocks' of the second; while others require all these articles from Ophir. Now it is certain that Arabia could not, from its native resources, supply all the objects enumerated; nor indeed have we reason to believe that even gold, algum-trees, or diamonds could be supplied—if supplied at all—as articles of extensive trade. But it is answered, that nothing in either list is mentioned which might not be abundantly found in Arabia, as collected by the Arabian merchants from India and the eastern coasts of Africa, with which they certainly traded. But no one who has attended to the commercial character of the Phœnicians, who must have had the conduct of the undertaking, will for a moment suppose that they, who were certainly the most enterprising merchants and skilful navigators of the time, were content to obtain, at second hand and at an enhanced price, from the Arabians, what they were equally able to secure from the original markets. We cannot properly estimate the importance of the undertaking, without supposing that its object was to obtain at first hand the required commodities, and share with the Arabians in the trade to the countries from which they came.

The south-western coast of Arabia, being the nearest of all the points where Ophir has been sought, has required other considerations than mere distance to account for the time consumed in the voyage. Prideaux, who conceives Tarshish to have been distinct from, and more distant than Ophir, and who looks only for gold, algum-trees, and precious stones there, observes properly, that the *time* does not affect Ophir—and that the navy, after having been there, might have gone, as far as needful to fill up the time, to some place in the Indian Ocean affording gold, silver, ivory, apes, and peacocks. The guarded conclusion of this most learned and judicious writer is no more than, that *if* Arabia did, in the time of Solomon, afford the productions required from Ophir, those who place Ophir there seem to have the best foundation for their conjectures: 'But,' he adds, 'more than conjecture no one can have in this matter.' Those who require *all* the productions from Ophir, and yet look for that place in Arabia, must account for the consumption of time, as Dr. Vincent does, when examining that other hypothesis which places Ophir on the African coast. 'The navigators were Phœnicians; and we learn from Homer (*Odyss.* xv. 454) their manner of conducting business in a foreign port. They had no factors to whom they could consign a cargo in the gross, or who could furnish them on the emergence with a lading in return; but they anchored in a harbour, where they were their own brokers, and disposed of their cargoes by retail. This might detain them for a twelvemonth, as it did in the instance to which I allude; and if the Phœnicians traded in the Eastern Ocean as they did in the Mediterranean, we may from this cause assign any duration to the voyage which the history requires.'

2. Eastern Africa.—Various points on the eastern coast of Africa have been fixed upon, but the general conclusion is in favour of Sofala. Bruce is now usually cited as the great advocate of this opinion; but as nearly all the facts on which he reasons are from John dos Sanctos, and as his reasonings on these facts have in some instances been disproved, we feel it the better course to let the friar give his own statement, as we find it in Purchas. It has all the weight due to the account of one whose knowledge of the country was derived from actual *residence* in it.

'Near to Massapa is a great high hill called *Fura*, whence may be discerned a great part of the kingdom of Monamotapa: for which cause he (the king) will not suffer the Portugals to go thither, that they should not covet his great country and hidden mines. On the top of that hill are yet standing pieces of old walls and ancient ruins of lime and stone, which testify that there have been strong buildings: a thing not seen in all Cafraria; for (even) the king's houses are of wood, daubed with clay, and covered with straw. The natives, and especially the Moors, have a tradition from their ancestors that those houses belonged to the queen of Saba, who carried much gold thence down the Cuama to the sea, and so along the coast of Ethiopia to the Red Sea. Others say that these ruins were Solomon's factory, and that this *Fura* or *Afura* is no other than Ophir, the name being not much altered in so long a time. This is certain, that round about that hill there is much and fine gold. The navigation might, in these times, be longer, for want of so good ships or pilots as now are to be had, and by reason of much time spent in trucking with the Cafars, as even in this time the merchants often spent a year or more in that business, although the Cafars be grown more covetous of our wares, and the mines better known. They are so lazy to gather the gold, that they will not do it till necessity constrain them. Much time is also spent in the voyage by the rivers, and by that sea, which hath differing monsoons, and can be sailed but by two winds, which blow six months from the east, and as many from the west. Solomon's fleet had, besides those mentioned, this let, that the Red Sea is not safely navigable but by day, by reason of many isles and shoals; likewise it was necessary to put into harbours for fresh water and other provisions,'—['This,' notes Purchas, 'was by reason their ships were small, as that infancy of navigation required,']—'and to take in new pilots and mariners, and to make reparations; which considered'—['with,' says Purchas, 'their creeping by the shore for want of compass and experience in those seas, and their sabbath rests, and their truck with the Cafres']—'might extend the whole voyage, in going, staying, and returning, to three years. Further, the ivory, apes, gems, and precious woods (which grow in the wild places of Tebe within Sofala) whence they make *almaidias*, or canoes, twenty yards long, of one timber, and much fine black wood (ebony) grows on that coast, and is thence carried to India and Portugal; all these may make the mattter probable. As for peacocks, I saw none there, but there must needs be some within land; for I have seen some Cafars wear their plumes on their heads. As there is store of fine gold, so also is there fine silver in Chicona, where are rich mines.'

This extract offers some most interesting points for consideration, on which our limits do not allow us to dwell. In this hypothesis, the analogy of name between Ophir and Afura, or, as some fancy, between Ophir and Sofala, and the local tradition, are not circumstances on which the intelligent inquirer will lay much stress. But it is certainly greatly in favour of this hypothesis that the coast of Africa below the gulf (we would not say Sofala in particular) was the nearest country at which the fleet could arrive that afforded, as native produce, all (as nearly as we can define the articles named in Scripture) the commodities with which the fleet of Solomon was freighted on its return. All the circumstances, also, which are against the theory which places Ophir in Arabia, are in favour of its being fixed on the African coast, and there it has accordingly been fixed by D'Anville, Huet, Montesquieu, Bruce, and Robertson; and even Dr. Vincent allows that it must there be sought for by those who object to Arabia.

3. Persian Gulf.—Some have sought Ophir in some one of the islands of this gulf, chiefly, as it seems, with the view of enabling the fleet to fill up its time, and to obtain some commodities which it is supposed could not so well be found nearer. We have already alluded to the singular theory which Calmet has advocated in his *Dissertation sur le Pays d'Ophir*, and which, by placing Ophir in Armenia,

makes it necessary for him to conduct the fleet of Solomon through the Persian Gulf, and up the Tigris or Euphrates as far as these rivers were navigable, and where they might receive the produce of the Armenian Ophir. With all respect for this most valuable author, we consider this so strange a delusion as to think it unnecessary to state any arguments either for or against it. But, before leaving the Persian Gulf, it may be well to notice a circumstance which has been overlooked by the various writers on this subject, but which will be of important use to the clear understanding of the matter. This is, that the Phœnicians had, at a period of remote antiquity—long before the Persian empire rose to greatness, which is the same as saying long before the times of Daniel and Ezra—commercial settlements in the Gulf of Persia. Professor Heeren, in his excellent work on the commerce of the Phœnicians, has ably analyzed the information by which this fact is demonstrated. We must refer to his work for the proofs, and must content ourselves with stating some of his conclusions. 1. That in times long anterior to the domination of Persia, there was in the Persian Gulf a navigation which was not confined thereto, but extended to very distant countries. 2. These countries were Ceylon, and the western coast of the Peninsula of India within the Ganges; and the principal port of this navigation was the port of Crocala, now Curachee, at the embouchure of the Indus, a city of thirteen thousand inhabitants, and which was the seat of a great commerce; and that of Barygaza, now Barache, in the Gulf of Cambay. The proximity of these countries facilitated the voyage between them, which voyage was also favoured by the monsoons, which at regular intervals carried out and brought home the vessels. 3. This navigation was carried on by the Babylonians, and also by the Phœnicians established upon the eastern coast of Arabia and in the Baharein islands: the same navigation was also practised by the Arabs, who sought the coveted luxuries of India, and conveyed them to Babylon or the commercial cities of Phœnicia, whence they were distributed in all directions. 4. The principal objects of this commerce were the incense of Arabia, the spices of India within the Ganges, the cinnamon of Ceylon, the ivory, ebony, precious stones and pearls of the Persian Gulf and of India. These at least are the articles of which the historians speak; but the list is probably very incomplete, and omits many curious and useful objects which are offered to the notice of those who visit these countries. Reserving the application of this to our present subject, let us proceed to

4. India.—To this country, certainly, the large majority of authorities refer the Hebrew-Phœnician voyage. It is considered that the distance is sufficient to account for the three years' voyage; and that there is no country in which the various products brought by the fleet might with equal certainty be found. But those who agree thus far, differ amazingly with regard to the particular district or island in which Ophir should be sought. As we are only considering the matter generally, we do not feel it necessary even to enumerate the multitudinous alternatives, further than to observe that Ceylon seems to have the greatest number of votes in its favour. But as we are inclined to hold precise identification to be impossible, we are only interested in inquiring whether India were at all the object of the voyage. This is strenuously denied by Dr. Vincent and others, who contend that the Phœnicians received all their Indian goods from the Arabians, who *did* trade with India; and that the Phœnicians never did cross the Indian Ocean. The little we have to say on this point will be found in the concluding considerations to which we now come.

The reader will by this time begin perhaps to question whether any particular places are denoted by the words Tarshish and Ophir. In the note to ch. ix. we explained that 'ships of Tarshish' were probably so called from being, like those which went from Phœnicia to the Atlantic, especially adapted to a long voyage. Now, by an obvious transition of ideas, among a people whose notions of distant places were very indefinite, when ships that made long voyages were called ships of Tarshish, the name may, in process of time, have been transferred, so as to denote any distant country to which such ships went. This would adequately explain how it happens that the ships which went to Ophir are called ships of Tarshish in the book of Kings, but in the later book of Chronicles are not so called, but are said to have gone *to* Tarshish, that is, went a distant voyage. This explanation does not rest on our authority: it is the explanation of Gesenius. Heeren, in the work above referred to, applies a somewhat similar explanation to Ophir. He says, 'It is very probable that this name, like those of Thule and others, did not designate any fixed place, but simply a certain region of the world, like the names East or West Indies in modern geography. Thus Ophir may be understood as a general name for the rich south country, including the shores of Arabia, Africa, and India.' In confirmation of this he observes elsewhere, after Tychsen, that the word Ophir signifies in Arabic 'the rich countries.' In these explanations, as respecting the names of Tarshish and Ophir, we entirely acquiesce. They enable us to conclude that the fleet may have gone trading to various places, collecting the different commodities which were required, and relieve us from the necessity of finding everything in one place.

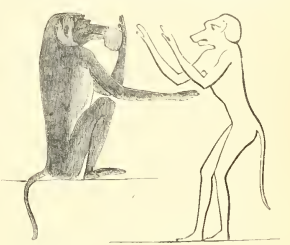
Heeren thinks that the fleet did visit India. But we submit that, on his own shewing, this was not necessary. For if Phœnician colonies trading to India did then exist in the Persian Gulf, it was only necessary that the fleet from the Red Sea should proceed thither and receive what the fleets of these colonies brought from India. This is also Seetzen's opinion, and which induces him to place Ophir in the Persian Gulf. But again, we think this altogether unlikely; for what possible inducement could there be, considering the tediousness and difficulty of ancient navigation, to go such a vast way about, to fetch the produce of India and the Gulf from these colonies, when it might be received in so much shorter time, and with so much less expense and inconvenience, by the Euphrates, and from thence by caravans across the desert? That the commerce in this regular channel for the trade of the Gulf was still open, seems to be indicated by the foundation of Tadmor in the desert (see the note on chap. viii.). If, therefore, these colonies were *then* established in the Gulf, as seems more than probable, we do not conceive that the fleet did go either to the Gulf or to India; but we see no difficulty in believing that it did so if no such colonies then existed. Assuming that they did exist, we should then conceive that the object of the voyage had no concern with a trade already in operation; but was destined to open a new and profitable branch of trade in another quarter, to which the natural means of access were by the Red Sea, which was at this time first opened to Phœnician and Hebrew enterprise. This was of course to the shores of the Red Sea (including Arabia if we like) and of the African coast beyond the Straits. If it has not been sufficiently explained how the stated time might be consumed in this voyage, it is only necessary to add that 'every three years' may with equal or greater propriety be rendered 'every third year,' which may mean any time more than two years and less than three; and further, that as the Hebrews counted broken years and days for whole ones, it might not be even two years. Thus, if they left in the autumn of the year I, continued away all the year II, and returned in the spring of the year III, they would be said to return in the third year, though they had only been absent eighteen months. Thus our Saviour rose 'on the *third* day,' though he had only been one day and two nights in the tomb. Again, observing that we only contend for this view in the absence of colonies in the Persian Gulf, we may add that it does not contract but enlarge the scope of the commerce in which Solomon had part: for while his possession of the desert to the Euphrates gave him the command of the caravan trade which brought the produce of India from the Euphrates or Persian Gulf, his Red Sea commerce rendered tributary to him the east African coast, so far as then known, with its mines of precious metal and its rare productions.

21. '*Gold*,' etc.—None of the products here enumerated

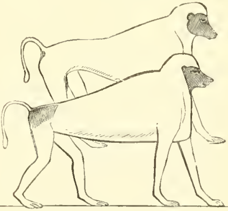
furnish any strong evidence as to the direction of the voyage, since there is not one of them which might not have been equally found on the coasts of Africa and India. The apes and peacocks were doubtless not the only curious animals collected for Solomon, but are mentioned as being the most remarkable. The indication is altogether very interesting. Of other kings we might suppose that foreign quadrupeds and birds were collected merely as objects of curiosity and wonder—to enliven a park or decorate a garden. But as we know that Solomon was attached to the study of natural history, and that 'he spake of trees, from the cedar tree that is in Lebanon unto the hyssop that springeth out of the wall: he spake also of beasts, and of creeping things, and of fishes'—we can understand that he commissioned his navigators to bring home living specimens of the most remarkable foreign animals, that he might be enabled to acquaint himself with their peculiar habits and characteristics by actual study and observation. Thus we find, that although trade was the primary object of this navigation, the wise Hebrew king was not insensible to the advantages which it offered him in acquiring a larger knowledge of God's creation; and as every one would be anxious to gratify the king in his favourite pursuit, we may readily imagine that he must have formed a noble collection of animals, many of which probably had never before been seen in Western Asia. The writings in which his observations are recorded would have been of great interest at the present day; but now the only evidence we possess of his peculiar taste for such studies, beyond the bare historical statement of the fact, is contained in the circumstance, that his existing writings contain more numerous and striking allusions to the characteristics of animals and plants than are to be found in any other sacred writer.

— '*Ivory*' שֶׁנְהַבִּים.—The original word is compounded of שֵׁן *shen*, 'a tooth,' and הָאִבִּים *ha-ibim* contracted into הַבִּים *habbim*, from the Sanscrit *ibhās*, 'elephant,' implying that the Hebrews adopted the native name of the animal. This would imply that ivory was originally brought from India, but it implies nothing as to the course of *this* voyage, as they doubtless knew the name and the substance long before it was undertaken. Elephants' teeth were largely imported as merchandise, and also brought as tribute, into Egypt. The processions of human figures bearing presents, still extant on the walls of palaces and tombs, attest, by the black crisp-haired bearers of huge teeth, that some of these came from Ethiopia or Central Africa, and by white men similarly laden, who also bring an Asiatic elephant and a white bear, that others came from the East. Phœnician traders had ivory in such abundance that the chief seats of their galleys were inlaid with it. In the Scriptures the first mention of ivory is in the parallel text (1 Kings x. 22), and the mention of ivory palaces in Ps. xlv. 8, shews that when that text was written ivory was extensively used in the furniture of royal residences; see the note on 1 Kings xxii. 39. The same fact is corroborated by Homer, who notices this article of luxury in the splendid palace of Menelaus, when Greece had not yet formed that connection with Egypt and the East which the Hebrew people, from their geographical position, naturally cultivated. As an instance of the superabundant possession and barbarian use of elephants' teeth, may be mentioned the octagonal ivory hunting tower built by Akbar, about twenty-four miles west of Agra: it is still standing, and bristles with one hundred and twenty-eight enormous tusks disposed in ascending lines, sixteen on each face. The teeth are sometimes of greater size and weight than those usually brought to this country, and doubtless the largest that could be found were brought to Solomon. The teeth of some of the Indian elephants vary from 70 to 100 lbs., and those of the African species are far heavier. Hastenfels, in his *Elephantographia*, mentions one that weighed 323 lbs.; and Camper, who himself possessed one weighing 105 lbs., notices one sold at Amsterdam that weighed 350 lbs., the heaviest on record. The tusks of African elephants are generally much longer than those of the Asiatic; and it may be observed in this place, that the ancients, as well as the moderns, are mistaken when they assert elephants' tusks to be a kind of horns. They are genuine teeth, combining in themselves, and occupying, in the upper jaw, the whole mass of secretions which in other animals form the upper incisor and laniary teeth. They are useful for defence and offence, and for holding down green branches, or rooting up water plants; but still they are not absolutely necessary, since there is a variety of elephant in the Indian forests entirely destitute of tusks, and the females in most races are either without them, or have them very small; not turned downwards, as Bochart states, but rather straight, as correctly described by Pliny.

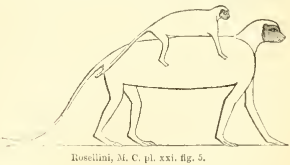
— '*Apes.*'—The Hebrew word קוֹף *koph*, is traced by the most competent of our own and continental philologers to the Sanscrit and Malabaric *kapi*, the name for an ape, and signifying properly swift, agile. Hence also the



Rosellini, M. C. xxi. fig. 3. Rosellini, M. C. pl. xxxviii. fig. 1.



Rosellini, M. C. pl. xxi. figs. 1 and 2.



Rosellini, M. C. pl. xxi. fig. 5.

A Collection of the Species of Simiadæ represented in the Egyptian Monuments.

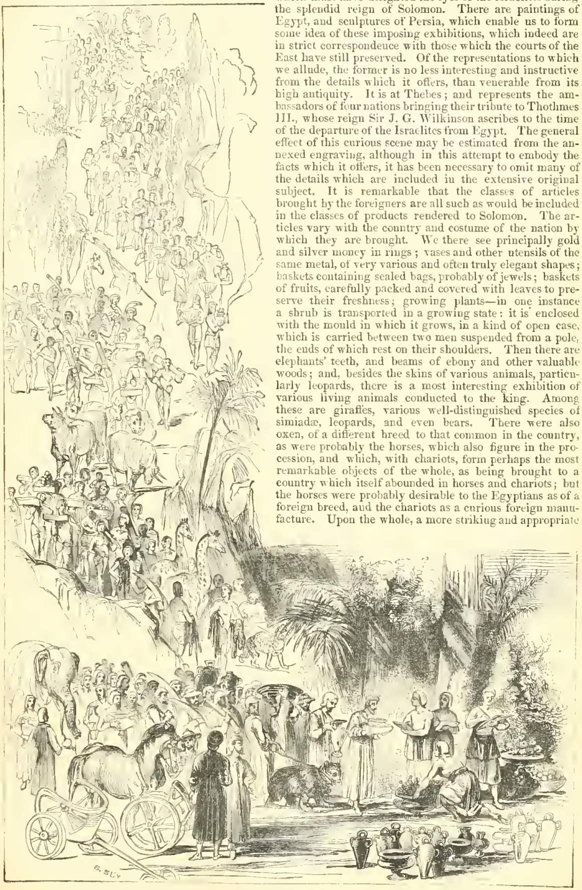
Greek *κῆπος, κῆβος, κεῖβος,* which are used of various species of apes or monkeys, and which is also exhibited in the Latinized form of Cephus. This origin of the name, as remarked with reference to ivory in the last note, determines nothing in respect of the voyage to Ophir, as the name had, doubtless, travelled into Palestine long before the time of the voyage, and would be applied to all animals similar to those it described in whatever country they were found. If we could know the *species*, or even the genus of apes denoted here, we should be able to form an opinion on the subject on that ground alone, as the kinds common on the Asiatic shores are not known on those of Africa. But it is our impression that no one species of ape is here mentioned, but that we are to infer that, under a general commission to collect whatever was curious or remarkable in the countries at which they touched, the supercargoes would probably collect a considerable assortment of apes, monkeys, and baboons, all here included under the general name of *kophim*—koph being the general name for all animals of the quadrumanous order known to the Hebrews, Phœnicians, and Egyptians. What these were we have but limited means of knowing. The monuments afford us some information respecting those known to the Egyptians, and which could not but be also well known to the Israelites. Pliny and Solinus speak of Ethiopian Cephi exhibited at Rome: and in the upper part of the celebrated Prænestine mosaic representing the inundation of the Nile, figures of Simiadæ occur in the region which indicates Nubia; among others, one in a tree with the name ΚΗΠΕΝ beside it, which may be taken for a Cercopithecus of the Guenon group. But in the triumphal procession of Thothmes of Thebes, nations from the interior of Africa, probably from Nubia, bear curiosities and tribute, among which the camelopardalis or giraffe, and six quadrumana, may be observed. The smallest and most effaced figures may be those of apes, but the others, and in particular the three in Plate xxi. of Rosellini's work, and copied in the preceding page, are pronounced by Colonel Hamilton Smith to be undoubtedly Macaci or Cynocephali. In Egypt these animals were tamed to assist in the gathering of the fruit, and the Egyptians represent them in the sculptures as handing down figs from the sycamore-trees to the gardeners below.

Baboons, being thus known to the Egyptians, cannot well have escaped observation among the people of Palestine, since they resided close upon the great caravan-routes, which, as is well known, were frequented from the earliest antiquity by showmen exhibiting wild beasts. In Egypt, however, a baboon was the type of some abstract power in nature or in metaphysics; as such the animal was idolized, and figures of a cynocephalus were invariably placed on the summit of weighing scales, where they still appear on the monuments.

21. '*Peacocks.*'—The original word here is תּוּכִּיִּים *tukkiyim*, which there is reason to suppose the native name of the bird, probably in imitation of its note. That the bird which the word indicates is the peacock, is affirmed by a mass of authority which might be deemed conclusive in a matter less peculiar, and exacting less rigid evidence. The oldest of these authorities, however, is so many centuries posterior to the sole occasion on which the word is used, and after the peacock had become well known to the Greeks and Romans, that little stress is to be laid upon the testimony which they offer. The Septuagint, the authority of which would not only from higher antiquity, but from circumstances, be more valuable on this point than all the rest together, is manifestly embarrassed by the word. In the parallel text, 1 Kings x. 22, it renders it by *πελέκαντος* 'pelican;' and in the present text it omits the word altogether. If it had rendered the word by 'pelican' in *both* places, that would have been a strong circumstance; but that it is omitted here, implies a doubt in the mind of the translator which weakens the authority of the previous conclusion. Where these ancient translators hesitated, it ill becomes us at this distant time to be confident, and we must therefore be content to leave it uncertain whether the word denotes peacocks, pelicans, or, as some have supposed, parrots. That peacock is called in Malabaric *togeĭ*, and in Sanscrit *sukhi* seems by no means conclusively to evince that it must be the same with the bird which the Hebrews knew by the name of *thuki*; and since the word is manifestly of foreign origin, there is as little reason to conclude that it must mean a tufted species of parrot, because the word might be made out to signify 'tufted' in Hebrew. It is related that peacocks were first seen by Alexander the Great in India, and he was so amazed at them, that he forbade the slaying of them under severe penalties. (Ælian, *Hist. Anim.* v. 21.) That peacocks were so strange to him who had been through all the countries between Greece and India is unfavourable to the notion that they were introduced westward so early as the time of Solomon. No peacocks or parrots are depicted on the Egyptian monuments. As to the pelican, the sole witness for it is that which we have produced—and we should be inclined to assign some weight to it, were we certain that the bird, which is native both in India and Africa, was formerly more rare in Western Asia and in Egypt than it is at present; for if, in the time of Solomon, this bird was not unknown in those countries, it would not have been imported in the fleet of Ophir. The pelican is figured in the Egyptian sculptures, but whether as a curious or as a well known bird, there is nothing to shew.

24. '*They brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.*'—Traffic and imposts on traffic were not the only sources from which Solomon obtained his wealth. Large revenues were derived from the annual tributes of the foreign states which were now subject to the Hebrew sceptre, or over which it exercised a more or less stringent influence. The kings and princes of such states appear to have sent their tribute in the form of quantities of the principal articles which their country produced, or was able to procure; as did also the governors of the provinces not left under the native princes. Besides the regular tax or tribute derived from countries more or less closely annexed to the Hebrew kingdom, there were more distant states which found it good policy to conciliate the favour of Solomon, or to avert his hostility, by annual offerings, which, under the soft name of 'presents,' formed no contemptible item of the royal revenue. Of that revenue one item is mentioned in rather singular terms:—'All the kings of the earth sought the presence of Solomon to hear his wisdom, which God had put into his heart. And they brought every man his *present*, utensils of silver, and utensils of gold, and garments, and armour, and spices, horses and mules, *a rate year by year.*' Here the terms 'presents,' and 'a rate year by year,' have a degree of opposition at the first view, which seems to require us to suppose either that those great men who had once resorted to Jerusalem to hear the wisdom of Solomon, and to behold the manifestation of it in the ordering of his court and kingdom, not only brought with them the presents which the usages of the East rendered the necessary accompaniments of such visits, but that they continued to send from their several lands yearly gifts of compliment to him. Or else, that the desire of thus complimenting the monarch whom God had so eminently gifted, furnished a decent pretence to those who had other reasons for rendering a real tribute to him. The latter interpretation is that which we prefer. And it is certain that in the case of the only royal visit which is particularly described—that of the Queen of Sheba—only such presents as she brought with her are named, and no 'rate year by year' is intimated. Ethiopia was too remote to be within reach of the influences which may have determined the monarchs of nearer nations to make their 'presents' to Solomon a yearly payment.

The articles mentioned in the extract just given, together with those named in other places, enable us to form some idea of the display which these annual or occasional renderings of tribute and of traffics must have offered. It has been the fashion of the East to make a shew of such offerings by their being taken in procession to the palace of the king by the persons, arrayed in their varied costumes, by whom they were brought to the country. To this custom we have more than once had occasion to allude in the course of the present work. Many were the spectacles of this sort which must have delighted the eyes of the Israelites during the splendid reign of Solomon. There are paintings of Egypt, and sculptures of Persia, which enable us to form some idea of these imposing exhibitions, which indeed are in strict correspondence with those which the courts of the East have still preserved. Of the representations to which we allude, the former is no less interesting and instructive from the details which it offers, than venerable from its high antiquity. It is at Thebes; and represents the ambassadors of four nations bringing their tribute to Thothmes III., whose reign Sir J. G. Wilkinson ascribes to the time of the departure of the Israelites from Egypt. The general effect of this curious scene may be estimated from the annexed engraving, although in this attempt to embody the facts which it offers, it has been necessary to omit many of the details which are included in the extensive original subject. It is remarkable that the classes of articles brought by the foreigners are all such as would be included in the classes of products rendered to Solomon. The articles vary with the country and costume of the nation by which they are brought. We there see principally gold and silver money in rings; vases and other utensils of the same metal, of very various and often truly elegant shapes; baskets containing sealed bags, probably of jewels; baskets of fruits, carefully packed and covered with leaves to preserve their freshness; growing plants—in one instance a shrub is transported in a growing state: it is enclosed with the mould in which it grows, in a kind of open case, which is carried between two men suspended from a pole, the ends of which rest on their shoulders. Then there are elephants' teeth, and beams of ebony and other valuable woods; and, besides the skins of various animals, particularly leopards, there is a most interesting exhibition of various living animals conducted to the king. Among these are giraffes, various well-distinguished species of simiadæ, leopards, and even bears. There were also oxen, of a different breed to that common in the country, as were probably the horses, which also figure in the procession, and which, with chariots, form perhaps the most remarkable objects of the whole, as being brought to a country which itself abounded in horses and chariots; but the horses were probably desirable to the Egyptians as of a foreign breed, and the chariots as a curious foreign manufacture. Upon the whole, a more striking and appropriate



Tribute Bearers.

illustration of this part of Solomon's glory cannot well be imagined.

25. '*Solomon had four thousand stalls for horses and chariots.*'—In 1 Kings iv. 26, we read *forty* thousand. The probability is that the text is there corrupt, as might easily happen through the oversight of transcribers, and that there as here we should read *four* thousand. Gesenius shews that אֻרְוָה *urvah*, or אֻרְיָה *uryah*, rendered 'stalls,' signifies not only a 'stall' or 'stable,' but a certain number of horses standing in one division of a stall, or harnessed to one vehicle—hence it has been conjectured that the four thousand are such divisions of 'stalls,' and the forty thousand the horses in them, that is ten in each. We do not see how this follows. But we doubt that the word should mean different things in texts so strictly parallel, and although Gesenius is willing to admit a difference, he does not read stalls here, and horses in 'Kings,' but 'stables' here and stalls in 'Kings,' which is certainly the correct result of his own interpretation. Now if the stables were four thousand, the stalls in them forty thousand, and if each stall contained but two horses, there must have been eighty thousand in all; which is simply incredible to those who know the ancient history of the horse. The four thousand stalls is in itself an immensely high number, and might well be produced in evidence of Solomon's magnificence. We thus adhere to the present text and suppose the other corrupted. They cannot be reasonably reconciled.

28. '*Out of all lands.*'—Here we may pause for a moment to survey the general character of Solomon's commercial operations, in the words which we have elsewhere employed for the same purpose. It is quite easy *now*, and in a commercial country like our own, to see that these operations were, for the most part, based on wrong views and principles, inasmuch as, however they might tend to the aggrandisement of *the king*, they could confer little solid and enduring benefit on *the nation*. But in the East, where the king is the state, and becomes himself the centre of most public acts, he is seldom found to take interest in commerce but from regarding it as a source of emolument to the state by his direct and personal concern therein. The king himself is a trader, with such advantages resulting from his position, as inevitably exclude the private merchant from the field in which he appears. He is inevitably a monopolist; and a sovereign monopolist is, if not an evil, at least not a benefit to the people, whatever wealth it may seem to bring into the country. The river, however noble, gives fertility only to the banks which hem it in; and it is only when its waters are drawn off in their course, and exhausted into a thousand channels, that they bless and glorify the wide country around. Solomon, in his Book of Ecclesiastes, acquaints us with many 'vanities' and 'sore evils' which he saw 'under the sun;' but from this statement we do not learn that he ever became conscious of the very great vanity and most sore evil of a rich king over a poor people, or of the system which makes the king rich while the people remain comparatively poor.

M. Salvador (*Institutions de Moïse*, tom. i. ch. vi.) has a very interesting chapter on the subject of the Hebrew commerce, in which the subject is, however, as it appears to us, reasoned too much on *general* principles, without sufficient reference to the *special* destinies of the Hebrew people; an objection which indeed applies very largely to this very able and ingenious work. He appears to approve of the traffic which was opened in this reign with Tyre, Egypt, and Syria; but the distant voyages to Ophir are justly represented by him as standing on a different ground, although the important consideration to which we have adverted escaped his notice. He considers that in this enterprise, the limits which both nature and sound policy had fixed to the Hebrew commerce were by a most unwise ambition overpassed. It is not, he remarks, sufficient to imagine or even to execute great things; it is necessary that they should be suited to times and circumstances, it is necessary to consolidate them. And this was a wisdom which Solomon wanted. The commerce of Israel should have been simply a commerce of commission and transit. The territorial wealth of the country afforded the means of accomplishing this with great advantage. Besides the commercial advantages, the country had numerous outlets for all its agricultural products; and afterwards it enjoyed a good market for foreign products, the transport, which is in general most expensive, being effected almost without real cost by the returning merchants. But instead of confining himself to these obvious sources of profit, Solomon was incited by his vanity, and by the example of the Tyrians, to send forth numerous fleets at a vast cost. The success of these expeditions introduced a disproportionate luxury into Jerusalem, replacing there the rich simplicity of life which had previously characterised the Hebrew nation. A court, organised on the most splendid oriental models—a vast seraglio, a sumptuous table, officers without number, and hosts of avidious concubines, afflicted a country in which the balance of conditions and property, as established by Moses, ought to have been maintained with the most jealous exactitude.

To this M. Salvador attributes many of the evils which afterwards grew up in the kingdom. But it must be obvious, however, that whatever evils arose from this traffic, should not, in this fashion, be attributed to the trade itself, or even to the wealth which it brought into the country, but to the mistaken principle on which that trade was conducted, and to the unprofitable absorption into the royal treasury of the wealth which it produced. *Pictorial History of Palestine*, ii. 526, 527.

CHAPTER X.

1 *The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him.* 6 *Rehoboam, refusing the old men's counsel, by the advice of young men answereth them roughly.* 16 *Ten tribes revolting kill Hadoram, and make Rehoboam to flee.*

And [1]Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, whither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.

3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counsel

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[1] 1 Kings 12. 1, &c.

with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me* to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 For whereas my father [2]put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly; and king Rehoboam forsook the counsel of the old men,

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king hearkened not unto the people: for the cause was of God, that the LORD might perform his word, which he spake by the[3] hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 ¶ And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house. So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that *was* over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam [4]made speed to get him up to *his* chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.

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[2] Heb. *laded.*

[3] 1 Kings 11. 29.

[4] Heb. *strengthened himself.*

CHAPTER XI.

1 *Rehoboam, raising an army to subdue Israel, is forbidden by Shemaiah.* 5 *He strengtheneth his kingdom with forts and provision.* 13 *The priests and Levites, and such as feared God, forsaken by Jeroboam, strengthen the kingdom of Judah.* 18 *The wives and children of Rehoboam.*

AND [1]when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came to Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareshah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah and in Benjamin fenced cities.

11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.

12 And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 ¶ And the priests and the Levites that

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[1] 1 Kings 12. 21, &c.

were in all Israel [2]resorted to him out of all their coasts.

14 For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for [3]Jeroboam and his sons had cast them off from executing the priest's office unto the Lord:

15 And he ordained him priests for the high places, and for the devils, and for the calves which he had made.

16 And after them out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, *and* Abihail the daughter of Eliab the son of Jesse;

19 Which bare him children; Jeush, and Shamariah, and Zaham.

20 And after her he took [4]Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)

22 And Rehoboam made Abijah the son of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.

23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired [5]many wives.

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[2] Heb. *presented themselves to him.*

[3] Chap. 13. 9.

[4] 1 Kings 15. 2.

[5] Heb. *a multitude of wives.*

Verse 23. '*Dispersed of all his children*,' etc.—It seems that he made each of his twenty-eight sons governor of some principal town and surrounding district. As this measure is described as 'dealing wisely,' it is necessary to observe that this expression implies a measure of deep-planned policy, as in Exod. i. 10; and we may conjecture that this policy consisted in so subjecting the whole country in such detail to the royal house as was calculated not only to ensure the permanence of its authority, but to keep in check the power of the old hereditary nobles—the 'chiefs of fathers,' and 'princes of tribes,'—which has always been found dangerous to reigning dynasties in the East, wherever the principle of clanship operates. We consider this so strikingly illustrated by the present state of things in Persia, that we cannot do better than furnish the following explanation of it, to which we are indebted to Mr. Fraser's *Journey into Khorassan*.

After explaining the policy of the Persian kings, to form an opposition to the power of the old nobility, being the heads of tribes, he mentions, as one of the measures of this policy, that 'No noble unconnected with the royal blood is to be found at the head of any of the more considerable governments, and all the principal of these, with many of inferior importance, are filled by the sons and grandsons of the king. . . . . This system is undoubtedly well calculated to ensure peace and tranquillity to the kingdom and its sovereign during his lifetime; for it is highly improbable that any of the princes will make an open attempt, either on his province or on the crown, while his father lives.'

The writer then makes some remarks as to the tendency of this arrangement to produce civil wars after the death of the king, by putting the several princes in a condition to contest the throne with each other; but as there were causes in operation that prevented this danger in the kingdom of Judah, we pass his observations on this part of the subject. What follows is important, and probably illustrates the proceeding of Rehoboam and some of the succeeding kings: 'Each of these princes has a wuzzeer (vizier) appointed to assist him in his government; and, when he is young, the king generally sends some person on whom he can depend (for the most part a meerza from his own court) to instruct the novice, and, in truth, to govern the province; for he transacts all business, and is made responsible for everything. Indeed these princes are so often but dissolute young men, attached to their pleasures, that their ministers are almost always the operative and responsible governors. A sum is fixed by the king and his ministers for the province to yield to his treasury, clear of all expenses, except sometimes a provision for the prince, whose income is thus intended to be limited: in addition to this, all expenses of collection, of police, military establishment, payment of salaries, and other expenses incidental to government, are provided from the province; beyond which the prince and his ministers make what they can.' The courts of these viceroys are thickly strewed over the country, and in them the forms and organization of the imperial court and government are imitated on a scale more or less complete according to the importance of the province. Some of these viceroys are mere boys. In the East, the sons of great men are intrusted with independent establishments at a very early age. The son of Daoud, late Pasha of Baghdad, had a distinct and independent household, with a stud, and numerous servants, at the age of twelve, liable to no other control than is implied in the fact that his mother lived in his house, and managed his domestic concerns. Even at such, or an earlier age, lads of rank learn to conduct themselves with great gravity and state when in public; and indeed, generally, an Oriental boy acquires the gravity and general demeanour of manhood at a much earlier age than in Europe. Some of Rehoboam's sons must have been very young.

CHAPTER XII.

1 Rehoboam, forsaking the Lord, is punished by Shishak. 5 He and the princes, repenting at the preaching of Shemaiah, are delivered from destruction, but not from spoil. 13 The reign and death of Rehoboam.

And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.

2 And it came to pass, *that* in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, [1]because they had transgressed against the LORD,

3 With twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.

4 And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

5 ¶ Then came Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD *is* righteous.

7 And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them [2]some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had [3]made.

10 Instead of which king Rehoboam made shields of brass, and committed *them* to the hands of the chief of the guard, that kept the entrance of the king's house.

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber.

12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: [4]and also in Judah things went well.

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned: for [5]Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.

14 And he did evil, because he [6]prepared not his heart to seek the LORD.

15 Now the acts of Rehoboam, first and last, *are* they not written in the [7]book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

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[1] 1 Kings 14. 24, 25.
[2] Or, *a little while.*
[3] Chap. 9. 15.
[4] Or, *and yet in Judah there were good things.*
[5] 1 Kings 14. 21.
[6] Or, *fixed.*
[7] Heb. *words.*

Verse 3. '*Lubims.*'—These were undoubtedly the Libyans of north-eastern Africa. The whole of that continent, so far as known, was called Libya by the Greeks; but the Libyans, properly, seem to have been the different nomade tribes who inhabited northern Africa from the confines of Egypt westward to the lake Tritonis (now Lowdeah), beyond which the country was occupied by a settled agricultural population. In the strictest sense, however, the Libyans appear to have been that portion of those tribes which occupied the territory from the confines of Egypt to the gulf of Syrtis (now Sidra). Herodotus has given a particular account of the manners and usages of all the Libyan nomades, which do not essentially differ from those of other nomade shepherds, though modified by the nature of the desert country in which they wandered. He says, however, that those who were nearest to Egypt had approximated their manners in a considerable degree to those of the Egyptians, although they still retained their national costume. Some of the chariots may have belonged to them; for that they had them we learn from the circumstance that the Greeks were said to have borrowed from them the custom of harnessing four horses to their chariots.

'*The Sukkiims.*'—The Septuagint and Vulgate render this by *Troglodytæ;* and as the Sukkiim are mentioned with other African nations, most commentators, ancient and modern, acquiesce in this interpretation, although Grotius and others think that they were Scenite Arabs—dwellers in tents, because *Sukkoth* means 'tents in Hebrew.' Bochart, however, in support of the common interpretation, labours to shew that the word *sukka*, from which both plurals are formed, means a cave or den. We dislike the principle of both explanations, as there appears no necessity for looking to Hebrew roots for the meaning of the proper names of foreign nations. Sukkiim was doubtless the native or customary name of the people denoted; and the Septuagint is probably correct in understanding it to refer to the Ethiopian people whom the Greeks called

Troglodytæ, on account of their habitations being natural and artificial caverns in the mountains. This name, denoting dwellers in caves, was variously applied to different people whose manner of life it described; but its more especial application, as a national appellative—an epithet properly but rendered a proper name by custom—was to the inhabitants of the mountains on the western coast of the Red Sea. It will be observed that a range of mountains runs parallel to the coast; and the territory of the proper Troglodytes seems to have consisted of these mountains and the strip of lowland between them and the sea, from Berenice (which Pliny calls a city of the Troglodytæ) nearly down to the strait of Bahelmandel. These mountains are still inhabited by a people (the Bisharein) whose character and habits, as described by Burckhardt, correspond in a remarkable degree to those of the Troglodytæ, from whom they are probably descended. In this very territory, on the shore of the Red Sea, Pliny places a city called Sucha, which is nothing more than the singular form of the word Sukkiim, and is no doubt the same, the native name of which Bruce gives as *Suakem.* The Troglodytes had towns on the lowlands, and the truth of the matter seems to be, that they originally lived exclusively in the caverns of the mountains: and, when they afterwards built towns on the plain, continued, as a matter of convenience, to resort to their mountains at particular seasons of the year.

The usages of the Troglodytes have been indicated by Herodotus, Agatharchides, Strabo, Diodorus, and Pliny, from whose accounts they appear to have been chiefly occupied in the rearing of cattle, and had many habits in common with most Oriental pastoral tribes, as well as other rather remarkable usages (if correctly reported) by which they were peculiarly distinguished. These, as not serving any illustrative purpose, we need not particularly notice; but as they now appear as warriors against the Hebrews, it is well to mention, after Diodorus (lib. iii.), that they—or at least one tribe or division of them called the Megabereans—bore round shields made with the raw hides of oxen, and were armed with clubs bound with iron. The common weapons of the Troglodytes were, however, bows and spears. They began their onsets with throwing stones, and then plied the enemy with their arrows, with which they did great execution, being very expert marksmen. Bruce has a long theoretical account of the Ethiopian Troglodytes *and* the Shepherds; for he makes two nations of what the ancient authors describe as one. His account is very ingenious, and even instructive; but not convincing. If however, with the ancient authorities, we regard the Troglodytes as shepherds, and then apply to them some of the facts on which his theory is based, a further corroboration may be obtained of the identification we have assumed. He informs us that, in the ancient language of the country, *So* or *Suah* meant 'shepherd' or 'shepherds,'—hence the local names of *Sucha*, *Suakem*, and perhaps *Saez.* Here then, though it escapes the notice of Bruce, we have the word *Sukkiim* and its explanation. And as the people of that name in the present text are clearly an Ethiopian nation, we cannot be far wrong in supposing them the same as these shepherds, whether they were the same as the Troglodytæ, or a distinct people, as Bruce supposes.

CHAPTER XIII.

1 *Abijah succeeding maketh war against Jeroboam.* 4 *He declareth the right of his cause.* 13 *Trusting in God he overcometh Jeroboam.* 21 *The wives and children of Abijah.*

Now [1]in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem. His mother's name also *was* Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

3 And Abijah [2]set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

4 ¶ And Abijah stood up upon mount Zemaraim, which *is* in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

5 Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by a covenant of salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath [3]rebelled against his lord.

7 And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the Lord in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam [4]made you for gods.

9 [5]Have ye not cast out the priests of the Lord, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh [6]to consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them that are* no gods.

10 But as for us, the Lord *is* our God, and we have not forsaken him; and the priests, which minister unto the Lord, *are* the sons of Aaron, and the Levites *wait* upon *their* business:

11 [7]And they burn unto the Lord every morning and every evening burnt sacrifices and sweet incense: the [8]shewbread also *set they in order* upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the Lord our God; but ye have forsaken him.

12 And, behold, God himself *is* with us

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[1] 1 Kings 15. 1, &c.
[2] Heb. *bound together.*
[3] 1 Kings 11. 26.
[4] 1 Kings 12. 28.
[5] Chap. 11. 14.
[6] Heb. *to fill his hand.*
[7] Chap. 2. 4.
[8] Levit. 24. 6.

for *our* captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.

13 ¶ But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephrain with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him, and he died.

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the [9]story of the prophet [10]Iddo.

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[9] Or, *commentary*.

[10] Chap. 12. 15.

Verse 9. '*Have ye not cast out the priests of the Lord .... and the Levites.*'—It appears every way probable that the Levitical tribe was deprived of all the cities which it held in the territories of the ten tribes, and that the general body then settled in the kingdom of Judah. At the first view it might seem that the 'casting out' referred to the ejectment of the sacred tribe from the exercise of its priestly functions. But it is to be recollected that they had no such functions to exercise anywhere but at Jerusalem, to which place they resorted when their term of service was approaching. Jeroboam therefore could not interfere with the exercise of their sacerdotal duties, unless by prohibiting them to leave his dominions, and this is far from being implied in the idea of 'casting out.' We must therefore conclude that he deprived them of the civil privileges and powers which they enjoyed, dismissed them from the offices which they had filled under David and Solomon, refused them the dues to which they were entitled by the law of Moses, took away their towns and lands, and perhaps cast them out from the country—in which indeed they had no inducement to stay. This seems confirmed by the fact, that in all the history of the kingdom of Israel we do not ever find the presence of Aaronite priests and Levites indicated, whereas they often appear in the history of Judah. It is necessary to understand this, in order to estimate at their due magnitude the changes which the revolt of the ten tribes involved.

— '*Whosoever cometh to consecrate himself with a young bullock and seven rams.*'—Abijah probably refers to this as a circumstance by which the heathen priests were distinguished from those of the family of Aaron, since the latter were only required to offer at their consecration one bullock and *two rams*.

17. '*There fell down slain of Israel five hundred thousand chosen men.*'—This, as Josephus remarks, is such a slaughter as never occurred in any other war, whether it were of the Greeks or the barbarians. This observation would still be true even were the number greatly smaller. In numbers so large, there may be, and possibly is, some error of the transcribers; but it is certain that after this defeat the kingdom of Israel was considerably weakened, while that of Judah made constant progress in power and independence. With reference to the high numbers that occur here, it is remarked by Dr. Hales—'The numbers in this wonderful battle are probably corrupt, and should be reduced to 40,000, 80,000, and 50,000 slain, as in the Latin Vulgate of Sixtus Quintus and many earlier editions, and in the old Latin translation of Josephus; and that such were the readings of the Greek text of that author originally, Vignolles judiciously collects from Abarbanel's charge against Josephus of having made Jeroboam's loss no more than 50,000 men, *contrary to the Hebrew text*.'

CHAPTER XIV.

1 *Asa succeeding destroyeth idolatry.* 6 *Having peace, he strengtheneth his kingdom with forts and armies.* 9 *Calling on God, he overthroweth Zerah, and spoileth the Ethiopians.*

So Abijah slept with his fathers, and they buried him in the city of David: and [1]Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did *that which was* good and right in the eyes of the LORD his God:

3 For he took away the altars of the strange *gods*, and the high places, and brake down the [2]images, and cut down the groves:

4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of

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[1] 1 Kings 15. 8, &c.

[2] Heb. *statues*.

Judah the high places and the [3]images: and the kingdom was quiet before him.

6 ¶ And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land *is* yet before us; because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side. So they built and prospered.

8 ¶ And Asa had an army *of men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

9 ¶ [4]And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa cried unto the LORD his God, and said, LORD, *it is* [5]nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou *art* our God; let not [6]man prevail against thee.

12 So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

13 And Asa and the people that *were* with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were [7]destroyed before the LORD, and before his host; and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

[3] Heb. *sun images*. [4] Chap. 16. 8. [5] 1 Sam. 14. 6. [6] Or, *mortal man*. [7] Heb. *broken*.

Verse 8. '*Asa had an army . . . . out of Judah three hundred thousand, and out of Benjamin . . . . two hundred and fourscore thousand.*'—This and other passages of the same kind describing the immense military force of the small kingdoms of Judah and Israel (even setting aside those which labour under the suspicion of having been altered by copyists) appear to intimate that the general enrolment for military service which David contemplated, but was prevented from completely executing, was accomplished by later kings. It is always important to remember, however, that the modern European sense of the word '*army*,' as applied to a body of men *exclusively* devoted to the military profession, is unknown in the history of this period (except among the Egyptians); and in the statement before us we see no more than that the men thus numbered were provided with weapons, or that the king had weapons to arm them, and were, the whole or any part of them, bound to obey any call from the king into actual service.

9. '*Zerah the Ethiopian*,' or rather 'the Cushite.'—From the state of Egypt at this time, in the reign of Orsnkon I., who succeeded Seshonk (or Shishak), nothing can be more improbable than that an army under Zerah should have marched through Egypt from the Ethiopia south of the cataracts of the Nile. It must therefore be concluded that Zerah was king of the Cushites (or 'Ethiopians') of Arabia, the original seat of the race which inherited the name of Cush: and as the army was partly composed of Libyans, who, if this supposition be correct, could not well have passed from Africa through the breadth of Egypt on this occasion, it may with sufficient probability be conjectured that they formed a portion of the Libyan auxiliaries in the army with which Shishak had invaded Palestine twenty-five years before, and who, instead of returning to their own deserts, deemed it quite as well to remain in those of Arabia Petræa, and in the country between Palestine and Egypt. And this explanation seems to receive confirmation from the fact, which appears in the sequel, that they held some border towns (such as Gerar) in the district indicated. The flocks and herds, and the tents of the invading host sufficiently indicated the nomade character of the invasion.

— '*An host of a thousand thousand and three hundred chariots.*'—Josephus gives 900,000 infantry and 100,000 cavalry, which some would reduce by striking off a cipher from each number. A merely conjectural emendation is, however, so difficult and hazardous, that it is better to retain the original numbers, even when doubtful. In the present instance we may refer to what has just been said as to the distinction between the armies of those times and our own. And if Asa in his contracted territory was able to call out above 500,000 men, there is no solid reason why it should be impossible to the Cushite nomades, among whom every man was able to use arms, to bring double that number together. There must always be a vast difference in numbers between the army that must be kept and paid permanently, and that which may be raised by a general call upon the adult male population to a warlike enterprise, and only for the time of that enterprise. The army of Tamerlane (as we call him) is said to have amounted to 1,600,000 men, and that of his antagonist Bajazet to 1,400,000. Bruce has an hypothesis respecting this army, in which we do not clearly see how to concur; but his concluding statement is more applicable than perhaps he knew, to any explanation which leaves these 'Ethiopians' a pastoral people. He says, 'Twenty camels, employed to carry couriers upon them, might have procured that number of men to meet in a short space of time; and, as Zerah was the aggressor, he had time to choose when he should attack his enemy: every one of these shepherds, carrying with them their provision of flour and water, as is their invariable custom, might have fought with Asa in Gerar, without eating a loaf of Zerah's bread, or drinking a pint of his water.'

CHAPTER XV.

1 *Asa with Judah and many of Israel, moved by the prophecy of Azariah the son of Oded, make a solemn covenant with God.* 16 *He putteth down Maachah his mother for her idolatry.* 18 *He bringeth dedicated things into the house of God, and enjoyeth a long peace.*

AND the Spirit of God came upon Azariah the son of Oded:

2 And he went out [1]to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD *is* with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

3 Now for a long season Israel *hath been* without the true God, and without a teaching priest, and without law.

4 But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

6 And nation was [2]destroyed of nation, and city of city: for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

8 ¶ And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the [3]abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that *was* before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him.

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they offered unto the LORD [4]the same time, of the spoil *which* they had brought, seven hundred oxen and seven thousand sheep.

12 And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;

13 That whosoever would not seek the LORD God of Israel [5]should be put to death, whether small or great, whether man or woman.

14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

16 ¶ And also *concerning* [6]Maachah the mother of Asa the king, he removed her from *being* queen, because she had made an [7]idol in a grove: and Asa cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron.

17 But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

18 ¶ And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

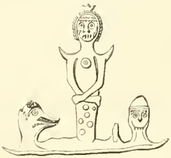
19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

[1] Heb. *before Asa.* [2] Heb. *beaten in pieces.* [3] Heb. *abominations.* [4] Heb. *in that day.* [5] Deut. 13. 9. [6] 1 Kings 15. 13. [7] Heb. *horror.*

Verse 16. '*She had made an idol in a grove.*'—The original word, rendered 'idol,' is מִפְלֶצֶת *miphletzeth*, '*fear*' or '*dread*,' put for the object of fear or reverence (as in Gen. xxxi. 42, but not the same word). The Septuagint considers this grove-idol to denote the Astarte, or Ashtaroth, so often mentioned in Scripture. This is very probable; and it makes the present a proper place for introducing a short account of that notorious idol.

This goddess was undoubtedly the moon. Under her name of Ashtaroth she is particularly mentioned as 'the abomination of the Sidonians:' the Phœnicians were in fact particularly addicted to her worship, which was not, however, peculiar to them. The moon was everywhere worshipped; but it is only of her exhibition as Ashtaroth that we have at present to speak. In this personation she was also idolized among the Philistines; for we read that the armour of Saul was put 'in the house of Ashtaroth' (1 Sam. xxxi. 10). She was also venerated by the Syrians under the name of Astarte, which the Septuagint gives as equivalent to the Hebrew 'Ashtaroth.' She answered very nearly to the Isis of the Egyptians, the two being merely different versions of the same original. But the Greeks identified her with their Juno, Diana, or Venus; and they were right, as she did not answer to any one of these, singly taken: for the Orientals, whose theology was infinitely less subdivided than that of the Greeks and Romans, united in their Astarte the attributes which the latter divided among the three goddesses we have named. Thus Astarte was not only the moon, but, as such, 'the queen of heaven,' by which title she is mentioned in Scripture (Jer. vii. 18, and xliv. 17, 18); and, in her subordinate relation to the sun, the apt symbol of the principle of conception and parturition—the genetrix—

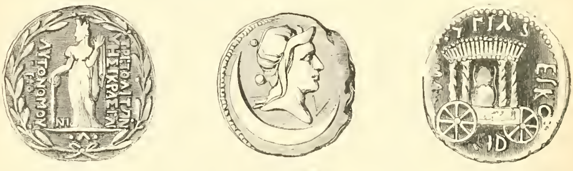
who, fecundated by a superior influence, becomes the agent of life to the universe. These three high characters, united in the Asiatic Ashtaroth, were among the Greeks shared between Juno, Diana, and Venus, all of whom they therefore recognized in the Phœnician goddess; for although with them Diana was the moon, yet Juno was the queen of heaven. So also, the Orientals made their Baal not only the sun, but, in that character, the king of heaven: whilst the Greeks made two gods out of him—Jupiter being the king of heaven, and Apollo the sun. This explains the apparent confusion of the Greeks when speaking of Oriental deities, in sometimes identifying an Asiatic idol with three or four of their own. In a previous note (Judges vi. 25) we have intimated the probability that the female deity in question is denoted sometimes under the word *Asherah* or *Asherim*, rendered 'grove,' or 'groves;' and accordingly the Septuagint, in the present and other places, gives the proper name 'Astarte' as an equivalent. But still the original idea is in some degree included, since Astarte was properly a grove-idol, and the sacred plantation, which subdued the blaze of day to the mildness of lunar light, was her proper sanctuary. But the obscurity of these woods concealed deeds of sanctified abomination which we dare not describe. Yet her rites were not bloody: for, while to her associate Baal (the sun), with whom she is so often mentioned in Scripture, bloody, and (except as represented by Melkart of Tyre) even human sacrifices were offered—only bread, liquors, and perfumes were presented to Astarte. Hence the apostate Hebrews are reproached with the idolatrous act of 'making cakes for the queen of heaven' (Jer. vii. 18). She of course had temples, but not always, and when she had, a grove was usually planted around it. Often also her wood was planted near the temples of the sun, the two chief idols being much associated in their worship, though we do not believe them to have been so inseparable as Calmet supposes.



Ancient Form of Ashtaroth.

As to the figure under which Astarte was represented, it is difficult to say anything definite, as almost every town exhibited her under a varied form. Some authors (as Porphyry) say that she was sometimes represented with a cow's head, the horns of which served at the same time as the usual symbol of sovereign power, and as a representation of the crescent moon. This would serve as well for a description of Isis. But the heads are frequently surmounted by a crescent, or surrounded by rays. The full-length figure usually represents a robed female, standing, or throned, in a commanding attitude, with a baton in her right hand. The robing varies greatly. Our cuts, from Phœnician medals, exhibit some of the diversified forms in which she is represented. (See Calmet's *Dissertation sur les Divinités Phéniciennes*; Banier's *Mythology*; Jahn's *Archæologia*; Munter, *Religion der Karthager*; Mover, *Die Phönizier*.)

Phœnician Silver Coins of Astarte.—One-third larger than real size.



Astarte. One of her forms at Tyre.

Head of Astarte.

Astarte in a Car. As represented at Sidon.

CHAPTER XVI.

1 *Asa, by the aid of the Syrians, diverteth Baasha from building of Ramah.* 7 *Being reproved thereof by Hanani, he putteth him in prison.* 11 *Among his other acts in his disease he seeketh not to God, but to the physicians.* 13 *His death and burial.*

In the six and thirtieth year of the reign of Asa [1]Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.

2 Then Asa brought out silver and gold out of the treasures of the house of the Lord and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at [2]Damascus, saying,

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold: go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkened unto king Asa, and sent the captains of [3]his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

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[1] 1 Kings 15. 17.

[2] Heb. *Darmesek*.

[3] Heb. *which were his*.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

7 ¶ And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand.

8 Were not [4]the Ethiopians and the Lubims [5]a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand.

9 For the eyes of the Lord run to and fro throughout the whole earth, [6]to shew himself strong in the behalf of *them* whose heart *is* perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

10 Then Asa was wroth with the seer, and put him in a prison house; for *he was* in a rage with him because of this *thing*. And Asa [7]oppressed *some* of the people the same time.

11 ¶ And, behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great*: yet in his disease he sought not to the Lord, but to the physicians.

13 ¶ And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had [8]made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds *of spices* prepared by the apothecaries' art: and they made a very great burning for him.

Verse 1. '*In the six and thirtieth year of the reign of Asa.*'—Compare 1 Kings xv. 33, and xvi.; from which we learn that Baasha began to reign in the third year of Asa, that he reigned twenty-four years, and that his son succeeded in the *twenty-sixth* year of Asa's reign. It is therefore probable that the present text is corrupted, being contradictory to three other dates, which shew that Baasha died ten years before the date here given to his enterprise. Josephus seems accordingly to preserve the true date of this undertaking, which he places in the twenty-sixth year of Asa—the year in which Baasha died—which agrees with what he says, that Baasha was prevented by death from resuming his enterprise which the Syrians had interrupted. The Jewish chronology, followed by many modern chronologers, explains the present text to be correct, by supposing that, instead of 'reign,' we should read 'kingdom;' and, consequently, that the date is not from the beginning of Asa's reign, but from that of the separate existence of the kingdom of Judah, commencing with Rehoboam. Thirty-six years from that event bring us only to the sixteenth year of Asa; in which date there is certainly no historical or chronological impropriety, although it may be difficult to explain how so peculiar a mode of computation should in this particular instance be adopted, and which seems less likely than the easy alteration of 'twenty-six' into 'thirty-six.' Whatever explanation be chosen must also be extended to the last verse of the preceding chapter.

— '*That he might let none go out or come in to Asa.*'—It appears that the effect of the manifest tokens of the Divine favour which Asa received, especially in the signal victory over Zerah, was felt in the neighbouring kingdom, and induced a large number of the subjects of Baasha to migrate into his dominions. A constant and large accession of men, induced by such considerations, and by revived attachment to the theocratical institutions, was calculated to give, and doubtless did give, a vast superiority of moral character to the kingdom of Judah over that of Israel. It was no doubt the object of checking this tendency of his most valuable subjects to quit his territories that induced Baasha to take the town of Ramah and fortify it for a frontier barrier.

12. '*Diseased in his feet, until his disease was exceeding great.*'—It was a disease which began in the feet, and gradually mounted upward to the superior parts of the body, for the last clause might more properly be rendered to convey this meaning, as 'his disease moved upward.' Some medical inquirers into the diseases of Scripture think it was the gout, which, as is well known, is dangerous when it reaches upward to the superior parts of the person. It was probably something of the sort.

— '*He sought ... to the physicians.*'—This is the first time we read of physicians among the Hebrews, as a distinct class of persons. Whatever has a medical appearance in the books of the Law, we find associated with the priests (see the note on Lev. xiii. 2), and subsequently we find diseased or injured persons resorting to gods and prophets (1 Kings xiv.; 2 Kings i. and viii.), chiefly, it would seem, for the purpose of learning whether or not they should recover. It appears to have been the general feeling, that in diseases medical and human agencies were of no avail, and that a cure was to be looked for to the immediate exercise of the Divine power. This feeling is still very general in the East. Therefore priests and prophets were resorted to in most nations, for the purpose, as it were, of drawing the attention of the god to the case, and of propitiating his favour. Hence arose a class of pretenders, who professed by means of certain secret charms, incantations, and powerful rites or applications, to draw down and fix, if we may so express it, the healing power of the god. From the manner in which Asa's application to the physicians is mentioned, it is fair to presume that they were of this class, still so common in Asia and Africa, and not yet extirpated from Europe—who, on the one hand, were ignorant of any useful science, and, on the other, by their unlawful pretensions drew away the mind from its true confidence in God, and fixed it on their puerile spells and amulets. Indeed, as the earliest physicians in most countries were foreigners, it is not unlikely that those to whom Asa resorted professed to work cures through the power of the heavenly bodies, or of some famous foreign idol. Even when some useful applications and medicines crept into the practice of 'physicians,' it remained mixed up with so much mystery, idolatry, and superstition, that,

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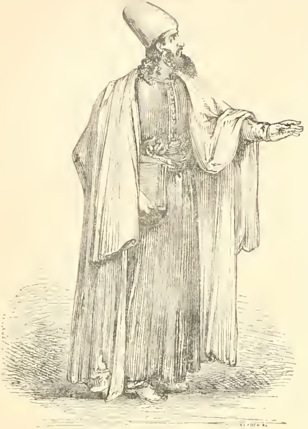
[4] Chap. 14. 9.
[5] Heb. *in abundance.*
[6] Or, *strongly to hold with them*, &c.
[7] Heb. *crushed.*
[8] Heb. *digged.*



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even at a period much later than the present, the stricter Jews were disposed to look upon the whole art as an abominable thing. Gill quotes the Rabbins as entertaining a very ill opinion of physicians, saying that the very best of them deserved hell, and as advising faithful Jews not to live in a city where the chief man was a physician. Even when medicine had attained the rank of a science, founded, as all true science must be, on experience and observation, and spells and charms were in a great degree banished, astrology was still considered by the most famous ancient physicians, and down to comparatively modern times, as an essential part of medical education, principally with the view of determining, it seems, the proper or improper times for administering medicine. Sir Thomas Brown sums up the days excluded as unfit, by different ancient authorities, as making up nearly three-quarters of the year, so that little more than a fourth of the year was left for the administration of medicine. Sir Thomas, himself a physician, objects to this, but observes, guardedly, that 'a sober and regulated astrology,' in medicine, was not to be rejected or condemned. If, even in Europe, the practice of medicine has not from any very remote date been divested of mystery and superstition, we may readily understand that in its early state, as now in the East, the little that was useful in it was buried under such a mass of absurd and idolatrous rites and observances, that the more instructed Jews regarded it with abhorrence, and considered it a most objectionable course to apply to a 'physician.' Probably the customary course was to employ such common remedies as were popularly known; and in cases of difficulty to apply to the priests, who, from their cognizance of diseases involving ceremonial uncleanness, probably accumulated such information as enabled them to give useful medical advice when required. In more recent times medicine has become a favourite pursuit with the Jews. This was especially the case in what are called 'the middle ages,' the most famous physicians of Western Asia, Northern Africa, and of Spain (under the Moors), having been of the Hebrew race. Nor has the skill of the Jewish physicians been unrenowned even in Christendom, and in days still more recent. See Carmoly's *Histoire des Médecins Juifs, Anciens et Modernes*, Brux. 1844. See also generally, the Note on Gen. l. 2; and the author's *Pictorial Hist. of Palestine*, ii. 561-563.

14. '*They made a very great burning for him.*'—He was honoured with a magnificent public funeral, in testimony of their final approbation of his government and of their sorrow for him. It would seem that his body, laid in a bed of state, was burned with vast quantities of aromatic substances, and the ashes, collected with care, were afterwards deposited in the sepulchre which he had prepared for himself on Mount Zion. The burning of the dead, as a rite of sepulture, had originally been regarded with dislike by the Hebrews. But a change of feeling in the matter had by this time taken place; for the practice is not on this occasion mentioned as a new thing, and had probably been some time previously introduced. Afterwards, burning was considered the most distinguished honour that could be rendered to the dead, and the omission of it, in the case of royal personages, a disgrace (see 2 Chron. xxi. 19; Jer. xxxiv. 5; Amos vi. 10). But in later days the Jews conceived a dislike to the rite; and their doctors endeavoured in consequence to pervert the passages of Scripture which refer to it, so as to induce a belief that the aromatic substances alone were burnt, and not the body itself.

CHAPTER XVII.

1 *Jehoshaphat, succeeding Asa, reigneth well, and prospereth.* 7 *He sendeth Levites with the princes to teach Judah.* 10 *His enemies being terrified by God, some of them bring him presents and tribute.* 12 *His greatness, captains, and armies.*

AND [1]Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

4 But sought to the *LORD* God of his father, and walked in his commandments, and not after the doings of Israel.

5 Therefore the LORD stablished the kingdom in his hand; and all Judah [2]brought to Jehoshaphat presents; and he had riches and honour in abundance.

6 And his heart [3]was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah.

7 ¶ Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to

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[1] 1 Kings 15. 24.

[2] Heb. *gave.*

[3] That is, *was encouraged.*

Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests.

9 And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 ¶ And the fear of the LORD [4]fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat.

11 Also *some* of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

12 ¶ And Jehoshaphat waxed great exceedingly; and he built in Judah [5]castles, and cities of store.

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem.

14 And these *are* the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.

15 And [6]next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him *was* Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, beside *those* whom the king put in the fenced cities throughout all Judah.

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[4] Heb. *was.*

[5] Or, *palaces.*

[6] Heb. *at his hand.*

Verse 9. '*And went about throughout all the cities of Judah, and taught the people.*'—This commission of five princes, two priests, and nine Levites, going about from city to city, with the book of the Law to instruct the people, forms one of the most interesting circumstances that we meet with in the history of any of the kings. Not only was the heart of Jehoshaphat 'lifted up in the ways of the Lord,' but he desired the hearts of his people to be lifted up in like manner. We read of another good king (Josiah), who caused the law to be read to the people assembled at Jerusalem (chap. xxxiv. 30); but we read of no other than Jehoshaphat who sent instruction to the homes of his people.

CHAPTER XVIII.

1 *Jehoshaphat, joined in affinity with Ahab, is persuaded to go with him against Ramoth-gilead.* 4 *Ahab, seduced by false prophets, according to the word of Micaiah, is slain there.*

Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.

2 [1]And [2]after *certain* years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver *it* into the king's hand.

6 ¶ But Jehoshaphat said, *Is there* not here a prophet of the LORD [3]besides, that we might enquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one *of*

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[1] 1 Kings 22. 2.

[2] Heb. *at the end of years.*

[3] Heb. *yet,* or, *more.*

his [4]officers, and said, [5]Fetch quickly Micaiah the son of Imla.

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their* robes, and they sat in a [6]void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the Lord, With these thou shalt push Syria until [7]they be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver *it* into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king [8]with one assent; let thy word therefore, I pray thee, be like one of their's, and speak thou good.

13 And Micaiah said, *As* the Lord liveth, even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 ¶ And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the Lord?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the Lord said, These have no master; let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, [9]but evil?

18 Again he said, Therefore hear the word of the Lord; I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand and *on* his left.

19 And the Lord said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then there came out a [10]spirit, and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the LORD* said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

22 Now therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee.

23 ¶ Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go [11]into [12]an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace, *then* hath not the Lord spoken by me. And he said, Hearken, all ye people.

28 ¶ So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the Lord helped him; and God moved them *to depart* from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again [13]from pursuing him.

33 ¶ And a *certain* man drew a bow [14]at a venture, and smote the king of Israel [15]between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am [16]wounded.

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even: and about the time of the sun going down he died.

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[4] Or, *eunuchs.* [5] Heb. *hasten.* [6] Or, *floor.* [7] Heb. thou *consume them.* [8] Heb. *with one mouth.* [9] Or, *but for evil.*
[10] Job 1. 6. [11] Or, *from chamber to chamber.* [12] Heb. *a chamber in a chamber.* [13] Heb. *from after him.*
[14] Heb. *in his simplicity.* [15] Heb. *between the joints, and between the breastplate.* [16] Heb. *made sick.*

Verse 5. '*God will deliver* it *into the king's hand.*'—The reader will not fail to note the remarkable ambiguity of this answer, which was well calculated to save the credit of these idolatrous priests, whatever might be the event. In the first place, it is not said what should be delivered into the king's hand, the word *it*, which seems in our version to refer to Ramoth-gilead, not being in the original; nor is it said into what king's hand this unexpressed something should be delivered. Thus, although *we* should certainly understand them to mean that the city, or the Syrian army, should be delivered into the hands of Ahab, and he so understood them, as it was doubtless their wish that he should: yet if the event proved adverse, it was open to them to say that they meant that the Hebrew host was to be delivered into the hands of the Syrian king. Zedekiah indeed was more explicit; but his brethren, when the event proved otherwise than they expected, were at liberty to disavow his individual statement, and to adhere to the ambiguity of their more general answer. It was very probable that this double meaning was not unobserved by Jehoshaphat, and occasioned that misgiving which led him to inquire for 'a prophet of the Lord besides.'

This response is calculated to remind one of the well-studied ambiguity exhibited in the answers of the heathen oracles of old. The one most in point is that which the oracle at Delphi gave to Crœsus, king of Lydia, who sent to inquire whether he might venture to make war upon the Persians. The answer was, that by crossing the river Halys (to attack the Persians), Crœsus would overthrow a mighty power. This safe and prudent answer the Lydian monarch interpreted according to his wish: he crossed the Halys, and was defeated and taken captive by Cyrus. The Persian, on learning this circumstance, allowed his prisoner to send ambassadors to Delphi to reproach the oracle for deceiving him. The oracle answered, that Crœsus had himself only to blame: the oracle had only said, that if he attacked the Persians, a mighty empire would be overthrown: and if then he had desired further information, he ought to have inquired whether his own empire or that of Cyrus was intended (Herodotus, *Clio*, 53, 91). One would think that the priestesses of Delphi had taken a lesson from Ahab's priests of Baal.

CHAPTER XIX.

1 *Jehoshaphat, reproved by Jehu, visiteth his kingdom.* 5 *His instructions to the judges,* 8 *to the priests and Levites.*

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? therefore *is* wrath upon thee from before the Lord.

3 Nevertheless there are [1]good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

4 ¶ And Jehoshaphat dwelt at Jerusalem: and [2]he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the Lord God of their fathers.

5 ¶ And he set judges in the land throughout all the fenced cities of Judah, city by city,

6 And said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who *is* with you [3]in the judgment.

7 Wherefore now let the fear of the Lord be upon you; take heed and do *it*: for *there is* no iniquity with the Lord our God, nor [4]respect of persons, nor taking of gifts.

8 ¶ Moreover in Jerusalem did Jehoshaphat set of the Levites, and *of* the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and *so* wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

11 And, behold, Amariah the chief priest *is* over you in all matters of the Lord; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you. [5]Deal courageously, and the Lord shall be with the good.

Verse 5. '*He set judges in the land.*'—David seems to have done this before; but this, as well as many other of David's improvements, must have been greatly disturbed by the division of the kingdom, although Jehoshaphat would appear to have been the first of the kings of Judah who perceived that the old regulations might be advantageously modified, to adapt them to the altered circumstances of the kingdom. The proportion of Levites, also, to the rest of the population must have been far greater in the kingdom of Judah than it had been in the sole realm of David and Solomon, so that a larger number could be employed in the administration of justice. Some think, however, that David's judicial regulations had fallen into disuse, and that Jehoshaphat now revives them.

8. '*For the judgment of the Lord.*'—This high court seems a new institution, unless the idea was taken from the council which assisted Moses. We find no trace of the existence of such a court elsewhere in the historical books.

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[1] Chap. 17. 4, 6.
[2] Heb. *he returned and went out.*
[3] Heb. *in the matter of judgment.*
[4] Deut. 10. 17. Job 34. 19. Acts 10. 34. Rom. 2. 11. Ephes. 6. 9. Col. 3. 25. 1 Pet. 1. 17.
[5] Heb. *Take courage and do.*

The Jews think they discover in it their Sanhedrim, or great council of seventy, which made so great a figure in their later history, and which, although apparently of late origin, they contend to have originated with the seventy elders appointed by Moses. But with respect to this claim, see the note on Num. xi. 16. The number of the members of the court established by Jehoshaphat we are not told; and if its functions have considerable resemblance to those of the Sanhedrim, this may well have been because that celebrated body was organized with an express reference to whatever intimations for the constitution of such a court could be gathered from the sacred books. The duties of the present court, as well as those of the inferior local tribunals mentioned above, are pretty clearly defined in the impressive addresses which the king made to them. We see that the great court of Jerusalem consisted of priests and paternal chiefs, and that it had cognizance of all judicial matters, whether civil or criminal. It has been somewhat disputed what is intended by the 'matters of the Lord,' and 'the king's matters,' in *v.* 11. Grotius seems to understand that this does not define something supplementary, but refers to what had been previously stated, merely to intimate that, in one class of cases the high-priest was to be president, and that in the other Zebadiah, 'the ruler of the house of Judah, presided.' Under his view, the 'matters of the Lord' are not exclusively ecclesiastical matters, as some suppose, but such matters generally as were defined by the law of God, and were to be judged by that law; and 'the king's matters,' not particularly matters of policy or state, but such matters as, not being defined by the law of God, were left to the judgment of the king. In this explanation we are disposed to concur. It will be observed that there was a written law, to which no addition could be made; but then there must have arisen a great number of cases for which this law did not provide, and which were to be adjudicated by the law of custom, or according to the principles of equity. Of the former, the priests, as best acquainted with the law, were the proper judges; while the latter naturally devolved on the paternal chiefs, but, when the monarchy was established, came under the superior authority of the king, who himself was the supreme judge in this branch of law. We never read of any cause brought before the king for which the law of Moses had provided. Perhaps an appeal had lain to the high-priest for the written law, and to the king for the law of custom or equity. It is essential throughout to keep in mind the distinction between these classes of judicial cases. It is the same in Mohammedan countries, where the book which the Moslems hold sacred is also their law-book, to which, of course, no addition can be made. Hence, as in Persia, the written and unwritten law become objects of separate jurisdiction, the respective powers and privileges of which are often matters of high dispute. The written law is administered by ecclesiastical persons, and the unwritten, by secular magistrates, with the king at their head. Referring to the frequently conflicting nature of these distinct judicatures, and the disputes as to the limits of their jurisdiction, it appears to us very probable that the design of Jehoshaphat, in the mixed character he gave to this high tribunal, was to make the two branches of judicature coalesce so far as seemed necessary to facilitate the operation of the general system.

CHAPTER XX.

1 *Jehoshaphat in his fear proclaimeth a fast.* 5 *His prayer.* 14 *The prophecy of Jahaziel.* 20 *Jehoshaphat exhorteth the people, and setteth singers to praise the Lord.* 22 *The great overthrow of the enemies.* 26 *The people, having blessed God at Berachah, return in triumph.* 31 *Jehoshaphat's reign.* 35 *His convoy of ships, which he made with Ahaziah, according to the prophecy of Eliezer, unhappily perished.*

IT came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other* beside the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they *be* in Hazazon-tamar, which *is* En-gedi.

3 And Jehoshaphat feared, and set [1]himself to seek the LORD, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask *help* of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,

6 And said, O LORD God of our fathers, *art* not thou God in heaven? and rulest *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee?

7 *Art* not thou our God, [2]*who* didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 [3]If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou [4]wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;

11 Behold, *I say, how* they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes *are* upon thee.

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

14 ¶ Then upon Jahaziel the son of Ze-

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[1] Heb. *his face.*

[2] Heb. *thou.*

[3] 1 Kings 8. 37. Chap. 6. 28.

[4] Deut. 2 9.

chariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation;

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle *is* not your's, but God's.

16 To morrow go ye down against them: behold, they come up by the [5]cliff of Ziz; and ye shall find them at the end of the [6]brook, before the wilderness of Jeruel.

17 Ye shall not *need* to fight in this *battle:* set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD *will be* with you.

18 And Jehoshaphat bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

20 ¶ And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; [7]Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he appointed singers unto the LORD, and [8]that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy *endureth* for ever.

22 ¶ [9]And when they began [10]to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and [11]they were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them:* and when they had made an end of the inhabitants of Seir, every one helped [12]to destroy another.

24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they *were* dead bodies fallen to the earth, and [13]none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 ¶ And on the fourth day they assembled themselves in the valley of [14]Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the [15]forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

29 And the fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

31 ¶ [16]And Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD.

33 Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the [17]book of Jehu the son of Hanani, [18]who [19]*is* mentioned in the book of the kings of Israel.

35 ¶ And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

36 And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber.

37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

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[5] Heb. *ascent.* [6] Or, *valley.* [7] Isa. 7. 9. [8] Heb. *praisers.* [9] Heb. *And in the time that they,* &c. [10] Heb. *in singing and praise.* [11] Or, *they smote one another.* [12] Heb. *for the destruction.* [13] Heb. there was *not an escaping.* [14] That is, *blessing.* [15] Heb. *head.* [16] 1 Kings 22. 41, &c. [17] Heb. *words.* [18] 1 Kings 16. 1. [19] Heb. *was made to ascend.*

CHAPTER XXI.

1 Jehoram, succeeding Jehoshaphat, slayeth his brethren. 5 His wicked reign. 8 Edom and Libnah revolt. 12 The prophecy of Elijah against him in writing. 16 The Philistines and Arabians oppress him. 18 His incurable disease, infamous death, and burial.

Now [1]Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he *was* the firstborn.

4 Now [2]when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

5 ¶ Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of [3]Ahab to wife: and he wrought *that which was* evil in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a [4]light to him and to his [5]sons for ever.

8 ¶ In his days the Edomites revolted from under the [6]dominion of Judah, and made themselves a king.

9 Then Jehoram [7]went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand; because he had forsaken the Lord God of his fathers.

11 Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah *thereto*.

12 ¶ And there came a writing to him from Elijah the prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were* better than thyself:

14 Behold, with [8]a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods:

15 And thou *shalt have* great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

16 ¶ Moreover the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians:

17 And they came up into Judah, and brake into it, and [9]carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save [10]Jehoahaz, the youngest of his sons.

18 ¶ And after all this the Lord smote him in his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed [11]without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

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[1] 1 Kings 22. 50.
[2] 2 Kings 8. 16, 17.
[3] Chap. 22. 2.
[4] Heb. *lamp*, or, *candle*.
[5] 2 Sam. 7. 12. 1 Kings 11. 36. 2 Kings 8. 19. Psa. 132. 11, &c.
[6] Heb. *hand*.
[7] 2 Kings 8. 21.
[8] Heb. *a great stroke*.
[9] Heb. *carried captive*.
[10] Or, *Ahaziah*, chap. 22. 1; or, *Azariah*, chap. 22. 6.
[11] Heb. *without desire*.

Verse 8. '*In his days the Edomites revolted.*'—According to Josephus, the king of Edom who assisted the kings of Judah and Israel in the war against Moab, had been slain by his revolted subjects, and the new sovereign desired to signalize his accession and to propitiate his subjects by freeing them from the tribute to which his father had submitted. This attempt was not at first successful; but although once defeated by Jehoram, who still had at his command the military resources which his father had collected, the Edomites succeeded in throwing the yoke of Judah from off their necks, according to the prophecy of Isaac to the founder of that nation (Gen. xxvii. 40).

12. '*A writing . . . from Elijah the prophet.*'—It is concluded, from a comparison of dates, that Elijah's translation must have taken place several years before this. The opinion of Josephus, and of many Jewish and Christian writers, is that the letter was sent to the king, by Elijah, from heaven, by the ministry of angels. Of many other opinions, the more probable seems to be that the name of Elijah has crept into the text instead of that of Elisha, by whom this explanation supposes the letter to have been written;—or, that Elijah, perceiving by the spirit of prophecy the criminal conduct of the king and its consequences, wrote this letter previously to his translation, and left it with one of the prophets (probably Elisha) to be delivered in due season;—or, that the date of the translation of Elijah is not indicated with such precision as to enable us to feel quite assured that it had already taken place when this letter was sent to Jehoram.

15. '*Disease of thy bowels.*'—Jahn, on the authority of Dr. Mead (*Medica Sacra*, ch. iv.) concludes this disease to have been a form of dysentery. The long duration of such a disorder is a very unusual circumstance, which, with its awful severity and the previous prediction of the prophet, sufficiently indicated the Hand from which the stroke came.

CHAPTER XXII.

1 *Ahaziah succeeding reigneth wickedly.* 5 *In his confederacy with Joram the son of Ahab, he is slain by Jehu.* 10 *Athaliah, destroying all the seed royal, save Joash, whom Jehoshabeath his aunt hid, usurpeth the kingdom.*

And the inhabitants of Jerusalem made [1]Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the [2]eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also *was* [3]Athaliah the daughter of Omri.

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the Lord like the house of Ahab: for they were his counsellors after the death of his father to his destruction.

5 ¶ He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

6 And he returned to be healed in Jezreel because of the wounds [4]which were given him at Ramah, when he fought with Hazael king of Syria. And [5]Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the [6]destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the Lord had anointed [7]to cut off the house of Ahab.

8 And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 [8]And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he *is* the son of Jehoshaphat, who sought the Lord with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 ¶ [9]But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

11 But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

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[1] 2 Kings 8. 24, &c.
[2] Chap. 21. 17.
[3] Chap. 21. 6.
[4] Heb. *wherewith they wounded him.*
[5] Otherwise called *Ahaziah*, verse 1; and *Jehoahaz*, chap. 21. 17.
[6] Heb. *treading down.*
[7] 2 Kings 9. 7.
[8] 2 Kings 9. 27.
[9] 2 Kings 11. 1.

Verse 2. '*Forty and two years old was Ahaziah.*'—In 2 Kings viii. 26, the age assigned to him at the commencement of his reign is twenty-two years. The interchange of the letters כ and מ, used as numerals, would account for this difference, the former standing for twenty and the other for forty. But it is perhaps better to take the explanation of Lightfoot, who conceives that Ahaziah began to reign in the twenty-second year of his age, but the forty-second of the kingdom of his mother Athaliah's family.

10. '*When Athaliah.....saw that her son was dead, she arose and destroyed all the seed royal.*'—This remarkable woman had long been the virtual possessor of the supreme power in Judah; but now she disdained an authority so precarious and indirect, and would reign alone. As the most wicked persons seldom shed blood out of absolute wantonness, it may be conceived that her temper may have been rendered peculiarly savage at this time by the sanguinary proceedings of Jehu in Israel against that house to which

she herself belonged, and in which she had lost, at one fell swoop, a mother, a brother, and a son, with many other very near relatives. It must also have appeared to her that the sort of authority which she had hitherto exercised, first as queen-consort and then as queen-mother, was now in very great danger—as it might be expected that whichever of her grandsons succeeded to the throne, he would prefer to hers the counsel and guidance of his own mother. Here then were two powerful motives—dread of losing her power, and jealousy of being superseded by another woman—bringing her to the atrocious resolution of destroying all the children of her own son Amaziah.

CHAPTER XXIII.

1 *Jehoiada, having set things in order, maketh Joash king.* 12 *Athaliah is slain.* 16 *Jehoiada restoreth the worship of God.*

And [1]in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the Lord hath [2]said of the sons of David.

4 This *is* the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, *shall be* porters of the [3]doors;

5 And a third part *shall be* at the king's house; and a third part at the gate of the foundation: and all the people *shall be* in the courts of the house of the Lord.

6 But let none come into the house of the Lord, save the priests, and they that minister of the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the Lord.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not the courses.

9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right [4]side of the [5]temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and [6]*gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, and said, [7]God save the king.

12 ¶ Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the Lord:

13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, [8]Treason, Treason.

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the Lord.

15 So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the Lord's people.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and [9]slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the Lord by the hand of the priests the Levites, whom David had [10]distributed in the house of the Lord, to offer the burnt offerings of the Lord, as *it is* written in

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[1] 2 Kings 11. 4, &c.
[2] 2 Sam. 7. 12. 1 Kings 2. 4, and 9. 5. Chap. 6. 16, and 7. 18.
[3] Heb. *thresholds.*
[4] Heb. *shoulder.*
[5] Heb. *house.*
[6] Deut. 17. 18.
[7] Heb. *Let the king live.*
[8] Heb. *conspiracy.*
[9] Deut. 13. 9.
[10] 1 Chron. 24. 1.

the [11]law of Moses, with rejoicing and with singing, *as it was ordained* [12]by David.

19 And he set the [13]porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

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[11] Num. 28. 2.

[12] Heb. *by the hands of David.*

[13] 1 Chron. 26. 1, &c.

Verse 8. '*Jehoiada.....dismissed not the courses.*'—The meaning of this, of course, is that the high-priest, in order to have the stronger force at his disposal, detained the Levitical course, which, under ordinary circumstances, would have returned home, or at least would have gone off duty when its week of service had expired.

11. '*Put upon him the crown.*'—We know that crowns were worn by the Hebrew kings; but this is the only incident in Scripture from which we learn that setting a crown on the head was part of the ceremonies of inauguration. There is no part of the Bible in which these ceremonies are so particularly described as in the chapter now before us.

—'*Gave him the testimony.*'—'Gave him' is supplied in our version: omitting this, the text reads, 'put upon him the crown *and* the עֵדוּת, '*edoth;*' which therefore probably means some part of the royal attire, ornaments, or regalia, as some of the Jewish interpreters explain, and as the signification which the word bears in several other passages of Scripture warrants.

'*God save the king.*'—Literally, 'Long live the king!' This seems to have been the usual shout of loyalty among the Hebrews. In personally addressing the king, we find this expression put superlatively, as 'Let the king live for ever!' The same thing precisely is meant in both expressions—the wish for a protracted life; but the latter was, in a personal address, the more respectful and complimentary phrase, which was never understood in its literal force. This style of address was used to the Hebrew, Babylonian, and Persian kings (1 Kings i. 31; Neh. ii. 3; Dan. ii. 4). The same is also the proper force of our popular cry, 'A. B. for ever!' and 'God save the king' implies the desire for the prolongation of the king's life; by this therefore our translation properly renders the Hebrew expression. Indeed, so similar are the cries of loyalty everywhere, that nearly all the versions find a national cry of equivalent meaning. Thus the Vulgate has here, '*Vivat* rex!'—the French versions, '*Vive* le roi!'—and so of others.

13. '*The king stood at his pillar.*'—Some think that, instead of 'at his pillar,' we should understand 'upon a stage' or 'scaffold;' perhaps the brazen scaffold which Solomon erected, and upon which he stood at the dedication of the temple. We incline to join both interpretations, and suppose that Joash stood upon a sort of scaffold or throne placed against a pillar. We cannot suppose that he stood upon the ground, for then, being a child and surrounded by such a number of persons, Athaliah could scarcely have seen him when she entered. In Homer there are several allusions to the custom of setting a throne against a column.

CHAPTER XXIV.

1 *Joash reigneth well all the days of Jehoiada.* 4 *He giveth order for the repair of the temple.* 15 *Jehoiada's death and honourable burial.* 17 *Joash, falling to idolatry, slayeth Zechariah the son of Jehoiada.* 23 *Joash is spoiled by the Syrians, and slain by Zabad and Jehozabad.* 27 *Amaziah succeedeth him.*

JOASH [1]*was* seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also *was* Zibiah of Beer-sheba.

2 And Joash did *that which was* right in the sight of the LORD all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

4 ¶ And it came to pass after this, *that* Joash was minded [2]to repair the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened *it* not.

6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, *according to the commandment* of [3]Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?

7 For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim.

8 And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.

9 And they made [4]a proclamation through Judah and Jerusalem, to bring in to the LORD the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

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[1] 2 Kings 12. 1, &c.

[2] Heb. *to renew.*

[3] Exod. 30. 12, 13, 14.

[4] Heb. *a voice.*

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and [5]the work was perfected by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and [6]to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

17 ¶ Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

18 And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

20 And the Spirit of God [7]came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon *it*, and require *it*.

23 ¶ And it came to pass [8]at the end of the year, *that* the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of [9]Damascus.

24 For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash.

25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him; [10]Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of [11]Shimrith a Moabitess.

27 ¶ Now *concerning* his sons, and the greatness of the burdens *laid* upon him, and the [12]repairing of the house of God, behold, they *are* written in the [13]story of the book of the kings. And Amaziah his son reigned in his stead.

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[5] Heb. *the healing went up upon the work.* [6] Or, *pestils.* [7] Heb. *clothed.* [8] Heb. *in the revolution of the year.* [9] Heb. *Darmesek.* [10] Or, *Jozachar,* 2 Kings 12. 21. [11] Or, *Shomer.* [12] Heb. *founding.* [13] Or, *commentary.*

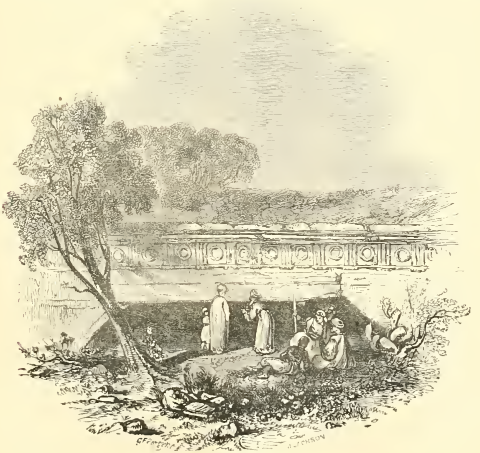
Verse 17. '*After the death of Jehoiada came the princes of Judah, and made obeisance to the king,* etc.'—We may estimate the merits of Jehoiada's administration from the evil consequences that followed his death. It then appeared that the good qualities which the king had seemed to manifest, were the effects rather of the right counsels under which he had acted, than of any solid principles of good. As we have before seen stronger and older men than Joash yielding to the witcheries of idolatry, which seem so strange to us, we are the less surprised at the fall of this king. It now appeared what deep root idolatry had taken in the land during the years of its predominance under Jehoram, Ahaziah, and Athaliah; and the men of station who had imbibed or had been brought up in its principles, now reared themselves on high, as soon as the repressive power of God's high-priest was withdrawn. They repaired to the royal court, and by their attentions and flatteries so won upon the king, that he was at length induced to give first his tolerance, and then his sanction, to the rank idolatries by which the two kingdoms had often been brought low. Against this, Zechariah, the son of the late high-priest, and a near relation to the king, raised his voice, and predicted the national calamities which would too surely follow; on which the people rose upon him, and, having received a consenting intimation from the king, stoned him to death in the very court of the temple. Thus did Joash repay the deep obligations for his life and throne which he owed to the house of Jehoiada.

22. '*The Lord look upon it, and require it.*'—One cannot help contrasting this with the last words of another holy man who was slain under somewhat similar circumstances. The words of Stephen were: 'Lord, lay *not* this sin to their charge;' and the contrast in the spirit of these two dying prayers seems to furnish no unapt illustration of the different influences of the Jewish and the Christian dispensations.

25. '*The sepulchres of the kings.*'—These sepulchres were doubtless excavations in the rock; and as such sepulchres are essentially imperishable, there is hope that they may yet be discovered, when the accumulated rubbish of ages which encumbers the face of Mount Zion shall be sufficiently removed to disclose the ancient monuments which it covers. The tombs which lie about half a mile to the north of the present city, and which bear the name of the 'Sepulchres of the kings,' may have a just claim to that title if understood of the kings of the Herodian dynasty, or else of the royal family of Adiabene, constructed by Helena the queen of that country; for we know from Josephus that both these royal families had tombs in this quarter, and the character of the ornaments belongs to that age; and although usually so understood, they can scarcely be regarded as having a claim to be considered as sepulchres of the ancient Hebrew kings. We shall still, however, provide a description of them, not only because they are so far illustrative as to furnish the most complete existing specimen of what may be called the style of regal sepulchres among the Jews, but because they form the most interesting monument of the kind now existing at Jerusalem. They have been described by many travellers. The best descriptions are those of Maundrell, Pococke, Clarke, Buckingham, Irby and Mangles, Robinson, and Olin. Robinson's account, as usual, is the most exact and explicit; but as the very clear description given by his countryman, Dr. Olin, suits our space better, we here transcribe it.

'It is not, like other tombs about Jerusalem, excavated in a perpendicular cliff. The ground is level, though formed of solid limestone, and the work was commenced by hewing out a quadrangular area, thirty paces in length and twenty-seven wide, a depth of from fifteen to twenty feet. The sides are perpendicular and smooth, and the whole work is below the surface of the earth, so that one must approach quite to the brink of this deep cavity before he perceives it. Several fine olive and fig-trees, I believe three, flourish in the mass of rubbish which has accumulated in the bottom of this excavation. Parallel with its southern side a trench is cut in the rock, thirty-four paces long and ten wide, descending gradually from west to east, till it reaches a depth equal to that of the court. The separating wall is about six feet in thickness, and the connection is formed near the eastern end by a broad arched doorway, ornamented with a simple moulding, now nearly obliterated, and so choked with accumulations that I was compelled to stoop very low to enter.

'In the western end of this spacious court a portico is excavated, twelve paces in length from north to south and five paces wide, by about sixteen feet high, a stratum of the rock being left, which serves as a roof to the portico while the court is open to the heavens. The edge of this



Sepulchre of the Kings.

stratum, above the entrance, is exquisitely sculptured, and forms a beautiful architrave of fruits and flowers, running along its entire length and hanging gracefully down at either extremity. Above this rich and tasteful border, and over the centre of the entrance, are noble clusters of grapes in the midst of flowers, and other architectural decorations. This fine specimen of sculpture is a good deal mutilated, but considerable portions of it remain entire. The front of the portico was supported by two central columns, which have been broken away, and two others, at the ends, have shared the same fate.

'The spacious and splendid portico is only the vestibule to the tombs, which are entered from its southern end. The doorway is adorned with an architrave, but is so low and so obstructed with loose stones and earth that I was compelled, in entering, to lie flat upon the ground, and draw myself forward as well as I could with my hands. The stones seemed to have been placed there for the purpose of stopping the passage, which may be seven or eight feet in length. On rising upon my feet I found myself in the midst of a noble hall twenty feet square, hewn out of the rock. It was already illuminated by the wax candles which Ibrahim, who entered before me, had lighted. The sides of this apartment are smooth and perpendicular, and the angles perfect. The ceiling is in the form of an irregular arch. This room is only a second stage in advancing to the tombs—a sort of central hall in the labyrinth of excavations. It contains no niches or sarcophagi, and has never been used as a place of sepulture. There are two doors on its southern side and one on its western, leading into as many smaller square chambers, in the walls of which are the depositories, or sarcophagi, for the dead. I first entered the chamber nearest to the low passage, and on the west side of the ante-room. It is little more than three paces square, and about seven and a half feet high: it has nine apertures, leading into recesses for the reception of dead bodies—three upon the north, and an equal number on the western and southern sides. The central door on each side is nearly five feet high, the others less than three, by about twenty inches wide. Each of the larger doors leads through the first recess or depository into a second beyond it; and that on the northern side to another considerable room, which is reached by a flight of descending steps. There are fragments of finely sculptured sarcophagi.

'The second chamber, or that entered near the south-west corner of the ante-room, is the same in dimensions as the first. It is distinguished from it by a low platform or divan running all round the room, and by having seven instead of nine niches excavated in its walls. One is on the northern side, adjacent to the door of entrance, and leads down a flight of stairs to a lower chamber, having three niches in its sides, and containing the broken lid and other fragments of sarcophagi. There are three niches in the western and as many in the southern side of this chamber, the central ones leading, as in the former chamber, by a loftier entrance, through the first to a second depository beyond it, and the others being single. The third apartment is entered from the south-east corner of the ante-chamber. It is not quite so large as the others, and contains only six depositories for sarcophagi, three on the south and three on the west side, excavated, like the rest, in a horizontal direction into the rock, and entered by low narrow doors. One of these depositories has a second niche for a sarcophagus in its side, and the chamber is surrounded, like the one last described, by a raised divan. Channels are cut in the floors of all these apartments to receive the water, which exudes from the rock so copiously as to make their confined atmosphere damp and rather chilly. The entrances to these chambers of the dead were formerly closed by stone doors, which lie broken upon the ground: they are four or five inches in thickness, and adorned with sculpture. The hinges, with the tenons by which they hung in their places, are all fashioned out of the one marble slab.

'The fragments of sarcophagi, which are plentifully scattered throughout these vaults, are worthy of special admiration. They are covered with a profusion of rich and tasteful ornaments, exquisitely carved upon the broken white marble: clusters of grapes hanging amid the luxuriant foliage of the vine, and full bending garlands of flowers cover the lids, and hang in festoons down the sides of these beautiful specimens of ancient genius and art. The ornaments appear quite fresh and perfect, having been protected by the seclusion and darkness of these subterranean depositories, though the sarcophagi have all been opened and broken, probably in search of treasures presumed to have been interred with the occupants of these truly regal sepulchres. These sculptured fragments, as well as the ornaments of the grand portico already described, far surpass, in their style and workmanship, all the other specimens of the art which I saw about Jerusalem. Indeed there is nothing else which would tempt us to believe that sculpture or any of the fine arts was ever cultivated to any great extent or with much success by this ancient people; a circumstance which perhaps points to the foreign origin of the splendid decorations of this tomb.'

CHAPTER XXV.

1 *Amaziah beginneth to reign well.* 3 *He executeth justice on the traitors.* 5 *Having hired an army of Israelites against the Edomites, at the word of a prophet he loseth the hundred talents, and dismisseth them.* 11 *He overthroweth the Edomites.* 10, 13 *The Israelites, discontented with their dismission, spoil as they return home.* 14 *Amaziah, proud of his victory, serveth the gods of Edom, and despiseth the admonitions of the prophet.* 17 *He provoketh Joash to his overthrow.* 25 *His reign.* 27 *He is slain by conspiracy.*

AMAZIAH [1]*was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

2 And he did *that which was* right in the sight of the LORD, but not with a perfect heart.

3 ¶ Now it came to pass, when the kingdom was [2]established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but *did* as *it is* written in the law in the book of Moses, where the LORD commanded, saying, [3]The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 ¶ Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them

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[1] 2 Kings 14. 1, &c.

[2] Heb. *confirmed upon him.*

[3] Deut. 24. 16. 2 Kings 14. 6. Jer. 31. 30. Ezek. 18. 20.

from twenty years old and above, and found them three hundred thousand choice *men, able* to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the Lord *is* not with Israel, *to wit, with* all the children of Ephraim.

8 But if thou wilt go, do *it*, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the [4]army of Israel? And the man of God answered, The Lord is able to give thee much more than this.

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go [5]home again: wherefore their anger was greatly kindled against Judah, and they returned home [6]in great anger.

11 ¶ And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

12 And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

13 ¶ But [7]the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up *to be* his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the Lord was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbare, and said, I know that God hath [8]determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 ¶ Then [9]Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The [10]thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by [11]a wild beast that *was* in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear; for it *came* of God, that he might deliver them into the hand *of their enemies*, because they sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah.

22 And Judah was [12]put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to [13]the corner gate, four hundred cubits.

24 And *he took* all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

25 ¶ And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

26 Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel?

27 ¶ Now after the time that Amaziah did turn away [14]from following the Lord they [15]made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of [16]Judah.

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[4] Heb. *hand.*
[5] Heb. *to their place.*
[6] Heb. *in heat of anger.*
[7] Heb. *the sons of the band.*
[8] Heb. *counselled.*
[9] 2 Kings 14. 9.
[10] Or, *furzebush*, or, *thorn.*
[11] Heb. *a beast of the field.*
[12] Heb. *smitten.*
[13] Heb. *the gate of it that looketh.*
[14] Heb. *from after.*
[15] Heb. *conspired a conspiracy.*
[16] That is, *the city of David*, as it is 2 Kings 14. 20.

Verse 3, 4. '*He slew his servants that had killed the king his father. But he slew not their children.*'—It appears from what follows that he abstained from including the children in the punishment of their fathers, because that was forbidden in the law of Moses—'The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every one shall be put to death for his own sin' (Deut. xxv. 16). From the manner in which the law is mentioned as accounting for the conduct of Amaziah in exempting the children from their father's fate, we may collect that it was a general custom in other nations to involve a man's family in his doom, which custom the king would have followed had not the law prevented. In point of fact this hideous practice has been always, *and is now*, but too common in the East. We find a terrible instance of it at this very day in the history of our recent operations against China. The Emperor being displeased with the ill success of his general Keshen's operations against our forces, issues a thundering decree against that unhappy personage—'I order that he be forthwith cut in sunder at the waist. *And let those who officially attended him, whether small or great, his relations, and* ALL WHO APPERTAIN TO HIM, *with those who are arranging the affairs with him, be all indiscriminately decapitated.* And let Paoutsung, who was traitorously combined with the English in the affair, be put to a slow and ignominious death, by having his flesh cut from his bones by several bits; *let his native place be made waste for a hundred lee round*, and let his relations be sentenced to the punishment of transportation.' This fate of poor Paoutsung reminds one of the doom which Nebuchadnezzar pronounced upon his diviners—'Ye shall be cut in pieces, and your houses shall be made a dunghill.' Dan. ii. 5; iii. 29; see also Ezra vi. 11.

12. '*Cast them down from the top of the rock.*'—If we were correct in our considerations relating to Joktheel, as stated in the note to 2 Kings xiv., the situation of Petra, with which we supposed that town might be identified, very well illustrates the present transaction. The area or valley in which the town stands is surrounded by steep mountains and rocky cliffs, from many of which most certainly no one could be precipitated without being 'broken all in pieces.' To the south of the town there is one very steep and high mountain, the ascent of which is assisted by steps; and the summit of which affords a commanding view over the neighbouring masses of rock. Remains of a fortification of stone attest the importance which the ancient inhabitants attached to this post. If it were necessary to point to a particular place, one might perhaps venture to indicate this mountain as possibly 'the rock' in question. But it is more probable that this designation does not refer to any one particular rock; but, collectively, to any of the cliffs in this region of precipices adapted to such an execution. The name of 'Selah,' which Amaziah took and called Joktheel, means, as well as that of Petra, 'a rock'—as stated in the note referred to. The taking of any town is not mentioned here expressly; and after all it is not clear that *the rock* spoken of in this place is the same as the town, which bore a name of the same import. If not, *the rock* may have been any remarkable rock near or in the Valley of Salt, where the battle was fought; but, if otherwise, we are to suppose that the Hebrews took their captives to the vicinity of their own capital, and there destroyed them, to intimidate the town into a surrender or for some other purpose not explained. It might be indeed that this awful immolation took place *after* the town was taken; and that the ten thousand destroyed included not only the captives taken in the previous battle, but a proportion of those captured in the town.

14. '*The gods of the children of Seir.*'—The English translator of Laborde's '*Voyage de l'Arabie Pétrée*' has prefixed an interesting preliminary view of ancient Edom: but in his account of their religion he has overlooked this passage, and draws his statement entirely from the book of Job. Now, although it is very probable that the descendants of Esau did for a considerable time retain such patriarchal ideas of religion as that book exhibits, it is very certain that, when they became a flourishing people, their religion was an idolatry which the Lord beheld with abhorrence. We see here that Amaziah's participation in it provoked the Divine anger against him, and produced a denunciation of those calamities which marked the subsequent history of that weak monarch. The Scripture does not describe the idolatry of the Edomites; but we may suppose it to have been the same with that of their neighbours, or but slightly diversified from it. The great object of idolatry was the sun, under various representations, and with different forms of worship. Accordingly the ancient writers, when they have occasion to mention the Nabathæi (the Edomites mixed with Arabians), describe them as people who worshipped the sun, burning frankincense to him upon an altar. This agrees with all we can gather from the present text, which describes the sin of Amaziah as this very act of worship—the burning of incense before the gods of Edom.

23. '*And brake down the wall of Jerusalem.*'—The breaking down of a portion of an old wall as a sign of triumph was as effectual for the purpose of a memorial as the erection of a monument, for, when repaired, it would necessarily exhibit a different appearance from the other portions of the wall, and for many generations this would be known as the portion of the wall which the king of Israel overthrew when he brought back the king of Judah as a captive to his own city.

CHAPTER XXVI.

1 *Uzziah succeeding, and reigning well in the days of Zechariah, prospereth.* 16 *Waxing proud, he invadeth the priest's office, and is smitten with leprosy.* 22 *He dieth, and Jotham succeedeth him.*

THEN all the people of Judah took [1] [2]Uzziah, who *was* sixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem.

4 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did.

5 And he sought God in the days of Zechariah, who had understanding [3]in the visions of God: and as long as he sought the LORD, God made him to prosper.

6 And he went forth and warred against the Philistines, and brake down the wall of

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[1] 2 Kings 14. 21, and 15. 1.

[2] Or, *Azariah.*

[3] Heb. *in the seeing of God.*

Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities [4]about Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave gifts to Uzziah: and his name [5]spread abroad *even* to the entering in of Egypt; for he strengthened *himself* exceedingly.

9 ¶ Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning *of the wall*, and [6]fortified them.

10 Also he built towers in the desert, and [7]digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen *also*, and vine dressers in the mountains, and in [8]Carmel: for he loved [9]husbandry.

11 ¶ Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* [10]an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and [11]slings *to cast* stones.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name [12]spread far abroad; for he was marvellously helped, till he was strong.

16 ¶ But when he was strong, his heart was lifted up to *his* destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense.

17 And Azariah the priest went in after him, and with him fourscore priests of the Lord, *that were* valiant men:

18 And they withstood Uzziah the king, and said unto him, *It* [13]*appertaineth* not unto thee, Uzziah, to burn incense unto the Lord, but to the [14]priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the Lord God.

19 Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself [15]hasted also to go out, because the Lord had smitten him.

21 [16]And Uzziah the king was a leper unto the day of his death, and dwelt in a [17] [18]several house, *being* a leper; for he was cut off from the house of the Lord: and Jotham his son *was* over the king's house, judging the people of the land.

22 ¶ Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.

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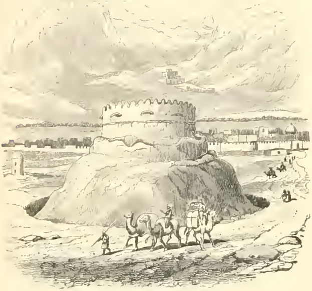
[4] Or, *in the country of Ashdod.* [5] Heb. *went.* [6] Or, *repaired.* [7] Or, *cut out many cisterns.* [8] Or, *fruitful fields.* [9] Heb. *ground.* [10] Heb. *the power of an army.* [11] Heb. *stones of slings.* [12] Heb. *went forth.* [13] Num. 18. 7. [14] Exod. 30. 7. [15] As Esth. 6. 12. [16] 2 Kings 15. 5. [17] Levit. 13. 46. [18] Heb. *free.*

Verse 1. '*Uzziah, who was sixteen years old.*'—It would seem that Uzziah was only five years old when his father died, and that there was a sort of interregnum. The people were in no haste to tender their allegiance to him, but waited till he was sixteen years old before he was formally called to the throne. Amaziah his father was slain fifteen years current after the death of Jehoash, king of Israel (2 Kings xiv. 17), or fourteen years complete from the accession of his son Jeroboam II.; but it is said (2 Kings xv. 1) that Azariah or Uzziah did not begin to reign till the twenty-fifth year of Jeroboam—which gives eleven years for the length of the interregnum, or to the time when Uzziah began to reign at sixteen years old.

5. '*In the days of Zechariah.*'—Here we perceive that much salutary influence upon the character of Uzziah is ascribed to the early instruction and subsequent influence of this wise and holy person. No one will, of course, confound him with the prophet of the same name who lived long after. Some conjecture that he was the son of that Zechariah who was slain in the time of Joash. But this rests on no other foundation than the name, which was one of the commonest among the Jews. The distance of time is unfavourable to another conjecture, which identifies him with the Zechariah of Isa. viii. 2; for that person was living in the reign of Ahaz, in the early part of whose father's reign the Zechariah of the text must have died.

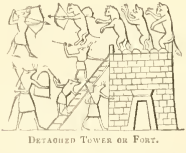
10. '*Towers in the desert.*'—These were probably such

towers as are mentioned in the note to Gen. xxxv. 21. They seemed to have served various purposes—to shelter the flocks in time of danger—as watch-towers for the shepherds—and as a sort of fortress, to afford them protection and to maintain the right of occupation or pasturage in these desolate regions. Not perhaps that any of them served *all* these purposes, but that the name tower or castle (מִגְדֹּל *migdol*) seems equally applied to them all. Indeed it may probably be traced in Scripture, that some of them, which were originally mere flock-towers, became in time fortresses, and at last fortified cities. This perhaps may explain the origin of several towns mentioned in Scripture by such names as Migdol and Mizpah—by which such towers are denoted. These towers appear generally to have been erected upon sites naturally or artificially elevated, like the round castle near Teheran in Persia, of which a cut is now introduced, and which we



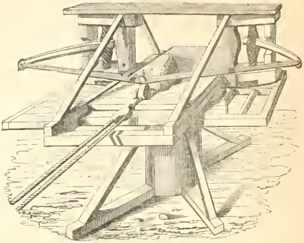
Castle near Teheran.

take to afford as probable a general illustration as can be furnished of the towers of safeguard or defence so often mentioned in Scripture, whether it mentions them as near towns or abroad in the desert, and perhaps also including towers in a city, or forming part of its immediate fortification. Of ancient specimens the only one we have been able to find is that here annexed. It is from a curious papyrus in the Royal Museum at Turin, of which a portion, including this representation (which seems a sort of caricature), forms the frontispiece of Seyffarth's *Kentniss des Alten Aegypten.*



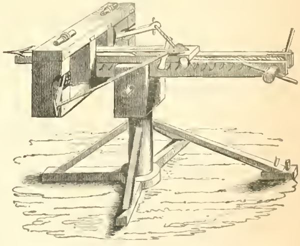
Detached Tower or Fort.

15. '*Engines . . . . to be on the towers, and upon the bulwarks. to shoot arrows and great stones.*' It would be interesting to feel assured that these engines were really the 'invention,' in the proper sense of the word, of Uzziah's 'cunning men.' The peculiar system of life among the Jews was so little adapted to the development of inventive genius in the mechanical arts, that this has been doubted; but it is certainly a remarkable circumstance that Pliny



Balista, prepared for the discharge of a Stone.

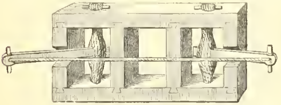
does assign a Syrian origin to such engines as now come under our notice. Other circumstances seem to strengthen the claim of Uzziah to the invention of such machines. There is not the least trace of their existence anywhere at an earlier period. No projectile engines appear among the paintings of the ancient Egyptians, nor does antiquity ascribe the invention or even use of such instruments to them. Homer has not the slightest allusion to such machines, although he must have mentioned them if they had existed in his time; nor indeed do the Greek writers profess that anything was known about them until shortly after the Old Testament history had closed. And, although the eastern origin of such engines is admitted, at least by Pliny, it is probable that they did not originate in a more eastern country than Palestine; for Diodorus, in speaking of the siege of Nineveh in the time of Sardanapalus (considerably posterior to Uzziah), and which lasted seven years, attributes its long duration to the want of battering-rams, balistæ for throwing stones, and other military engines; the use of which was known in his own time to have operated in bringing sieges to a far more speedy conclusion than had been usual in more ancient times. The engines of Uzziah seem to have been analogous, at least in their uses, to the catapultæ and the balistæ of the Greeks and Romans. There is some difficulty in distinguishing these, because, although they seem to have been properly distinct, one to cast arrows and javelins, and the other stones and other blunt missiles, they are often confounded under one name. The Greek writers describe both sorts under the name of catapultæ; and the later Roman writers under that of balistæ; but the early Roman writers distinguish the catapultæ from the balistæ. There are several



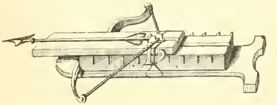
Catapulta, prepared for the discharge of an Arrow.—From Montfaucon.

descriptions of these engines extant; and from these various representations have been drawn, and explanations given of their mode of action; but the result has generally produced machines far too complex in their construction and manner of operation, or inadequate to the production of the required effect.

Perhaps the amount of our real knowledge as to the construction of the ancient projectile machines is only, that the three leading principles employed were those of the cross-bow, the recoil of twisted ropes, and the sling. It is probably the diversified applications of these principles, to machines differently constructed for adaptation to modified purposes, which has involved the subject in perplexity. Our cuts exhibit some applications of the two first principles mentioned. According to these, the acting power lies in two perpendicular coils of twisted rope, set apart from each other. Into these coils are inserted, horizontally, the ends of two strong levers, the remoter ends of which are connected by a rope or other strong ligature. Thus is formed a gigantic broken cross-bow, which cannot be bent, by drawing the two arms toward each other, without increasing the tension of the ropes, so as to give a tremendous recoiling power, applicable, by means of the cord, to the discharge of either a dart or a stone. Our cuts shew these respective applications too clearly to render further explanation necessary. There was, however, the other principle, of the sling, which we must not leave unnoticed. In this (the *Onager*) the power was still supplied by ropes; that is, two perpendicular beams set apart from each other were connected at the top by two very strong cables, between which was inserted a large tapering beam, rather crooked; and the small end of this beam, being drawn down towards the ground, had of course a most violent tendency to recoil upward. When a heavy pear-shaped bag of stones had been hung at this end, the beam was released, and flew up, discharging its burden with immense force at the enemy. Our last cut represents what was called a *scorpion*, being a smaller and portable kind of catapulta, but with the bow entire, and therefore without any rope coil being employed. It was essentially the same as the cross-bow, being a small machine, or rest, which enabled a strong bow to be drawn with comparative ease, and to discharge the arrow with much greater force, and with less erring aim, than would have been otherwise practicable. It seems that the same name was also borne by one of the machines for throwing pebbles and small stones.



Head of the Catapulta, shewing the rope, levers, and springs of twisted rope, by which the discharge was effected.



Scorpion.

It will be perceived from the above statement and from the figures, that the catapultæ and the balistæ were essentially the same in principle and action, although diversified for distinctive uses. The balista, being used for the more ponderous class of missiles, seems to have been the more cumbersome engine of the two, as its proportion in armies and fortified towns is always much inferior to that of the catapulta, whenever the two sorts of engines are discriminated. Livy says that the Romans took in Carthage 210 large, and more than 200 small catapultæ, and 33 large and 53 small balistæ. This is interesting in connection with the present text, as indicating the number of these engines required by a well-fortified city.

These engines varied greatly in size and power. The largest catapultæ discharged enormous javelins, or beams headed with iron, while the smaller gave immense power to lighter missiles; and the larger balistæ are reported to have cast enormous stones, which crushed whole houses where they fell, and both together beat down, swept away, and destroyed with an effect which we cannot well understand, and which only the united voice of antiquity could induce the modern world to believe. These engines were used both in the attack and defence of fortified places. In Josephus there are abundant references to their uses and effects, as employed in the last fatal siege of Jerusalem by the Romans. The defenders themselves had three hundred engines for throwing darts, and forty for stones —which they had taken from the Romans, and which practice taught them how to use. Some of the Roman engines were, however, far more powerful, particularly those of the tenth legion. Some of these discharged a stone weighing a talent to the distance of two furlongs, and that with such tremendous force, that not only did it destroy the foremost men, but with unspent power rushed through their masses, sweeping away whole files of them in its course. The same author, in describing the siege of Jotapata, where he commanded, says, the darts and stones were thrown by the Roman engines with such power, that numbers of people were destroyed at once. The force of the stones in particular was such, that they broke down the battlements and carried away the angles of the towers; and no body of men could be set so thickly but that one of these stones would sweep a whole file of it from one end to the other. He adds, that once a man, who was standing near him, had his head knocked off by one of these stones, thrown from a machine nearly three furlongs distant.

We have scarcely a better account of the operation of military engines than that given by Lucan; which is the more valuable for our present purpose as describing their use for the defence rather than for the assault of towns.

'Nor hands alone the missile deaths supply,
From nervous cross-bows whistling arrows fly;
The steely corslet and the bone they break,
Through multitudes their fatal journeys take;
Nor wait the lingering Parcæ's slow delay,
But wound, and to new slaughter wing their way.
Now by some vast machine a ponderous stone,
Pernicious, from the hostile wall is thrown;
At once, on many, swift the shock descends,
And the crush'd carcasses confounding blends.
So rolls some falling rock, by age long worn,
Loose from its root by raging whirlwinds torn,
And thundering down the precipice is borne;
O'er crashing woods the mass is seen to ride,
To grind its way, and plane the mountain's side.
Gall'd with the shot from far, the legions join,
Their bucklers in the warlike shell combine;
Compact and close the brazen roof they bear,
And in just order to the town draw near:
Safe they advance, while with unwearied pain
The wrathful engines waste their stores in vain;
High o'er their heads the destined deaths are toss'd,
And far beneath in vacant earth are lost;
Nor sudden could they change their erring aim,
Slow and unwieldy moves the cumbrous frame.
This seen, the Greeks their brawny arms employ,
And hurl a stony tempest from on high:
The clattering shower the sounding fence assails,
But vain, as when the stormy winter hails,
Nor on the solid marble roof prevails:
Till, tired at length, the warriors fall their shields;
And spent with toil, the broken phalanx yields.'
Pharsalia, lib. iii. (Rowe.)

The lines we have put in italics denote, with the context, that it was a work of time and labour to alter the aim which had been given to one of these engines. The *testudo*, or tortoise, being a roof which the soldiers made by joining their shields over their heads, to protect themselves from the missiles thrown from the town against which they acted, is represented in a cut under Judges v. Beneath this shelter the besiegers often carried on operations fatal to the town; and it appears to be alluded to in Job xl. 15 (margin), and Ezek. xxiii. 24.

16. '*Went into the temple...to burn incense.*'—In many ancient countries, and in some modern, the kings by virtue of their office had a right to exercise sacerdotal functions; and it best explains Uzziah's conduct to suppose that he was stimulated by foreign example to aspire to the same privilege.

21. '*And dwelt in a several house.*'—The Jewish writers conclude that this house was outside the town, according to the law which excluded lepers from towns. We see from this that a leper was incapable of reigning, at least while he remained a leper. It does not appear that Uzziah was properly deposed, but only deprived of the exercise of the sovereign power, which was administered by his son, as regent, and probably in his father's name. To the prodigy of the sacred text Josephus adds an earthquake, which, he says, shook the earth with such violence that the roof of the temple was rent, and one half of a mountain on the west of Jerusalem slipped, or rather fell, into the valley below, covering the royal gardens.

CHAPTER XXVII.

1 *Jotham reigning well prospereth.* 5 *He subdueth the Ammonites.* 7 *His reign.* 9 *Ahaz succeedeth him.*

Jotham [1]*was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok.

2 And he did *that which was* right in the sight of the Lord, according to all that his father Uzziah did: howbeit he entered not into the temple of the Lord. And the people did yet corruptly.

3 ¶ He built the high gate of the house of the Lord, and on the wall of [2]Ophel he built much.

4 Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 ¶ He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. [3]So much did the children of Ammon pay unto him, both the second year, and the third.

6 So Jotham became mighty, because he [4]prepared his ways before the Lord his God.

7 ¶ Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

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[1] 2 Kings 15. 32, &c.

[2] Or, *the tower.*

[3] Heb. *this.*

[4] Or, *established.*

CHAPTER XXVIII.

1 *Ahaz reigning very wickedly is greatly afflicted by the Syrians.* 6 *Judah being captivated by the Israelites is sent home by the counsel of Oded the prophet.* 16 *Ahaz sending for aid to Assyria is not helped thereby.* 22 *In his distress he groweth more idolatrous.* 26 *He dying, Hezekiah succeedeth him.*

Ahaz [1]*was* twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the Lord, like David his father:

2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

3 Moreover he [2]burnt incense in the valley of the son of Hinnom, and burnt [3]his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore the Lord his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought *them* to [4]Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all [5]valiant men; because they had forsaken the Lord God of their fathers.

7 And Zichri, a mighty man of Ephraim,

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[1] 2 Kings 16. 2.

[2] Or, *offered sacrifice.*

[3] Levit. 18. 21.

[4] Heb. *Darmesek.*

[5] Heb. *sons of valour.*

slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* [6]next to the king.

8 ¶ And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the Lord was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* reacheth up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: *but are there* not with you, even with you, sins against the Lord your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the Lord *is* upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the Lord *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, [7]the city of palm trees, to their brethren: then they returned to Samaria.

16 ¶ At that time did king Ahaz send unto the kings of Assyria to help him.

17 For again the Edomites had come and smitten Judah, and carried away [8]captives.

18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

19 For the Lord brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the Lord.

20 And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.

21 For Ahaz took away a portion *out* of the house of the Lord, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

22 ¶ And in the time of his distress did he trespass yet more against the Lord: this *is that* king Ahaz.

23 For he sacrificed unto the gods of [9]Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places [10]to burn incense unto other gods, and provoked to anger the Lord God of his fathers.

26 ¶ Now the rest of his acts and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

[6] Heb. *the second to the king.*
[7] Deut. 34. 3.
[8] Heb. *a captivity.*
[9] Heb. *Darmesek.*
[10] Or, *to offer.*

Verse 13. '*Ye shall not bring in the captives hither.*'—The king, on his arrival at Samaria with the captives of Judah, was, as we see, met by the prophet Oded, and by some of the chiefs of Ephraim. The former awakened the king's apprehensions for the consequences of the Divine anger on account of the evil already committed against the house of Judah, and exhorted him not to add to this evil and to their danger by reducing the women and children of that kindred state to bondage. The prophet was vigorously seconded by the chiefs, who positively declared to the troops, 'Ye shall not bring in the captives hither: for whereas we have offended against the Lord *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.' On hearing this the warriors abandoned their captives, and left them in the hands of the chiefs, who, with the concurrence and help of the people, 'took the captives, and from the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm-trees, to their brethren.' This beautiful incident comes over our sense as might some strain of soft and happy music amidst the bray of trumpets and the alarms of war. It also proves that, even in the worst of times, a righteous few were found even in Israel, who honoured the God of their fathers and stood in dread of his judgments. *Pictorial History of Palestine*, ii. 596.

18. '*Gederoth*.'—This place is named in Josh. xv. 41, among those in the plain country in the western part of Judah, corresponding to the 'low country' of the present verse. It was, therefore, not far from the border of the Philistine territory. The site has not been more precisely ascertained.

— '*Shocho*.'—Or 'Socoh,' as in Josh. xv. 35, where it is counted among the towns of Judah 'in the valley.' It has been already noticed under 1 Sam. xvii. 1.

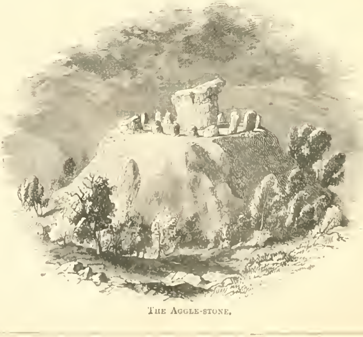
— '*Gimzo*.'—The present is the only text of Scripture in which this name occurs. Dr. Robinson discovered a village named Jimza, about two miles south-east of Ludd (Lydda), which he with reason conceives to be the same with this. It is a common large village, but being seated on an eminence makes a considerable figure in the distance.

25. '*High places*.'—The few remarks we have to offer respecting 'high places,' may be regarded as supplementary to the statements given under previous texts respecting what are called Druidical monuments. Indeed our former inquiries greatly simplify the present question. The interpretation of the 'high places' which our previous conclusions suggest, is precisely that which the frequent mention of these 'high places' in the Scriptures would spontaneously suggest to any reader. And this is, that they were such rude altars as have already been described, erected on conspicuous spots, often on the tops of natural hills or artificial mounds. That altars or other sacred stones marked these high places is obvious from the phrases expressing erection or setting up. Taken in this more limited signification, there are existing remains of such erections in different quarters. In the *Monumentorum Danicorum* of Olaus Wormius, we see, at p. 8, a sacred hill crowned by a *cromlech*, below which a circle of stones runs round the hill, which itself stands within a square of Druidical stones. In another place (p. 35) a similar hill, similarly enclosed, has two circles of stones, one around the base, and the other about one-third below the summit. Our Aggle-Stone (of which a figure is given below), in the isle of Purbeck, may be regarded as a remarkable monument of this class.

We incline to think, however, that the term, as applied in Scripture, might denote any place of a sacred stone or stones to which people congregated for worship, whether containing an altar for sacrifice or not, and whether upon a hill or not; and they may have derived the name of 'high places,' from their having been, originally, most commonly upon hills: or it is not unlikely that they may have been so called from their own height of structure, independently of situation; and even their being places of worship and sacrifice might entitle them to the denomination of high or eminent places, without reference to either of these circumstances.

It is clear that 'high places' were not always, nor in later times generally, in elevated spots. When men ranged the world and had no certain dwelling place, the preference of an elevation for their altars was easier than when settled habitations were established in plains, and with reference to other contingencies than the presence of a mountain or a hill. This may be proved from Scripture. In some passages the 'high places' are *distinguished from hills* (*e. g.* 2 Kings xvi. 4). In the present text king Ahaz makes high places '*in every city*' (2 Chron xxviii. 24), many of which had no eminence in or near them. Accordingly they are described as being *in streets* (Ezek. xvi. 31–39). This last text, with various others, also shews that the high places were of rude stone or artificial materials, capable of being destroyed by violence, for it is threatened to *break them down* (see also Lev. xxvi. 30; Num. xxxiii. 52). This also appears with reference to those that were really on eminences (Ezek. vi. 3).

In the same passage high places are described in valleys and by the side of rivers. Of Jeroboam it is even said that 'he made a *house of high places*' (1 Kings xii. 31, 32). We also read of high places that were not *removed* or *taken away* by Asa (2 Chron. xv. 17), by Jehoshaphat (1 Kings xxii. 43), or by Jehoash (2 Kings xii. 3). They were taken away by Hezekiah; but were *built up* again by Manasseh (2 Kings xxi. 3). Josiah '*brake down* the high places of the gate' (2 Kings xxiii. 8), as well as those that were *in the cities* of Samaria (2 Kings xxiii. 19), the same of which we had been previously told that the children of Israel '*built* them high places in all their cities' (2 Kings xvii. 9, 11).



THE AGGLE-STONE.

From these and other instances, we conclude that there were places in various situations, consecrated to religious worship and generally to altar service; and that this appropriation was marked by such altars and monuments of stone as still remain in various quarters.

The Israelites were commanded to destroy the high places which had been consecrated to idols, as abominable things; while the principle of but one place of altar-service precluded the use of high places in the service of Jehovah. It appears, however, that this preclusion of high places in the service of God was not rigidly enforced until after the building of the temple: and although, after that, the offering of sacrifices and oblations at high places is noticed with reprehension, it is not clear that they were not even then allowed as places of resort for public worship and instruction—bearing the same relation to the temple as did the synagogues of after times, in which there were no offerings or sacrifices, nor any ritual service. The sentiment of the Jews in this matter is, that even sacrifice at the high places, when the *intention* was above suspicion, was lawful prior to the temple: and, certainly, before then such acts were performed by men whose intentions were unquestionably right, and the high places themselves are described rather with approbation than reproach (1 Sam. ix. 12, 19, 25; x. 5; 1 Kings iii. 4, &c.). This practice was so rooted that even the best kings found it difficult to interfere with it after a stricter rule had been established on the erection of the temple. It is often mentioned with blame that the people, in the best times, continued to offer sacrifice and to burn incense at the high places, to which (as we understand) they lawfully resorted, in their several districts, on the Sabbaths and other occasions for worship. That there should be such places of resort at which services might be rendered similar to those which afterwards distinguished the synagogues, is not only probable, and almost necessary in itself, but appears to be indicated in some passages (Psalm xxvii. 6; lxviii. 26; Isa. viii. 19): and it would not be easy to shew what these were but the high places, at which it was so difficult to wean the people from rendering those further and higher services of sacrifice and oblation, which should have been peculiar to the temple and the altar there. It is quite unlikely that they had other places of religious resort than those at which they were so much disposed to render higher services than the law allowed.

CHAPTER XXIX.

1 *Hezekiah's good reign.* 3 *He restoreth religion.* 5 *He exhorteth the Levites.* 12 *They sanctify themselves, and cleanse the house of God.* 20 *Hezekiah offereth solemn sacrifices, wherein the Levites were more forward than the priests.*

HEZEKIAH [1]began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name *was* Abijah, the daughter of Zechariah.

2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 ¶ He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy *place*.

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and [2]turned *their* backs.

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy *place* unto the God of Israel.

8 Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to [3]trouble, to astonishment, and to hissing, as ye see with your eyes.

9 For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons, [4]be not now negligent: for the LORD hath [5]chosen you to stand before him, to serve him, and that ye should minister unto him, and [6]burn incense.

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, [7]by the words of the LORD, to cleanse the house of the LORD.

16 And the priests went into the inner part of the house of the LORD, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the

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[1] 2 Kings 18. 1.

[2] Heb. *given the neck.*

[3] Heb. *commotion.*

[4] Or, *be not now deceived.*

[5] Num. 8. 14; and 18. 2, 6.

[6] Or, *offer sacrifice.*

[7] Or, *in the business of the LORD.*

Levites took *it*, to carry *it* out abroad into the brook Kidron.

17 Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

19 Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.

20 ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a [8]sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and [9]sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought [10]forth the he goats *for* the sin offering before the king and the congregation; and they laid their [11]hands upon them:

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt offering and the sin offering *should be made* for all Israel.

25 [12]And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for *so was* the commandment [13]of the LORD [14]by his prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering upon the altar. And [15]when the burnt offering began, the song of the LORD began *also* with the trumpets, and with the [16]instruments *ordained* by David king of Israel.

28 And all the congregation worshipped, and the [17]singers sang, and the trumpeters sounded: *and* all *this continued* until the burnt offering was finished.

29 And when they had made an end of offering, the king and all that were [18]present with him bowed themselves, and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have [19]consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings.

32 And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt offering to the LORD.

33 And the consecrated things *were* six hundred oxen and three thousand sheep.

34 But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites [20]did help them, till the work was ended, and until the *other* priests had sanctified themselves: for the Levites *were* more upright in heart to sanctify themselves than the priests.

35 And also the burnt offerings *were* in abundance, with the fat of the peace offerings, and the drink offerings for *every* burnt offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.

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[8] Levit. 4. 14.
[9] Levit. 8. 14, 15. Heb. 9. 21.
[10] Heb. *near.*
[11] Levit. 4. 15.
[12] 1 Chron. 16. 4, and 25. 6.
[13] Heb. *by the hand of the LORD.*
[14] Heb. *by the hand of.*
[15] Heb. *in the time.*
[16] Heb. *bands of instruments.*
[17] Heb. *song.*
[18] Heb. *found.*
[19] Or, *filled your hand.*
[20] Heb. *strengthened them.*

CHAPTER XXX.

1 *Hezekiah proclaimeth a solemn passover on the second month for Judah and Israel.* 13 *The assembly, having destroyed the altars of idolatry, keep the feast fourteen days.* 27 *The priests and Levites bless the people.*

And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second [1]month.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing [2]pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was written.

6 So the posts went with the letters [3]from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.

7 And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, *who* therefore gave them up to desolation, as ye see.

8 Now [4]be ye not stiffnecked, as your fathers *were, but* [5]yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever: and serve the Lord your God, that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the Lord, your brethren and your children *shall find* compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God *is* [6]gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them.

11 Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

12 Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord.

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose and took away the [7]altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

15 Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the Lord.

16 And they stood in [8]their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the Lord.

18 For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one

19 *That* prepareth his heart to seek God, the Lord God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary.

20 And the Lord hearkened to Hezekiah, and healed the people.

21 And the children of Israel that were [9]present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the Lord day by day, *singing* with [10]loud instruments unto the Lord.

22 And Hezekiah spake [11]comfortably unto all the Levites that taught the good knowledge of the Lord: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the Lord God of their fathers.

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[1] Num. 9. 10, 11.
[2] Heb. *was right in the eyes of the king.*
[3] Heb. *from the hand.*
[4] Heb. *harden not your necks.*
[5] Heb. *give the hand.*
[6] Exod. 34. 6.
[7] Chap. 28. 24.
[8] Heb. *their standing.*
[9] Heb. *found.*
[10] Heb. *instruments of strength.*
[11] Heb. *to the heart of all.*

23 And the whole assembly took counsel to keep other seven days: and they kept *other* seven days with gladness.

24 For Hezekiah king of Judah [12]did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel *there was* not the like in Jerusalem.

27 ¶ Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came *up* to [13]his holy dwelling place, *even* unto heaven.

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[12] Heb. *lifted up*, or, *offered*.

[13] Heb. *the habitation of his holiness*.

Verse 1. '*Hezekiah sent to all Israel*.'—This appears to have been the only decided attempt made by any of the kings of Judah to bring back their brethren of Israel to the worship of God and the observance of the Law. It was undoubtedly the duty of all the Hebrews to keep the passover at Jerusalem; but it seems that this obligation had been neglected by the ten tribes since they had established a separate monarchy for themselves. Indeed, the religious abuses introduced by the first king, and continued by the others, appear to have been in a considerable degree framed with the politic view of encouraging the nation to dispense with the observance of the duty of attending at this and the other two great festivals at Jerusalem, when it had become the capital of a distinct and often hostile state (see the notes on 1 Kings xii. 28, 31). In the present instance, Hezekiah could hardly have sent his invitation without the concurrence of the king of Israel. This was Hoshea; of whom we read, indeed, that he did evil in the sight of the Lord; 'but,' it is added, 'not as the kings of Israel that were before him' (2 Kings xvii. 2). Probably his conduct on this occasion formed one of the mitigatory circumstances in the evil of his character. Although the mass of the Israelites treated the invitation with derision, yet a sufficient number were found who 'humbled themselves and came to Jerusalem' (*v.* 11), to render this celebration of the passover the most distinguished that had occurred since the separation of the kingdoms.

CHAPTER XXXI.

1 *The people is forward in destroying idolatry.* 2 *Hezekiah ordereth the courses of the priests and Levites, and provideth for their work and maintenance.* 5 *The people's forwardness in offerings and tithes.* 11 *Hezekiah appointeth officers to dispose of the tithes.* 20 *The sincerity of Hezekiah.*

Now when all this was finished, all Israel that were [1]present went out to the cities of Judah, and [2]brake the [3]images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, [4]until they had utterly destroyed them all. Then all the children of Israel returned every man to his possession, into their own cities.

2 ¶ And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the Lord.

3 *He appointed* also the king's portion of his substance for the burnt offerings, *to wit*, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is* written in the [5]law of the Lord.

4 Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord.

5 ¶ And as soon as the commandment [6]came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and [7]honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

6 And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the [8]tithe of holy things which were consecrated unto the Lord their God, and laid *them* [9]by heaps.

7 In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the Lord, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said,

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[1] Heb. *found*.
[2] 2 Kings 18. 4.
[3] Heb. *statues*.
[4] Heb. *until to make an end*.
[5] Num. 28.
[6] Heb. *brake forth*.
[7] Or, *dates*.
[8] Lev. 27. 30. Deut. 14. 28.
[9] Heb. *heaps heaps*.

Since *the people* began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left *is* this great store.

11 ¶ Then Hezekiah commanded to prepare [10]chambers in the house of the Lord; and they prepared *them*,

12 And brought in the offerings and the tithes and the dedicated *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers [11]under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Imnah the Levite, the porter toward the east, *was* over the freewill offerings of God, to distribute the oblations of the Lord, and the most holy things.

15 And [12]next him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in *their* [13]set office, to give to their brethren by courses, as well to the great as to the small:

16 Beside their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the Lord, his daily portion for their service in their charges according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their [14]set office they sanctified themselves in holiness:

19 Also of the sons of Aaron the priests, *which were* in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the Lord his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

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[10] Or, *store-houses.*
[11] Heb. *at the hand.*
[12] Heb. *at his hand.*
[13] Or, *trust.*
[14] Or, *trust.*

Verse 5. '*As soon as the commandment came abroad,*' etc.—That such a commandment was at all necessary intimates that the people, even in Judah, had discontinued to send, or had been very negligent in sending, to the priests and Levites the dues and offerings which the Law appointed for them.

20. '*Hezekiah . . . . wrought that which was good and right and truth before the Lord his God.*'—The nature of the improvements which the sacred text describes sufficiently indicate the peculiar nature of the operations required to establish the character of a good prince under the Hebrew theocracy. It was not necessary that he should create new and beneficial institutions; even from the most reforming king it was only required that he should re-establish the old institutions which had fallen into neglect, and to abolish all recent innovations adverse to their principles. Of all people the Hebrews lived most on the memories of the past; and the retrospective character of all their reformations necessarily arose out of the divine authority by which their institutions had been established, and from the perfect adaptation of them to their condition as a peculiar people.

CHAPTER XXXII.

1 *Sennacherib invading Judah, Hezekiah fortifieth himself, and encourageth his people.* 9 *Against the blasphemies of Sennacherib, by message and letters, Hezekiah and Isaiah pray.* 21 *An angel destroyeth the host of the Assyrians, to the glory of Hezekiah.* 24 *Hezekiah praying in his sickness, God giveth him a sign of recovery.* 25 *He waxing proud is humbled by God.* 27 *His wealth and works.* 31 *His error in the embassage of Babylon.* 32 *He dying, Manasseh succeedeth him.*

After [1]these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought [2]to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that [3]he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city: and they did help him.

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[1] 2 Kings 18. 13, &c. Isa. 36. 1, &c.
[2] Heb. *to break them up.*
[3] Heb. *his face was to war.*

4 So there was gathered much people together, who stopped all the fountains, and the brook that [4]ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also he strengthened himself, and built up all the wall that was broken, and raised *it* up to the towers, and another wall without, and repaired Millo *in* the city of David, and made [5]darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and [6]spake comfortably to them, saying,

7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there be* more with us than with him:

8 With him *is* an [7]arm of flesh; but with us *is* the LORD our God to help us, and to fight our battles. And the people [8]rested themselves upon the words of Hezekiah king of Judah.

9 ¶ [9]After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself laid siege* against Lachish, and all his [10]power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide [11]in the siege in Jerusalem?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

16 And his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

17 He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man.

20 ¶ And for this *cause* Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

21 [12]And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels [13]slew him there with the sword.

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem, and [14]presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

24 ¶ [15]In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he [16]gave him a sign.

25 But Hezekiah rendered not again according to the benefit *done* unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding Hezekiah humbled himself for [17]the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.

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[4] Heb. *overflowed.* [5] Or, *swords, or, weapons.* [6] Heb. *spake to their heart.* [7] Jer. 17. 5. [8] Heb. *leaned.* [9] 2 Kings 18. 17. [10] Heb. *dominion.* [11] Or, *in the strong hold.* [12] 2 Kings 19. 35, &c. [13] Heb. *made him fall.* [14] Heb. *precious things.* [15] 2 Kings 20. 1. Isa. 38. 1. [16] Or, *wrought a miracle for him.* [17] Heb. *the lifting up.*

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of [18]pleasant jewels;

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.

30 This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 ¶ Howbeit in *the business of* the [19]ambassadors of the princes of Babylon, who [20]sent unto him to enquire of the wonder that was *done* in the land, God left him, to try him, that he might know all *that was* in his heart.

32 ¶ Now the rest of the acts of Hezekiah, and his [21]goodness, behold, they *are* written in the vision of Isaiah the prophet, the son of Amoz, *and* in the book of the kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the [22]chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

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[18] Heb. *instruments of desire.* [19] Heb. *interpreters.* [20] 2 Kings 20. 12. Isa. 39. 1. [21] Heb. *kindnesses.* [22] Or, *highest.*

Verse 1. '*Fenced cities.*'—This suggests a large matter, into which we cannot fully enter; but concerning which we shall endeavour to state the principal and more interesting facts in as few words as possible. We shall base the observations we have to offer on Professor Jahn's articles on the same subjects, availing ourselves of the information derivable from sources (principally Egyptian) with which he was unacquainted.

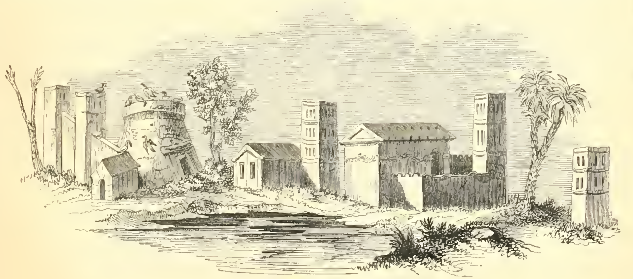
Fortifications.—Military fortifications were at first nothing more than a trench or ditch dug around a few cottages on a hill or mountain, together with the mound which was formed of the earth dug out of it. It is, however, probable that sometimes, even in the earliest ages, scaffoldings were erected for the purpose of throwing stones with the greater effect against the enemy. In the age of Moses and Joshua, the walls which surrounded cities were elevated to no inconsiderable height, and were furnished with towers; but that they were of no great strength appears from the facility with which the Hebrews, who were unacquainted with the art of besieging towns, took so many of them, in the course of a few years, on both sides of the Jordan, although the fortifications had at first seemed very terrible to them (Num. xiii. 28).

The art of fortification was encouraged and patronised by the Hebrew kings; and Jerusalem was always well defended, especially Mount Zion.

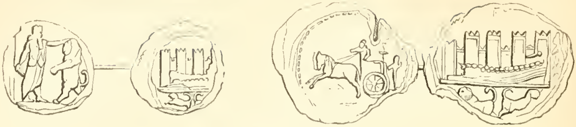
The principal parts of a fortification may be traced in the Scriptures, and were as follow:

The Wall.—In some instances the wall erected around cities was double, and even triple (2 Chron. xxxii. 5). Walls were commonly made lofty and broad, so as not easily to be passed over or broken through (Jer. li. 58). The main wall terminated at the top in a parapet for the accommodation of the soldiers, which opened at intervals in what may be termed embrasures, so as to give them an opportunity of fighting with missile weapons. The embrasures and battlements were *square,* if like those of Egypt and Babylon.

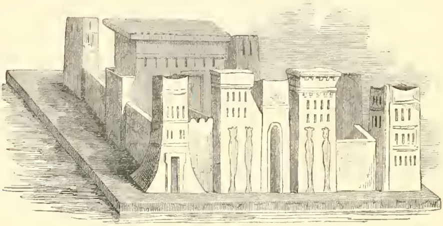
Towers.—Towers were erected at certain distances from each other on the top of the wall. They would appear to have been sometimes lofty, but in general not. They were flat roofed, and surrounded with a parapet, which sometimes exhibited openings similar to those which have just been mentioned in the parapets of the walls. Excellent examples of these towers of both kinds occur in the representations of Egyptian fortified towns in the mosaic pavement of Præneste, as well as in the representations of sieges in the temples and the tombs of Egypt. It is from these sources that our present illustrations are drawn. Towers of this kind were likewise erected over the gates of cities; and in them guards were constantly kept, as is now the case in most walled towns of Western Asia.



1. Fenced City.—Babylon in Egypt.—From the Prænestine Mosaic.



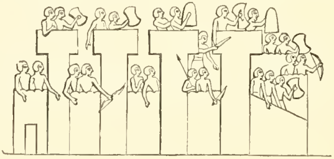
2. Walls and Towers.—From Babylonian Coins.



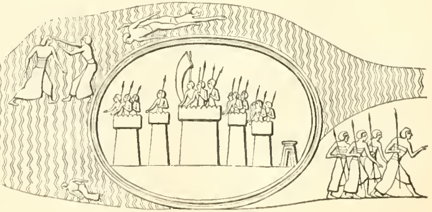
3. Wall and Towers.—Memphis. From the Prænestine Mosaic.

This was, at least, the case in the time of the kings. It was the business of these guards to report any unusual appearance which they discovered in the distance; and whenever they noticed an irruption from an enemy they blew a trumpet (2 Sam. xiii. 34; xviii. 26, 27; 2 Kings ix. 17-19; 2 Chron. xvii. 2; Nahum ii. 1).

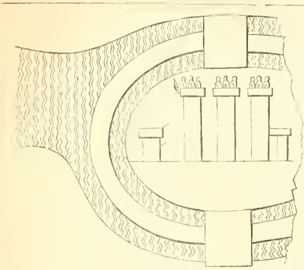
The Ditch.—The digging of a fosse increased the elevation of the walls of a town or fortress, and increased in the same proportion the difficulty of an enemy's approach (2 Sam. xx. 15; Neh. iii. 8; Psa. xlviii. 13; Isa. xxvi. 1). The fosse, if the situation allowed, was filled with water. Of these we have the following interesting examples (Cuts 5, 6) from ancient Egypt. The first shews a fortress enclosed by a double wall, surrounded by a broad fosse filled with water. Warriors of the adverse parties are struggling in the water, and a party sallies forth at the gate over what appears to be a bridge. The other is equally interesting, as it exhibits the peculiarity of two fosses one within and the other without the wall, both filled with water, and crossed by bridges.



4. Wall and Towers, manned.



5. Fortress with Fosse and Double Wall.



6. Fortress with Double Fosse.

The Gates were at first made of wood, and very small in size. They were constructed as valve-doors, and secured by wooden bars. Subsequently they were made larger and stronger, and covered with plates of brass or iron, that they might not be burnt. The bars were covered in the same manner to prevent their being cut asunder; they were sometimes wholly of iron. The bars were secured by a sort of lock (Psa. cvii. 16; Isa. xlv. 2). The gates appear, upon the whole, to have much resembled those of modern Oriental towns. Having thus noticed the fortifications, we may proceed to describe the manner in which they were defended or taken, and shall be able incidentally to convey further information respecting the fortresses themselves.

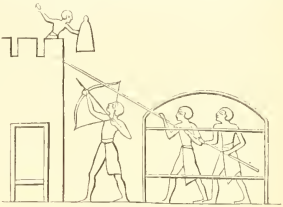
Cities were usually taken by sudden and violent onsets, or by treason. These were usually the first experiments, and, failing them, the besiegers either abandoned the enterprise, or prepared themselves for a long siege, in the management of which no very determinate rules appear to have been followed, beyond those which dictated the cutting off of all communications between the besieged place and the open country, that it might be the sooner compelled by famine to surrender. But when there were no machines to break down the walls, the operations were so tedious and protracted, that a siege was rarely had recourse to but as a last resort. When a city was threatened, it was, in the first place, *invited* to surrender (Deut. xx. 10; Isa. xxxvi. 1; xxxvii. 8-20). If the besieged had resolved to capitulate, the principal men of the city went out into the enemy's camp to obtain the best terms in their power. Hence 'to go forth,' or 'to come out,' in certain connections means the same as to surrender by capitulation (1 Sam. xi. 3, 10, 11; 2 Kings xviii. 31; xxiv. 12; Jer. xxi. 9; xxxviii. 17, 18; 1 Mac. vi. 49). In the most ancient ages the enemy surrounded the city with a band of men, sometimes only one, and at most only two or three deep, and effected their object by assault; hence the very common Scriptural phrases, 'to encamp against a city,' or 'to pitch against,' or 'to straiten it' (Josh. x. 5; Judg. ix. 50; 1 Sam. xi. 1; 2 Kings xxv. 1; Isa xxix. 3).

The troops employed in the assault of fortified places were all provided with shields. This is shewn by the Scriptural phrase which expresses a siege of a town by 'the lifting up of shields' against it (2 Kings xix. 32; Isa. xxxvii. 33); and in Egypt so closely was the idea of a siege connected with the shield, that the figure of a king, who is sometimes introduced in the sculptures as the representative of the whole army, advancing with his shield before him, is intended to shew that the place was taken by assault (Wilkinson, i. 359).

There is much reason to conclude that the practices in besieging towns with which the Hebrews were familiar, were the same as those with which the monuments of Egypt make us acquainted, and in some particulars we *know* that they were so. We may, therefore, derive some information in contemplating the operations of a siege as thus represented.

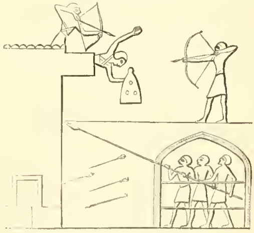
In attacking a fortified place, the assailants advanced under cover of the arrows of the bowmen, and either instantly applied the scaling ladder to the ramparts, or undertook the routine of a regular siege. Of the former operation, that of actual assault on a town, a very lively representation is afforded in the engraving from a sculpture at Thebes, given under Deut. xx. 12, and which, in connection with this subject, deserves to be very carefully studied.

In a regular siege, the besiegers advanced to the walls, and posted themselves under the cover of testudos, and shook and dislodged the stones of the parapet by a kind of battering ram, directed and impelled by a body of men expressly chosen for the service. But when the place held out against these attacks, and neither a *coup de main*, the ladder, nor the ram were found to succeed, it appears probable that the testudo was used to cover the operations of the sappers, while they mined the place.



7. Fortress attacked: Testudo, etc.

The testudo, as shewn in the engravings, Nos. 7, 8, and at the foot of the larger cut under Deut. xx. 12, was of framework, sometimes supported by poles having a forked summit, and covered, in all probability, with hides. It was sufficiently large to contain several men, and so placed that the light troops might mount on the outside, and thus obtain a footing on more elevated ground, apply the ladders with greater precision, or obtain some other important advantage. Each party was commanded and led by an officer of skill, and frequently by persons of the highest rank.

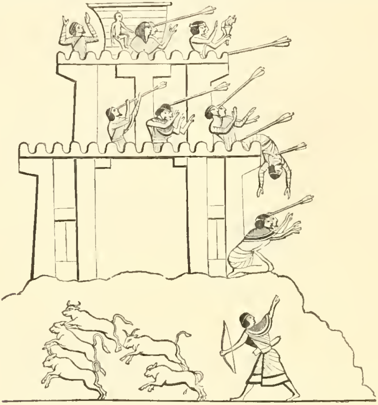


8. Fortress attacked: Testudo, etc.

The besiegers also endeavoured to force open the gates of the town, or to hew them down with axes; and when the fort was built upon a rock, they escaladed the precipitous parts by means of the testudo, or by short spikes of metal, which they forced into the crevices of the stone, and then applied the ladder to the ramparts.

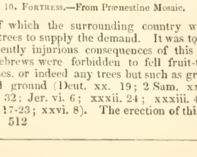
The cut now introduced conveys a lively idea of the vigour and effect of the assaults of the Egyptian archers. From the costume, it appears that the people assaulted are a Syrian nation, and, if so, the fortress forms a remarkably interesting and unique illustration of the subject in hand. We would direct particular attention to the two men who hold in their hands vessels containing a flaming fire. This is doubtless intended as a signal, but whether of submission to the enemy, or to apprise distant friends of the danger, may not easily be determined.

Sir J. G. Wilkinson says—'It is reasonable to conclude that several other engines were employed in sieges with which the sculptures have not made us acquainted; and the "bulwarks" used by [rather known to] the Jews on their march to the promised land, were doubtless borrowed from those of Egypt, where they lived until they became a nation, and from whence they derived the greater part of their knowledge upon every subject.'



9. Fortress Attacked.

The 'bulwark' thus noticed is the 'mount' or mound of Scripture. It was a vast heap of earth strengthened and supported by large quantities of timber. It ran in an oblique direction from the lines of circumvallation towards the weaker points of the fortifications, and was sometimes as high as the wall itself. The construction of these mounds involved a large consumption of timber, in consequence of which the surrounding country was often denuded of trees to supply the demand. It was to prevent the permanently injurious consequences of this practice that the Hebrews were forbidden to fell fruit-trees for such purposes, or indeed any trees but such as grew upon uncultivated ground (Deut. xx. 19; 2 Sam. xx. 15; 2 Kings xix. 32; Jer. vi. 6; xxxii. 24; xxxiii. 4; Ezek. iv. 2; xvii. 17-23; xxvi. 8). The erection of this mound is expressed by the Hebrew phrase, 'to cast up a bank against the city.' The inhabitants of the town fought against the mound with missile weapons; the besiegers on the contrary, posting themselves upon it, threw their weapons into the city. In the meanwhile the battering-rams were brought into play in order to break down the walls, in which case the besieged frequently erected another wall inside the first, in doing which they pulled down the contiguous houses and employed the materials in the erection of the wall (Isa. xxii. 10).



10. Fortress.—From Prænestine Mosaic.

The lines of circumvallation, incidentally mentioned before, were certainly known in the time of Moses (Deut. xx. 19, 20), although not mentioned again till the time of David (2 Sam. xx. 15). The besiegers, when it appeared probable that the siege would be protracted, dug a ditch between themselves and the city, for their own security, and another parallel to it outside, so as to enclose their camp, and guard against an attack either in front or rear. The earth thrown out of the ditch formed a wall on which towers were erected. The works in the cut, No. 6, look exceedingly like such lines of circumvallation with double ditches; and we are not at all certain that they are not the works of the besiegers, instead of being, as upon the whole we preferred to conclude, the works of the besieged. A city shut up in this way perished by degrees, by famine, pestilence, and missile weapons (2 Kings vi. 28-31; xxv. 1; Jer. xxxii. 24; xxxiv. 17; lii. 4; Ezek. iv. 2, 10-15; xvii. 17).

Sometimes the besieged, when they captured any of the more distinguished of the assailants, scourged them or slew them on the walls, or sacrificed them, that they might intimidate their enemies and induce them to raise the siege (2 Kings iii. 27). When the wall was broken through

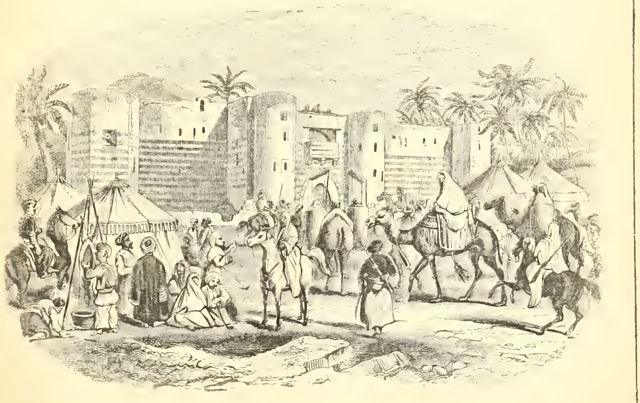
(Ezek. xxi. 27), and the besiegers had entered, the greater part of the remainder of it was thrown down, as was the case even when the city capitulated (2 Kings xiv. 13; 2 Chron. xxv. 23, 24).

As a good specimen of a modern oriental fortress, we introduce below an engraving representing the fortress of Akaba, at the head of the gulf of that name, which has been already noticed, and a distant view given, under Deut. ii. We think it conveys a general illustration of the fenced cities and castles mentioned in Scripture; excepting of course those small details which distinguish it as a modern structure. We say 'fenced cities and castles,' because in ancient times a castle was only a fenced city on a reduced scale, when it was other than those round buildings which have already been slightly noticed, and which seem to exhibit the most ancient and general form of places of defence and refuge distinguished as 'castles' and 'towers.' The fortification of the fenced cities of the East is all essentially of this character; consisting of a thick and high wall, with strong projecting towers, generally round, at regular intervals, those at the angles being commonly the largest and strongest.

The reader will not fail to notice in this engraving the room over the gate, and the men upon the wall over the room. It strikingly illustrates the observations made under 2 Sam. xviii., shewing the station of the watchmen 'over the gate,' and 'the chamber over the gate' to which the king withdrew to mourn for Absalom his son. Laborde, to whom we are indebted for this cut, has enlivened the scene by representing the arrival of the pilgrims at the fortress, on their return from Mecca; and this representation also contains some interesting illustrations of scenes and circumstances mentioned in Scripture.

4. '*So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land.*'—This was to prevent the expected invaders, the Assyrians, from finding water when they entered the country. Such operations upon the waters were formerly usual in the warfare of Western Asia, although now infrequent. Babylon was taken by turning the course of the Euphrates, and many a modern oriental city might easily fall by the same means. The practice still exists in the further East—India, China, etc. Forbes, being in the former country, writes:—'The Neriad assessment being at length collected, on the 14th of May we left that ill-fated city, and marched towards the river Myhi. During our progress the enemy's advanced cavalry burnt every village on the road, destroyed the forage, and, as far as possible, exhausted the tanks and wells. Their whole army came twice unexpectedly upon us, but were repulsed with loss. It was sometimes reported that they poisoned the wells and tanks, as well as burnt the villages and corn-ricks: the latter we daily witnessed, but I do not recollect an instance of the former more than once, and then it appeared doubtful to our numerous army and camp-followers; that step would have been of little consequence unless they could have produced deleterious effects on an extensive lake: since, as already observed, nothing less could satisfy us for more than one night; brooks at this late season were dried up, and we never allowed them time to alter the course of a river, as is sometimes practised.'

30. '*Stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David.*'—In the parallel text, 2 Kings xx. 20, it is, 'He made a pool and a conduit and brought water into the city.' In this and other instances it is easy to explain texts taken separately and without proper reference to the actual circumstances of the site; but it is rather more difficult when the different texts that bear on a subject are brought together, and an explanation is sought in existing indications. In the first place, it seems to have been understood that bringing *to* the west side implies bringing *from* the east. Under this view, the 'watercourse of Gihon' was of course in the eastern valley, and was conducted to the western either through the city or round by the southern valley. This explanation, however, would tend to make the eastern, not as we have supposed, in 1 Kings i. 33, the western valley, the valley of Gihon; and this explanation also does not with certainty bring the water *into* the city, which, from the text in 2 Kings xx., appears to have been the object. The nature of the site of Jerusalem also, which slopes upward from east to



Fortress of Akaba, with the Arrival of a Caravan of Pilgrims.

west, renders it less probable that the water should have been brought from the eastern to the western valley than from the western to the eastern. Bringing it so would be bringing it 'up,' not 'down.' Our very strong impression therefore is, that the two texts refer to the same transaction, but not to the same parts of that transaction—that is, that the narrative is completed by them when put together. We would then understand that the watercourse of Gihon formed a stream, having probably two sources distinguished as the 'upper' and 'lower,' probably because the former had its source higher up the western valley, or higher in its hills than the other; and that then Hezekiah *stopped the upper watercourse of Gihon, and brought it straight down*, from the west or north, *to the west side of the city of David;* and that he there *made a pool*, or reservoir for the water, and then made *a conduit* or aqueduct, by which he *brought* the *water* from the reservoir *into the city*, where it supplied or contributed to supply the cisterns and pools which furnished water to the inhabitants in that part of the town. We suppose that the subterraneous canal was prolonged to the eastern valley, where what was left of its water was emptied into the fountain and pools of Siloam. The idea thus stated was expressed in the original edition of this work, and the researches subsequently made have not shaken but have strongly confirmed it, and scarcely more than one link is wanting to complete the chain of evidence which will place this view of the matter among our established facts. It has been proved that there is a series of reservoirs or wells, communicating with each other, leading from the western valley to the north side of the temple, and a subterraneous channel from the last of these on that side, towards the temple itself, has been observed. The inference therefore is, that the water, after supplying various parts of the city, is received into the great reservoir which is known to exist under the temple courts. Then, it has been clearly proved that the Fountain of Siloam, about half a mile on the other or southern side of the temple, which discharges its surplus waters into the valley of the Kidron, receives them by a subterraneous channel from the Fountain of the Virgin, which is midway between it and the temple: and it has been further shewn that this fountain also receives its waters from a channel in the direction of the temple, of which it remits the surplus to the Pool of Siloam. The inference therefore is, that these lower fountains receive and carry off the surplus of the waters of the reservoir under the temple courts, which that reservoir receives in part from the line of fountains communicating on the north-east. And this conclusion is confirmed by the fact that the water is of the same taste and quality in those fountains the current of whose communicating channels is *towards* the temple, as in those whose current, on the lower side, is *from* it—which water is most clearly distinguishable from all the other waters in or near Jerusalem. The bigotry of the Moslems has hitherto prevented the matter from being explored to that extent, within the precincts of the temple, which is necessary to supply the single point of evidence required to substantiate the view which by the careful collation of facts we were ten years ago enabled to advance.

Works similar to those of Hezekiah have immortalized many ancient princes in the annals of different nations; but the Persians, most particularly, seem to rank among their greatest benefactors those who have contributed to remedy the distresses arising from a natural paucity of springs and rivers; and even their Mohammedan writers do not withhold from the ancient sovereigns, whom they regard as heathens, that tribute of celebrity to which hydraulic labours, employed for the public good, have given them so just a claim. The work of Azzad ad Doulah (a prince of the Dilemite dynasty who governed as Amir or Emir) at Band-emir (*i. e.* the Amir's Dyke, from *band*, 'a dyke,' and *Amir*, 'a chief') is preeminently celebrated. Of his great work, in the tenth century, the principal remains are artificial mounds which impede the stream and force it to descend through numerous sluices and arches, in a waterfall of 18 or 20 feet. By this vast undertaking an arid and barren tract of considerable extent was fertilized, and the blessings of plenty diffused among several hundred villages.

CHAPTER XXXIII.

1 *Manasseh's wicked reign.* 3 *He setteth up idolatry, and will not be admonished.* 11 *He is carried into Babylon.* 12 *Upon his prayer to God he is released, and putteth down idolatry.* 18 *His acts.* 20 *He dying, Amon succeedeth him.* 21 *Amon reigning wickedly is slain by his servants.* 25 *The murderers being slain, Josiah succeedeth him.*

Manasseh [1]*was* twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

2 But did *that which was* evil in the sight of the Lord, like unto the [2]abominations of the heathen, whom the Lord had cast out before the children of Israel.

3 For [3]he built again the high places which Hezekiah his father had [4]broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

4 Also he built altars in the house of the Lord, whereof the Lord had said, [5]In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven in the two courts of the house of the Lord.

6 And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger.

7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In [6]this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 [7]Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

[1] 2 Kings 21. 1, &c.

[2] Deut. 18. 9.

[3] Heb. *he returned and built.*

[4] 2 Kings 18. 4.

[5] Deut. 12. 11. 1 Kings 8. 29, and 9. 3. Chap. 6. 6, and 7. 16.

[6] Psal. 132. 14.

[7] 2 Sam. 7. 10.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 ¶ And the LORD spake to Manasseh, and to his people: but they would not hearken.

11 Wherefore the LORD brought upon them the captains of the host [8]of the king of Assyria, which took Manasseh among the thorns, and bound him with [9]fetters, and carried him to Babylon.

12 And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers,

13 And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he *was* God.

14 ¶ Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about [10]Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.

16 And he repaired the altar of the LORD, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD God of Israel.

17 Nevertheless the people did sacrifice still in the high places, *yet* unto the LORD their God only.

18 ¶ Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the book of the kings of Israel.

19 His prayer also, and *how God* was intreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they *are* written among the sayings of [11]the seers.

20 ¶ So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

21 ¶ [12]Amon *was* two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

23 And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon [13]trespassed more and more.

24 And his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

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[8] Heb. *which* were *the kings.*
[9] Or, *chains.*
[10] Or, *the tower.*
[11] Or, *Hosai.*
[12] 2 Kings 21. 19, &c.
[13] Heb. *multiplied trespass.*

Verse 1. '*Manasseh was twelve years old.*'—Manasseh was but twelve years of age when he lost his father and began to reign. The temptations which surrounded him, and the evil counsels which were pressed upon him, were too strong for his youth. He was corrupted; and it seemed the special object of his reign to overthrow all the good which his father had wrought in Judah. The crimes of all former kings seem light in comparison with those which disgraced his reign. He upheld idolatry with all the influence of the regal power, and that with such inconceivable boldness, that the pure and holy ceremonies of the temple service were superseded by obscene rites of an idol image set up in the very sanctuary; while the courts of God's house were occupied by altars to 'the host of heaven' or the heavenly bodies. He maintained herds of necromancers, astrologers, and soothsayers of various kinds. The practice which was of all others the most abhorrent to Jehovah the king sanctioned by his own atrocious example, for he devoted his own children, by fire, to strange gods, in the blood-stained valley of Ben-Hinnom. Wickedness now reigned on high, and, as usual, persecuted righteousness and truth; so that, by a strong but significant hyperbole, we are told that innocent blood flowed in the streets of Jerusalem like water. *Pictorial Hist. of Palestine.*

11. '*The king of Assyria.*'—This was Esarhaddon. See the note on 2 Kings xix. 37. Manasseh probably remained captive during the remaining twelve years of his reign, and appears to have been then released by Saosduchin, who succeeded Esarhaddon at Babylon.

— '*Took Manasseh among the thorns.*'—Instead of בַּחוֹחִים *buchochim*, 'among the thorns,' according to the present Masorete text, the Syriac and Arabic versions seem to have read בַּחַיִּים *bechayim*, '*in vivis*,' or 'alive,' which gives a better sense. Jackson's *Chronology*, i. 331, note. [Appendix, No. 58.]

19. '*His prayer also.*'—In the solitude of his prison at Babylon Manasseh became an altered and a better man. The sins of his past life and the grievous errors of his government were brought vividly before him; and humbling himself before the God of his fathers, he cried earnestly for pardon, and besought an opportunity of evincing the sincerity of his repentance. The history makes mention of his prayer as having been preserved; and the Apocrypha contains a prayer which purports to

be that which he used on this occasion. This it would be difficult to prove; but the prayer itself is a good one, and suitable to the occasion. His prayer was heard, and the opportunity which he sought was granted to him. The conqueror gave way to the suggestion of a more generous policy than that by which he had been at first actuated. He released the captive from his prison, and after having, we may presume, won him over to the interests of Assyria, and, weaned from the natural bias in favour of an Egyptian alliance, sent him home with honour. Unquestionably he remained tributary to the Assyrian monarch, and his territory was probably considered as forming a useful barrier between the territories of Assyria and Egypt.

CHAPTER XXXIV.

1 *Josiah's good reign.* 3 *He destroyeth idolatry.* 8 *He taketh order for the repair of the temple.* 14 *Hilkiah having found a book of the law, Josiah sendeth to Huldah to enquire of the Lord.* 23 *Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time.* 29 *Josiah, causing it to be read in a solemn assembly, reneweth the covenant with God.*

JOSIAH [1]*was* eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left.

3 ¶ For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began [2]to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

4 [3]And they brake down the altars of Baalim in his presence; and the [4]images, that *were* on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust *of them*, and strowed *it* upon the [5]graves of them that had sacrificed unto them.

5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their [6]mattocks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images [7]into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and [8]to floor the houses which the kings of Judah had destroyed.

12 And the men did the work faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, all that could skill of instruments of musick.

13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: and of the Levites *there were* scribes, and officers, and porters.

14 ¶ And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest [9]found a book of the law of the LORD *given* [10]by Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed [11]to thy servants, they do *it*.

17 And they have [12]gathered together the money that was found in the house of the LORD, and have delivered it into the hand

[1] 2 Kings 22. 1, &c.
[2] 1 Kings 13. 2.
[3] Levit. 26. 30.
[4] Or, *sun images.*
[5] Heb. *face of the graves*
[6] Or, *mauls.*
[7] Heb. *to make powder.*
[8] Or, *to rafter.*
[9] 2 Kings 22. 8, &c.
[10] Heb. *by the hand of.*
[11] Heb. *to the hand of.*
[12] Heb. *poured out, or, melted.*

of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read [13]it before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and [14]Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, enquire of the Lord for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of [15]Hasrah, keeper of the [16]wardrobe; (now she dwelt in Jerusalem [17]in the college:) and they spake to her to that *effect*.

23 ¶ And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me,

24 Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to enquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel *concerning* the words which thou hast heard;

27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ [18]Then the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, [19]great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the Lord.

31 And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he caused all that were [20]present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations out of all the countries that *pertained* to the children of Israel, and made all that were present in Israel to serve, *even* to serve the Lord their God. *And* all his days they departed not [21]from following the Lord, the God of their fathers.

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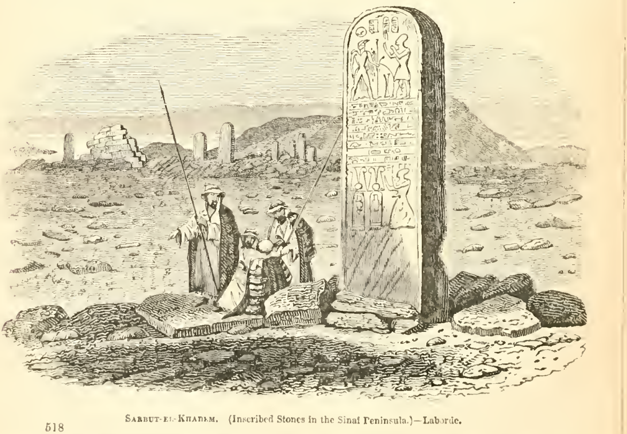
[13] Heb. *in it*.
[14] Or, *Achbor*, 2 Kings 22. 12.
[15] Or, *Harhas*, 2 Kings 22. 14.
[16] Heb. *garments*.
[17] Or, *in the school*, or, *in the second parts*.
[18] 2 Kings 23. 1.
[19] Heb. *from great even to small*.
[20] Heb. *found*.
[21] Heb. *from after*.

Verse 4. '*Strowed it upon the graves.*'—In the parallel passage it is, 'upon the graves of the children of the people' (2 Kings xxiii. 6). These passages undoubtedly refer to the common cemeteries. We have frequently mentioned the sepulchral caverns of the Hebrews; but it is, of course, not to be understood that all the dead were deposited in tombs of this description. They were private and family sepulchres, necessarily expensive, and beyond the reach of the mass of the people, who were interred in graves as in most other nations. The Scriptures do little more than indicate the existence of such burial-grounds; all that can be said therefore must be derived from the Rabbinical writers, and from the more recent practices of the Jews and Orientals.

It appears that every city had a public cemetery, for those who possessed no private sepulchres. Like other Orientals they had a very proper objection to cemeteries in towns, and therefore there was a strict regulation which required that they should be not less than two thousand cubits distant from a Levitical city, and 'a considerable space,' says Lightfoot, from other cities, which considerable space, Buxtorf says, was any space beyond fifty cubits. There seems to have been more indulgence with respect to private sepulchres; but only those of royal or very distinguished persons were allowed in the towns. The Jews had a stronger reason for this than most other nations, because they considered that not only the touch of a dead body, but contact with a sepulchre, communicated defilement. It was for this reason that the sepulchres of all kinds were whitewashed every year in the month of February, that no one might be defiled unawares; to the same feeling we may attribute the specific regulations concerning cemeteries which Lightfoot enumerates (*Chor. Cent.* ch c.) 'Through that place was no current of waters to be made; through it was to be no public way; cattle were not to feed there, nor was wood to be gathered from thence. Nor was it lawful to walk among the cemeteries with phylacteries fastened to their heads, nor with the book of the law hanging at their arm.' Some of these regulations may however have been out of respect to the remains of their dead; for notwithstanding their feelings about pollution, no people yielded to the Jews in respect for the sepulchres of their ancestors. Thus Nehemiah, born during the Captivity in a foreign land, and living there in high distinction, could not more expressively explain the interest he felt about Jerusalem, when his royal master questioned him concerning his apparent sadness, than by saying, 'Why should not my countenance be sad, when the city—*the place of my fathers' sepulchres*—lieth waste?' With this feeling, they never, knowingly, reopened a grave that had once been occupied; nor (as Hyam Isaacs informs us) do they now. When a cemetery was full, and ground could not be procured for another, they did, and do, lay on fresh earth, and inter their dead in this new soil.

It appears that foreigners and criminals were not admitted to the same cemetery with natives or persons of fair character. In the New Testament we read that 'a field to bury strangers in' was bought with the price of Judas's treason. These 'strangers' were probably unconverted foreigners, or, as some think, even Jews usually residing abroad, or else proselytes. Then also there were distinct places of burial for executed criminals; 'For,' (says Lightfoot, quoting the Talmud,) 'they buried not an executed person in the grave of his fathers: but there were two places of burial for such: one for them that were slain with the sword and strangled; and the other for them that were burned and stoned: and when the flesh was wasted, the bones were gathered and buried in the graves (cemeteries or sepulchres) of their fathers' (*Harmony of the New Test.* on Matt. xxvi.). In such a place would our Saviour have been buried, had not Joseph of Arimathea begged his body. Even persons of bad character whom the law had not punished were distinguished by dishonourable graves. In the book now before us there are several instances of wicked kings excluded from the sepulchres of their fathers; and at the present day a particular place in the burial-ground is set apart for the interment of those who have led a wicked, dishonest, and dissolute life.

We have no very precise information concerning the form of the graves in the cemeteries of the ancient Hebrews; but, from various circumstances, it appears probable that they were not distinguished by mounds of the form of the grave, as in our own burial-grounds, and in those of most other nations who inter the dead. Neither does it seem that the spot was covered with stones, but was overgrown with grass, and not distinguishable from common ground, unless by the sepulchral stones which were set near them. Concerning such stones we have no positive information; but that they were not wanting, must be evident from the necessity of preventing accidental pollution by distinguishing graves from common ground, and to receive the whitewash by which that distinction was the more evinced. To which we may add a reference to the frequently noticed habit among the Jews of setting up memorial stones—which they would scarcely omit at graves. Indeed we have a distinct notice of the pillar (any upright stone) which Jacob set upon the grave of Rachel. None of these monuments were probably of a very costly or striking nature in the cemeteries, which, it will be recollected, were 'the graves of the common people' (Jer. xxvi. 23); those who could afford it having sepulchres of their own. As to the form of these monuments, we have only to observe, that whenever the upright stone over a grave is *not* required to bear an inscription, it usually is of a round, or pyramidal, or terminal form; but where it is required to bear an epitaph, it is usually an oblong slab, resembling more or less our own tombstones. This is a very general rule, which we lay down



Sarbut-el-Khadem. (Inscribed Stones in the Sinai Peninsula.)—Laborde.

as the result of very extensive observation. And as we think the Jews *had* epitaphs, which they had no opportunity of inscribing on a flat stone *covering* the grave, we necessarily infer that they had an upright and oblong stone, on which it might be engraved. It would be an interesting corroboration of this view if we could feel assured that the remarkable ancient Egyptian stelæ at Sarbut-el-Khadem in the Peninsula of Sinai were really tombstones, as believed by Niebuhr, Boutin, Rüppell, and Laborde, as they are exceedingly similar to the tombstones of the present time. But although this is uncertain they are nearly of the same value, as, whatever be the nature of the inscriptions, they evince that, even in the remote times to which these stelæ belong, this shape was given to stones destined to bear inscriptions. It is under this view that we introduce a representation of them. They owe their preservation to their situation in the solitudes of Sinai; and their Egyptian origin and high antiquity are expressed by the hieroglyphics which they exhibit.

'The first appearance of these tombs astonished us,' says Laborde; 'consisting, as they did, of stones standing up, carved in the Egyptian style, and placed amidst solitude and silence, without any connection whatever with the neighbouring desert. . . . . . .These remains, doubtless of high antiquity, occupy a space of about seventy-five paces in length, by about thirty-five in breadth. The grave-stones, about fourteen in number, are partly thrown down, a few are still standing, and their fronts, which are much fretted by the northern blasts, still exhibit the traces of hieroglyphics. They vary in height from five to eight feet; in breadth, from eighteen to twenty inches; and in thickness, from fourteen to sixteen.' He accounts for the presence of this Egyptian cemetery in the peninsula of Sinai, by supposing there was a settlement of Egyptians to work the copper-mines of this neighbourhood. There has however been of late years a disposition among antiquaries to acquiesce in the notion of the present Duke of Northumberland, that the place was not a cemetery, but a place of pilgrimage to the ancient Egyptians; and Dr. Lepsius has lately adduced strong reasons for concluding that these inscriptions were simply stelæ for recording the working of the copper mines in the immediate vicinity.

We have assumed that the ancient Hebrew tombs had epitaphs; we think this was the case in proper cemeteries, and where cemeteries were crowded; but probably not in the early patriarchal times, when the few and dispersed sepulchres and monuments conveyed their own traditions. That the *sepulchres* bore inscriptions is attested by 2 Kings xxiii. 16, 17; where it is related that Josiah, when at Bethel, 'spied the sepulchres that were in the mount, and directed the bones to be taken out and burned.' After which, observing another sepulchre, he asked, 'What title (inscription) is that that I see?' This was doubtless upon an excavated sepulchre; but it is reasonable to infer that, if there were inscriptions on such, they were not wanting on the stones which marked 'the graves of the common people.'

The Jews now certainly practise this custom. A few examples may be interesting; and we prefer the specimens, which, although modern, are not very recent, found when an old Jewish cemetery was opened in the neighbourhood of Basle, and which Buxtorf has preserved. The first is, 'I have set this stone over the head of the venerable Rabbi Eliakim, deceased—God grant that he may rest in the Garden of Eden with all the saints of the earth.—Amen, Amen. Selah.' Another, to a virgin, 'I have erected this monument on the head of the most holy, most chaste, and most excellent Rebecca, daughter to the holy Rabbi Samuel the Levite, who lived in good reputation, and on the eighth of December, in the year 135 (1375, says Buxtorf); let her soul be bound in the garden of Eden.' There is another for one Rabbi Baruch, who is described as having descended 'to those who are among the cedars;' and God is supplicated that 'his soul may be bound in the bundle of life.'

7. '*Throughout all the land of Israel.*'—'Of which,' says Hales, 'now he seems to have quietly recovered possession after the defeat of Holofernes and depression of the Assyrian power; for otherwise, surely, he durst not have attempted such a reformation therein.'

19. '*When the king had heard the words of the law . . . he rent his clothes.*'—It is quite evident that the king had never before read or heard these denunciations of the law, which seems hard to account for when we consider that copies of the law do not appear to have been scarce, the rather as, no great while before, many copies had been made under the direction of Hezekiah. It has been suggested that the book in common use, and even that used by kings and priests, was some abstract, like our abridgment of the statutes, which contained only matters of positive law, omitting the promises and threatenings. The king being impatient to know the contents, the scribe begins to read immediately: and as the books of the times were written upon long scrolls, and rolled upon a stick, the latter part of Deuteronomy would come first in course; and there the scribe would find those terrible threatenings whereby the king was so strongly affected. See Deut. xxviii.

22. '*Huldah the prophetess.*'—Jeremiah and Zephaniah were then living: but probably the former was at Anathoth, his usual residence, and the latter may have been at a distance also, if indeed he had then begun to prophesy. Huldah, who was resorted to on this occasion, is not the only woman mentioned in Scripture as endowed with the prophetic spirit. It is not said of what wardrobe her husband Shallum was the keeper, whether that of the king or of the priests. As to her residence 'in the college,' some understand this of the school of the prophets; but this seems to us very unlikely. The word is בָּמִשְׁנֶה *ba-mishneh*, literally, 'in the second,' an ellipsis which seems to be explained by the passage in Nehemiah (xi. 9), which informs us that Judah was 'over the second (part of the) city,' not 'second over the city,' as in our version. This second part of the city probably denotes the lower as distinguished from the upper town; or, possibly, that part enclosed between the inner wall and the outer one built by Hezekiah. We have no other information concerning Huldah than that which the present passage offers; but the Jewish writers state that at her death she was honoured with a tomb *within* the city.

CHAPTER XXXV.

1 *Josiah keepeth a most solemn passover.* 20 *He, provoking Pharaoh-necho, is slain at Megiddo.* 25 *Lamentations for Josiah.*

Moreover [1]Josiah kept a passover unto the Lord in Jerusalem: and they killed the passover on the [2]fourteenth *day* of the first month.

2 And he set the priests in their charges, and encouraged them to the service of the house of the Lord,

3 And said unto the Levites that taught all Israel, which were holy unto the Lord, Put the holy ark in the house which Solomon the son of David king of Israel did build; *it shall* not *be* a burden upon *your* shoulders:

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[1] 2 Kings 23. 21, 22.

[2] Exod. 12. 6.

serve now the LORD your God, and his people Israel,

4 And prepare *yourselves* by the [3]houses of your fathers, after your courses, according to the [4]writing of David king of Israel, and according to the [5]writing of Solomon his son.

5 And stand in the holy *place* according to the divisions of [6]the families of the fathers of your brethren [7]the people, and *after* the division of the families of the Levites.

6 So kill the passover, and sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

7 And Josiah [8]gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance.

8 And his princes [9]gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred *small cattle*, and three hundred oxen.

9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, [10]gave unto the Levites for passover offerings five thousand *small cattle*, and five hundred oxen.

10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.

11 And they killed the passover, and the priests sprinkled *the blood* from their hands, and the Levites [11]flayed *them*.

12 And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written in the book of Moses. And so *did they* with the oxen.

13 And they [12]roasted the passover with fire according to the ordinance: but the *other* holy *offerings* sod they in pots, and in caldrons, and in pans, and [13]divided *them* speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers the sons of Asaph *were* in their [14]place, according to the [15]commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters [16]*waited* at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel that were [17]present kept the passover at that time, and the feast of unleavened bread seven days.

18 And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

20 ¶ [18]After all this, when Josiah had prepared the [19]temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against [20]the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling with* God, who *is* with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore [21]wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried [22]in *one of* the sepulchres of his fathers. And [23]all Judah and Jerusalem mourned for Josiah.

25 ¶ And Jeremiah lamented for Josiah:

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[3] 1 Chron. 9. 10.
[4] 1 Chron. 23. and 24. and 25. and 26.
[5] Chap. 8. 14.
[6] Heb. *the house of the fathers.*
[7] Heb. *the sons of the people.*
[8] Heb. *offered.*
[9] Heb. *offered.*
[10] Heb. *offered.*
[11] See chap. 29. 34.
[12] Exod. 12. 8, 9.
[13] Heb. *made* them *run.*
[14] Heb. *station.*
[15] 1 Chron. 25. 1, &c.
[16] 1 Chron. 9. 17, 18, and 26. 14, &c.
[17] Heb. *found.*
[18] 2 Kings 23. 29.
[19] Heb. *house.*
[20] Heb. *the house of my war.*
[21] Heb. *made sick.*
[22] Or, *among the sepulchres.*
[23] Zech. 12. 11.

and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* written in the lamentations.

26 ¶ Now the rest of the acts of Josiah, and his goodness, [24]according to *that which was* written in the law of the Lord,

27 And his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

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[24] Heb. *kindnesses.*

Verse 3. '*Put the holy ark in the house.*'—Some think the ark had been removed by Amon to make room for an idol; others, that it had been privately taken away by the priests, and concealed in idolatrous times; but it seems quite as probable that it had been removed by the king's order during the recent repairs of the temple.

18. '*There was no passover like to that.*'—There was a very great passover in the time of Hezekiah; but it was attended with great irregularity in consequence of the unpurified state of a large proportion of the people: the present was also positively a far greater celebration, in a proportion which may be estimated from the comparison of the number of animals offered on the two occasions.

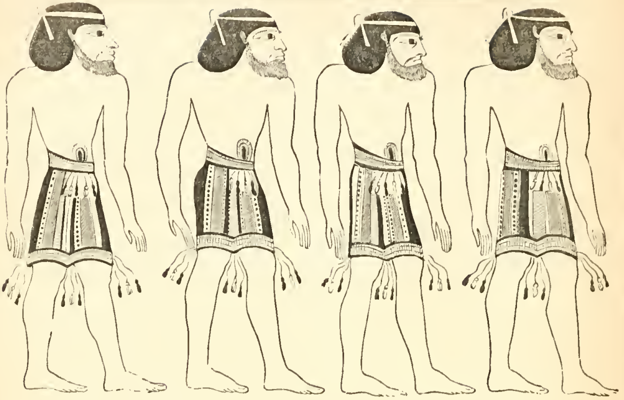
	Hezekiah.	Josiah.
Oxen	2,000	3,800
Lambs and kids	17,000	37,600
Total of offerings	19,000	41,400

20. '*Necho king of Egypt.*'—Some observations on the transactions here recorded will be found in the note to 2 Kings xxiv. 1. The pontiff king of Egypt, called Sethon, who reigned in the time of Hezekiah, has been mentioned in the note to 2 Kings xix. 35. After his death there was an interregnum of two years, according to Diodorus; after which the Egyptians elected twelve kings, one for every nome or district. 'The turbulence that attended this change of government,' says Hales, 'from a monarchy to an oligarchy, seems to have been remarkably foretold in Scripture. "And I (the Lord) will set the Egyptians against the Egyptians, and every man against his brother, and every man against his neighbour; city against city, and *nome* against *nome.*"' (Isa. xix. 2.) This oligarchy was dissolved by one of the twelve kings, Psammetichus, after fifteen years of joint reign. He reigned as sole monarch thirty-nine years, and was succeeded by his son Necho in the twentieth year of Josiah (B.C. 619). This king is noted for remarkable undertakings. One of them was to cut a canal from the Nile to the Red Sea; but from this he was obliged to desist, after 120,000 men had perished in the progress of the work, being apprehensive of disastrous consequences from the superior elevation of the Red Sea. (Concerning this canal, and its ultimate completion in after times, see Rennell's *Geog. of Herodotus*, sect. xvii.) The other great undertaking of Necho—the circumnavigation of Africa by Phœnician mariners employed by him—has been noticed under ch. ix. of this book. 'The king then,' says Herodotus, 'betook himself to military exploits:' and it is most interesting to find that the military exploit which he proceeds to mention is no other than that very transaction which the Scripture *here* records. He says, 'Necho, invading the Syrians, overthrew them at Magdolus, and then took Cadytis, a great city in Syria.' This Cadytis he afterwards again mentions as 'a city of the Syrian Palestine, not much less, I think, than Sardis.' That Magdolus is Megiddo, where Necho overthrew Josiah, and Cadytis Jerusalem, is generally agreed.

The Assyrians not being in a condition to oppose the Egyptian king, while Nineveh was besieged by the Babylonians and Medes, his expedition was attended with the most triumphant success. He took Carchemish; and, on his return home, paused in Palestine to reap the fruits of his victory over Josiah. But when the settlement of the Babylonian empire left Nebuchadnezzar sufficiently at leisure, he prepared to take ample revenge. He invaded Egypt, and stripped Necho of all his conquests, from the Euphrates to the Nile, so effectually, that 'the king of Egypt went not again any more out of his own land' (2 Kings xxiv. 7; Jer. xlvi. 2); and he died the next year, B.C 603. (Hales.)

The great tomb opened by Belzoni in the sacred valley of Beban el-Malek (the tombs of the kings) in Egypt, has on the walls a painting which is thought to refer to these transactions; for from the cartouches found therein, Dr. Young obtained the name of Psammis or Psammutis, the son and successor of Necho; and the paintings are thought to illustrate some of the known events of his father's life, and to include some of his own. That which requires our attention is on the left side of the tomb, and represents a procession appearing before the king, who is seated upon his throne. The procession terminates with seventeen figures, consisting of people of four different nations in groups of four, the rear being brought up by one of those hawk-headed figures so common in Egyptian sculpture and painting. The four nations are distinguished by their garb, complexion, and cast of countenance. The skin of the first four is painted red, the next white, the third black, and the fourth white. It is disputed whether the first group represents Persians or Babylonians, or the last, Nubians or Egyptians; but it has been more generally admitted that the third group are Ethiopians, and the second Jews. We need not describe the appearance of the latter, having caused this group to be copied as an illustration to the present note. They are supposed to be identified as Jews by the 'fringes' of their garments, and still more by their peculiar national physiognomy, which it is impossible to mark more accurately. Belzoni thought that the procession represented captives of the different nations: but to this it has been objected that the scene exhibits none of those circumstances of horror, humiliation, and despair, by which the Egyptian artists expressed the condition of captives: and therefore Heeren and others think that they are rather ambassadors, or suitors at the Egyptian throne. We incline to adopt a middle opinion, which is, that they are hostages (and so far captives) of high distinction. We know that Necho took away with him to Egypt Jehoahaz, the son of Josiah, whom the people had made king after his father's death, and no doubt other persons of distinction (perhaps some of the royal family) were also removed with him. This view would render it highly probable that one of these figures may have been intended to represent the deposed monarch, and we should then be furnished with the only existing portrait of a Hebrew king. Ezekiel (xix. 2-4) seems to describe Jehoahaz as of a ferocious disposition; and Jeremiah foretold that 'he shall die in the place whither they have led him captive, and shall see this land no more' (Jer. xxii. 12).

— '*Josiah went out against him.*'—To understand the circumstances which led to the death of king Josiah, it is necessary to view correctly the position of his kingdom as a frontier barrier between the two great monarchies of Assyria and Egypt, whose borders, by the conquests of the former power, were, and had for some time been, in close and dangerous approximation. It is obvious that, from the first, the political game of Western Asia in that age lay between Egypt and Assyria, the former power being the only power west of the Euphrates which could for an



Group of supposed Jewish Hostages.—From a Painting on the Walls of the Tombs at Beban el-Malek.

instant be expected to resist or retaliate the aggressive movements of the latter. There was little question that the rich and fertile valley of the Nile might tempt the cupidity or the ambition of the Assyrians. It was therefore the obvious policy of the kings of Egypt to maintain the kingdoms of Israel and Judah, as a barrier between their country and the Assyrians, and it was the equally obvious policy of the latter to break that barrier down. Hence Hoshea in Israel had been encouraged by Sethos to assert his independence, with a promise of support, which there is reason to believe that the Egyptian king was less unwilling than unable to render. The fall of Israel, as it weakened the barrier, could not but be a matter of regret to the Egyptians, and it would still be their desire to strengthen the hands of the kings of Judah. In this position it became a question at Jerusalem, as it had been in Samaria, whether the forbearance of the Assyrians should be purchased by submission, or that reliance should be reposed on the support of Egypt in opposition to that great power. The kings and people seem to have been generally well disposed 'to lean upon Egypt,' not more from habit and ancient intercourse, than from the perception that it was clearly the interest of that country to support them against the Assyrians. But when it had happened more than once that Egypt, after having encouraged them to shake off the Assyrian yoke, was unable (we cannot believe unwilling) to render the stipulated assistance at the time it was most needed, and left them exposed to the tender mercies of the provoked Assyrians, the prophets raised their voice against a confidence and an alliance by which nothing but calamity had been produced, and encouraged unreserved and quiet submission to the Assyrian yoke. Even Hezekiah, however, as we have seen, was induced by the prospect of support from Egypt to throw off his dependence on Assyria. The consequent invasion of Judah by Sennacherib was so obviously threatening to Egypt, that Sethos (the king who then reigned in Lower Egypt) could only have been prevented by the state of affairs in his own dominion from rendering the assistance which he had led the king of Judah to expect. But, as already stated, this very unwarlike person—a priest by education and habit—had so offended the powerful military caste by abridgments of their privileges, that they refused to act, even in defence of the country. But when Tirhakah, the Ethiopian, who ruled in Upper Egypt, heard of the threatened invasion by Sennacherib, he marched against him; and the Scriptural account would imply that the mere rumour of his approach sufficed to induce the Assyrians to contemplate a retreat, which was hastened by the singular destruction of his army by the pestilential simoom. This solitary example of assistance from Egypt, although from an unexpected quarter, may be supposed to have strengthened the predilection of the king and people of Judah towards the Egyptian alliance; and it was almost certainly with the concurrence of Egypt that Manasseh allowed himself to incur the wrath of the Assyrians. But during his imprisonment at Babylon he would seem to have acquired the conviction that it was his best policy to adhere to his Assyrian vassalage; and we may conclude he was not released without such oaths and covenants as his awakened conscience bound him to observe. He was probably restored to his throne as a sworn tributary, or as being bound to keep the country as a frontier against Egypt. The conduct of Josiah renders this the most probable conclusion.

The Assyrian power became involved in wars with the Medes and Chaldæans, by which its attention was fully engaged and its energies weakened. Egypt, on the other hand, united under one king, had been consolidating its strength. Pharaoh-Necho, the king of that country, thought the opportunity favourable to act aggressively against the Assyrians, and to that end resolved to march and attack this old enemy on his old frontier. Carchemish, an important post on the Euphrates, and the key of Assyria on the western side, was the point to which his march was directed. He passed along the sea-coast of Palestine, northward, the route usually followed by the Egyptian kings when they entered Asia. Josiah being apprised of this, and mindful of his relation to Assyria, and of his obligation to defend the frontier against the Egyptians, assembled his forces and determined to impede, if he could not prevent, the march of Necho through his territories, and this loyal but ill considered attempt led to his overthrow and death.

25. '*Jeremiah lamented . . . written in the lamentations.*'—This does not refer to the Lamentations of Jeremiah which still remain, and which refer to the destruction of Jerusalem. Possibly the 'lamentations' mentioned here formed a collection of funeral odes, composed by prophets and others on the deaths of eminent men, and in which was preserved Jeremiah's lamentation for Josiah. It has not been preserved.

Near to Megiddo, where the battle was fought, was a town called Hadad-Rimmon; and therefore the lamentation for the death of Josiah is in Scripture called the 'lamentation of Hadad-Rimmon in the valley of Megiddo,' which was so great for this excellent prince and so long continued, that "the Lamentation of Hadad-Rimmon" afterwards became a proverbial phrase for the expressing of any extraordinary sorrow. Prideaux, *Connection*, Anno 610. The same author has a strong vindication of Josiah from the charge of rashness, if not disobedience, to which he seems open from the circumstances which the latter part of this chapter records.

CHAPTER XXXVI.

1 *Jehoahaz succeeding is deposed by Pharaoh, and carried into Egypt.* 5 *Jehoiakim reigning ill is carried bound into Babylon.* 9 *Jehoiachin succeeding reigneth ill, and is brought into Babylon.* 11 *Zedekiah succeeding reigneth ill, and despiseth the prophets, and rebelleth against Nebuchadnezzar.* 14 *Jerusalem, for the sins of the priests and people, is wholly destroyed.* 22 *The proclamation of Cyrus.*

Then [1]the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt [2]put him down at Jerusalem, and [3]condemned the land in an hundred talents of silver and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the Lord his God.

6 Against him came up Nebuchadnezzar king of Babylon, and bound him in [4]fetters, to carry him to Babylon.

7 [5]Nebuchadnezzar also carried of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they *are* written in the book of the kings of Israel and Judah: and [6]Jehoiachin his son reigned in his stead.

9 ¶ [7]Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the Lord.

10 And [8]when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the [9]goodly vessels of the house of the Lord, and made [10] [11]Zedekiah his brother king over Judah and Jerusalem.

11 ¶ [12]Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the Lord his God, *and* humbled not himself before Jeremiah the prophet *speaking* from the mouth of the Lord.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel.

14 ¶ Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem.

15 [13]And the Lord God of their fathers sent to them [14]by his messengers, rising up [15]betimes, and sending; because he had compassion on his people, and on his dwelling place:

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till *there was* no [16]remedy.

17 [17]Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the

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[1] 2 Kings 23. 30, &c.
[2] Heb. *removed him.*
[3] Heb. *mulcted.*
[4] Or, *chains.*
[5] 2 Kings 24. 13. Dan. 1. 1, 2.
[6] Or, *Jeconiah*, 1 Chron. 3. 16. or, *Coniah*, Jer. 22. 24.
[7] 2 Kings 24. 8.
[8] Heb. *at the return of the year.*
[9] Heb. *vessels of desire.*
[10] Or, *Mattaniah*, 2 Kings 24. 17.
[11] Jer. 37. 1.
[12] 2 Kings 24. 18. Jer. 52. 1, &c.
[13] Jer. 25. 3, 4, and 35. 15.
[14] Heb. *by the hand of his messengers.*
[15] That is, *continually and carefully.*
[16] Heb. *healing.*
[17] 2 Kings 25. 1, &c.

king, and of his princes; all *these* he brought to Babylon.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And [18]them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

21 To fulfil the word of the LORD by the mouth of [19]Jeremiah, until the land [20]had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

22 ¶ [21]Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of [22]Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

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[18] Heb. *the remainder from the sword.*

[19] Jer. 25. 9, 12, and 29. 10.

[20] Levit. 26. 34, 35, 43.

[21] Ezra 1. 1.

[22] Jer. 25. 12, 13, and 29. 10.

Verse 9. '*Eight years old.*'—Instead of 'eight,' the Syriac and Arabic have 'eighteen,' which is most probable, and is followed by Houbigant and Dr. Hales.

19. '*They burnt down the house of God,*' etc.—When this awful and long threatened calamity took place, one hundred and ninety-four years had elapsed since the Israelites of Gilead and Galilee had been taken away into exile by the Assyrians; one hundred and thirty-three years since the ten tribes had been removed by Shalmaneser and planted in the cities of Media, and ten years since Nebuchadnezzar had exiled some of the inhabitants of Jerusalem to the river of Chebar.

21. '*Until the land had enjoyed her sabbaths,*' etc.—Thus the land was made desolate 'that she might enjoy her sabbaths,' or the arrearage of sabbatic years, of which she had been defrauded by the avarice and disobedience of the people. That these sabbatic years, being the celebration of every seventh year as a season of rest, even to the soil which then lay fallow, amounting to not less than seventy, shews how soon, and how long, that important and faith-testing institution had been neglected by the nation. The early predictions of Moses (Lev. xxvi. 34), and the later one of Jeremiah (2 Chron. xxxvi. 21), that the land should enjoy the *rest* of which it had been defrauded, is very remarkable, when we consider that, as exemplified in Israel, it was not the general policy of the conqueror to leave the conquered country in desolation, but to replenish it by foreign colonists by whom it might be cultivated. The subjoined table affords a useful comparative view of the reigns of the kings of Judah and Israel.

Accession of a king of Judah.	Years of Reign.	Year of preceding king of Israel.	Accession of a king of Israel.	Years of Reign.	Year of preceding king of Judah.
Rehoboam	17	—	Jeroboam	22	—
Abijah	3	18th			
Asa	41	20th			
			Nadab	2	2nd
			Baasha	24	3rd
			Elah	2	26th
			Zimri	7 days.	27th
			Omri	12	31st
			Ahab	22	38th
Jehoshaphat	25	4th			
			Ahaziah	2	17th
			Jehoram	12	18th
Jehoram	8	5th			
Ahaziah.	1	12th			
[Queen Athaliah]	7	—	Jehu	28	—
Jehoash.	40	7th			
			Jehoahaz	17	23rd
			Jehoash.	16	37th
Amaziah	29	2nd			
			Jeroboam II	41	15th
Uzziah	52	27th			
			Zachariah	$\frac{1}{2}$	38th
			Shallum.	$\frac{1}{12}$	39th
			Menahem	10	39th
			Pekahiah	2	50th
			Pekah	20	52nd
Jotham	16	2nd			
Ahaz	16	17th			
			Hoshea	9	12th
Hezekiah	29	3rd			
			Samaria taken	—	6th

EZRA.

This book bears the name of Ezra in the original and in all the versions; but it is only among Protestants that the name is confined to this portion of Scripture. This book and that which follows (Nehemiah) were anciently regarded by the Jews as one, and were distinguished as the first and second books of Esdras. This arrangement still subsists in the Latin and Greek churches, and it is useful to remember that among the writers of the Roman Catholic Church the book cited as the second book of Esdras is no other than that to which we give the name of Nehemiah. There are, besides, two other books that bear the name of Esdras, both of which are found in the Apocrypha. The first of these, which the Greek church receives as canonical, as did the Latin church till the Council of Trent, is found in all the manuscripts of the Seventy, where it is called the *first* book, and precedes the canonical Ezra. This evinces its antiquity, as does the fact that Josephus cites it largely in his 'Antiquities;' yet it is in substance a recapitulation of the contents of the canonical Ezra, with some remarkable interpolations. The second of the Apocryphal books bearing the name of Esdras, consists of a number of similitudes or visions, and is supposed to have been written in the latter part of the first, or in the early part of the second century after Christ. It does not seem to have been counted as canonical by any church as such, although many eminent fathers regarded it in that light, and held it to be the production of the prophet Ezra. It is remarkable that this book is the sole authority for the alleged recension of the entire Hebrew Scripture by Ezra, of which some notice will be taken under chap. x. Ample particulars of these Apocryphal books of Esdras are given under that word by Dr. Wright in Kitto's '*Cyclopædia of Biblical Literature*.'

A cursory glance at the present book suffices to disclose a natural division of its contents into two parts: the first of these parts, which is embraced in the first six chapters, contains the history of twenty years, extending from the first year of Cyrus to the sixth year of Darius Hystaspes—from 536 to 515 B.C. In this portion the author recounts the circumstances attending the permitted return of a large body of the Jews to their own land under the conduct of their own prince Zerubbabel, and the subsequent re-establishment of the Mosaical worship, with the re-building of the Temple. The second part, which is comprised in the last four chapters, relates that Ezra, in the seventh year of Artaxerxes, was permitted by that monarch to proceed to Jerusalem with a second caravan of returned Jews, and invested with full power to re-establish the law of Moses in the land.

Every kind of probability is in favour of that which has been the general opinion of the church in all ages, that Ezra was himself the author of the book which bears his name. Yet this has not passed without question. Spinoza maintained that this book and 'Nehemiah,' as well as those of 'Esther' and 'Daniel,' were produced by the Sadducees subsequently to the re-establishment of the temple-worship by Judas Maccabæus. Even Huet expresses some doubt whether Ezra was the author of the first six chapters of the book called after him. Several more recent critics, such as De Wette and Bertholdt, have also strenuously contended that the book must not be regarded as the production of a single writer: but it will not escape the reader that many of the arguments produced in the introduction to 'Chronicles' to shew that he was the author of these books, are equally applicable to the authorship of the one before us. Then the concurrence of opinion in favour of this conclusion of all the ancient and of nearly all the modern interpreters, is a consideration to which great weight must be conceded. Even of those who question Ezra's claim to the authorship of the whole book as it stands, by far the greater number concede that the second division of the book is the production of Ezra; and of this, certainly, there seems little reason to doubt, for Ezra almost everywhere speaks in the first person, as one who was at the same time the historian and the chief leader of the enterprise which forms the subject of the narrative. But that this characteristic is not exhibited in the first six chapters, does by no means shew that he was not the writer of them also. This circumstance is easily accounted for by the fact that it is not until the six chapters have been passed that Ezra appears upon the arena in person, and that he does then, and does not before, speak in the first person, will, if well considered, tend to prove rather than to disprove his authorship of the whole book. Indeed the strongest argument for the separation of authorship arises from the fact that the first person plural *does* occur in chap. v. 4, whence it has been urged that the writer was in Jerusalem long before Ezra went thither. But this is, we trust, satisfactorily disposed of in the note on that text. In further proof of the single authorship of the book we may direct attention to the fact that the sixth chapter is closely connected with the seventh, and if a diversity of style be remarked, it is not more than may be readily explained by the obvious fact that in the first six chapters the writer is quoting literally the records and decrees of which this portion of the history is composed; whereas in the latter portion of the book he relates matters which were under his own cognizance, and in which he took a leading part. It is also to be observed that the style of narrative, or mode of composition, is essentially the same in both parts, for in the second of these parts (vii. 11—26) the writer cites the decree of Artaxerxes word for word, in the same precise manner with which the decree of Cyrus (i. 2—4) and the letter of the Samaritans (iv. 12—16) are cited in the first portion. To this may be added, that several peculiar words and idioms which occur in the first part are found also in the second. It will, moreover, appear to any one who reads the whole book with attention, that it exhibits throughout the same plan and has the same end in view.

The composition of the book alone supplies a strong argument for assigning the authorship of it to Ezra. It is written partly in Hebrew and partly in Chaldee: the Chaldee extends from iv. 8 to vi. 19, and from vii. 12 to vii. 27. Now this transition from one language to another offers a phenomenon which it is not easy to explain on any other hypothesis than that which gives the authorship of the book to Ezra; for the supposition of two authors, one of whom wrote Hebrew and the other Chaldee, is obviously insufficient, and would effect a distribution of authorship different from that which some have adduced from other considerations, and exhibiting features almost amounting to absurdity in itself. The most reasonable of all the suppositions connected with this notion offers nothing more probable than that the principal writer left certain parts of his history unfinished, and some one else completed them in a different language. It seems much easier to explain this alternation of language by supposing that the use of the two languages was so familiar to the author and to those for whom he wrote, that he could very easily pass successively from one to the other. Now that this was the case of Ezra, and was a matter proper to the time in which he lived, there is not the least room to doubt. That as a member of the sacerdotal race, and as a scribe well instructed in the law of Moses (vii. 6), Ezra knew the Hebrew, which was indeed his mother tongue, is unquestionable; and it is equally clear that having spent all his early days at Babylon, and having there passed the greater part of his life among the Chaldeans, the Chaldee language could not but have been familiar to him. The Jews, for whom he wrote, were in the same case with himself. Thus the most remarkable feature which the book exhibits is found to be perfectly compatible with the opinion that to Ezra should be assigned its authorship.

The character of the language itself in which the book is written agrees well with the time of Ezra, and not well with any time considerably earlier or later. It is well known that the Hebrew language had degenerated considerably from its primitive purity during the successive domination of the Assyrians, the Chaldæans, and the Persians over Palestine. Of this there are manifest traces in the *written* language even of Ezekiel: but in the writers after the captivity we observe a return to the primitive models, obviously because, having been born and bred in a country where the Chaldee language was vernacular, their Hebrew style had been formed, not upon any current usage, but upon the models offered them in the great body of their Scriptures, and particularly of the law of Moses, which we are expressly informed that Ezra had diligently studied. Accordingly we find that the Hebrew in which this book is written, although less pure than that of the Pentateuch, is much more pure than that of Ezekiel, which is precisely what we should expect from a writer of the time and in the circumstances of Ezra. On the other hand, the purity of the language in the parts which are written in Chaldee, as well as the presence of archaïsms, oppose the notion of those who would give the authorship of the book to a time not more ancient than the Maccabees, when a corrupt Chaldee dialect was the common language of Palestine, and had extended even to the written language. The Jewish writings in Chaldee of a later date which still remain to us clearly illustrate this difference, and justify the conclusion founded upon it.

There is scarcely any distinct commentary on Ezra as it stands in our Bibles. Most of those who have dealt with this portion of Scripture have taken this book and Nehemiah together, the Roman Catholic writers taking them both under the name of 'Esdras.'

Thus our venerable Bede has left to us a kind of allegorical exposition of the two books. Cajetan has a commentary on them joined to that which he wrote on Joshua. The French Benedictine Berthorius, who died in 1362, composed four books of Moralities, printed in 1473, and repeatedly since, under the title of *Reductiorum Morale Bibliorum*, which may be regarded as a kind of commentary on these books. Sanctius has a Commentary on them united to that on Ruth, 1628; and the Jesuit Oliva connects a Commentary on them with his commentaries on Genesis and Canticles, 1679. Other commentaries on Ezra, especially those by Protestants, are usually connected with commentaries on Nehemiah and Esther, on account, doubtless, of the connection of the subjects, as well as of the smallness of the book when the Apocryphal Esdras is not included. The following is a list of them:—

Strigelii *Liber Esdræ, argumentis et scholiis illustratus*, Lips. 1572; Wandalini *in Lib. Esræ Vestibulum Philologicum de variis Questionibus*, etc., Hafn. 1554; H. Michaelis, *Uberiores Adnott. in Librum Esræ;* Wolfii *Comment. in Lib. Esdræ*, 1570; Pempelii *Explicatio loc. Obscurorum Sacræ Script. præsertim Esdræ, Nehemiæ, Danielis*, 1635; Trapp, *Commentary on Ezra, Nehemiah*, etc., Lond. 1656; Jackson, *Annotations upon Ezra, Nehemiah, and Esther*, Lond. 1658; Lombardi *Nehemias et Esdras commentario litterali, morali et allegorico illustrati*, Par. 1643; Schulze, *Chaldaicorum Danielis et Ezræ capitum interpretatio Hebraica*, etc., Hal. 1782; Schirmer, *Observatt. Exeget. Crit. in libr. Esdræ*, Vratisl. 1817; Keil's excellent work, noticed in the introduction to 'Chronicles,' is not confined to that subject, but embraces arguments in favour of the integrity of the book of Ezra. The full title of this work, to which we acknowledge much obligation, is *Apologetischer Versuch über die Bücher Chronik und uber die Integrität des Buches Esdras*, Berl. 1833.

CHAPTER I.

1 The proclamation of Cyrus for the building of the temple. 5 The people provide for their return. 7 Cyrus restoreth the vessels of the temple to Sheshbazzar.

NOW in the first year of Cyrus king of Persia, that the word of the Lord [1]by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he [2]made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

2 Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath [3]charged me to build him an house at Jerusalem, which *is* in Judah.

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the Lord God of Israel, (he *is* the God,) which *is* in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place [4]help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that *is* in Jerusalem.

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit God had raised, to go up to build the house of the Lord which *is* in Jerusalem.

6 And all they that *were* about them [5]strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all *that* was willingly offered.

7 ¶ Also Cyrus the king brought forth the vessels of the house of the Lord, [6]which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto [7]Sheshbazzar, the prince of Judah.

9 And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand.

11 All the vessels of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them of* [8]the captivity that were brought up from Babylon unto Jerusalem.

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[1] 2 Chron. 36. 22. Jer. 25. 12, and 29. 10.
[2] Heb. *caused a voice to pass.*
[3] Isa. 44. 28, and 45. 13.
[4] Heb. *lift him up.*
[5] That is, *helped them.*
[6] 2 Kings 24. 13. 2 Chron. 36. 7.
[7] See Chap. 5. 14.
[8] Heb. *the transportation.*

Verse 1. '*In the first year of Cyrus the Persian.*'—As the intricacy of the names and dates of the later historical Scriptures is attended with great difficulty to general readers, we think it best to commence our notes with some remarks which may tend to the better understanding of the books of Ezra, Nehemiah, Esther, Daniel, and portions of Zechariah and Haggai. These remarks will render it unnecessary to speak of each king as his name occurs in the books before us, although it will not preclude us from taking such opportunities as may seem most expedient for noticing such particulars of any sovereigns' history or character as may tend to illustrate the sacred text. For the facts, dates, and identifications, in the following outline, we shall avail ourselves freely of Dr. Hales's researches, which appear to have been nowhere attended with more distinguished success than in this very difficult part of his great undertaking.

The sources of the perplexity arise chiefly from the manner in which the Jewish chronology is interwoven with that of the Babylonians, Medes, and Persians. And then, as Dr. Hales states: 'The confusion of names is embarrassing; the royal title, *Ahasuerus* [the reader *must* remember that this is a title and not a proper name], is applied to *Xerxes*, Ezra iv. 6; to *Artaxerxes Longimanus*, Esther, *passim;* and to *Astyages*, the father of *Cyaxares*, or of *Darius* the Mede, Dan. ix. 1; and "*Darius*, king of Persia," denotes Darius Hystaspes, Ezra iv. 5-24; but "Darius the Persian," *Darius Nothus*, Neh. xii. 22.'

Let us first premise, that after the destruction of the Assyrian and Hebrew monarchies, the great ruling powers in what was then known of Asia, were the Babylonians and the Medes. The former was paramount over the countries west of the river Tigris, and the latter over those to the east of the same river. A powerful kingdom, that of Lydia, also arose in Asia Minor; but as it is not mentioned in Scripture, it may suffice to intimate its existence till it was subdued by Cyrus (see the note on 2 Chron. xviii.). Such was the state of affairs when Cyrus was born. His father was a Persian of a ruling family, and his mother the daughter of the Median king Astyages ('Ahasuerus' of Dan. ix. 1). He lived in Persia with his parents, and was brought up in the peculiar discipline and manners of the Persians. He was distinguished as he grew up by his noble qualities and successful enterprises. He married the daughter of his uncle Cyaxares ('Darius the Mede'), and when Astyages died and Cyaxares ascended the Median throne, the force of his character, with his double relationship and right to the succession, gave him such ascendancy over his uncle, that he became the actual ruler of the empire. As general of the combined army of Medes and Persians he gave Evil-Merodach king of Babylon that signal overthrow, which we mentioned in the note to 2 Kings xxv. 27. At Babylon Evil-Merodach was succeeded by

Belshazzar (b.c. 558—553), the common statement concerning whom we intimated in the note referred to above. He was slain certainly on the night that Daniel interpreted the writing on the wall, which, among other things, declared his kingdom to be given to the Medes and Persians. The usual statement on the subject, which makes the city to have been taken by the Medes and Persians on the same night that Belshazzar was assassinated, is disputed by Hales, on good authority, which leads him to consider that, on the death, nine months after, of Laborosoarchod, the young son of Belshazzar,

'Darius the Mede' (*Cyaxares*) succeeded *peaceably* to the dynasty which then became extinct. As the next of kin (he was the queen mother's brother), as the most powerful competitor, and as having been pointed out by God himself—his claim to the succession was the best that could at that time be adduced: and being, reputedly, of an easy temper, the Babylonians would the more readily be induced to submit to what they could not resist. The prophet Daniel stood high in the favour of this prince, who died b.c. 551. On his death, a Babylonian nobleman, Nabonadius, whom Darius had appointed governor or 'king' of Babylon, declared himself independent; and Cyrus, then absent in the western wars, had no leisure to attend to him till b.c. 538, when he defeated him in battle, and then laid siege to Babylon, which, after two years, he took by a stratagem which we shall hereafter have occasion to notice.

Cyrus after this reigned seven years, during which the Hebrews were treated with the most favourable consideration, as the text now before us intimates. This great prince is so much more honourably mentioned in Scripture than any other foreign king whatever, that his character will necessarily again come under our notice. He was succeeded by his son

Cambyses (b.c. 529—521), a mad sort of a prince, who brought Egypt under the Persian yoke, and whose death, in an obscure town of Syria, afforded an opportunity for

Smerdis the Magian (or Persian priest) to usurp the Persian throne, by pretending to be Smerdis, a son of Cyrus, who had been slain by order of his brother Cambyses. He reigned only seven months. It has been very generally conceived that Cambyses is the 'Ahasuerus' of Ezra iv. 6; and Smerdis-Magus, the Artaxerxes of verse 7. But in the notes on those verses this will be questioned; and it will then appear probable that neither the son nor the pretended son of Cyrus are mentioned in the Bible; perhaps because nothing of importance to the Jews occurred in their reigns. The next prince then mentioned in Scripture, after Cyrus, is

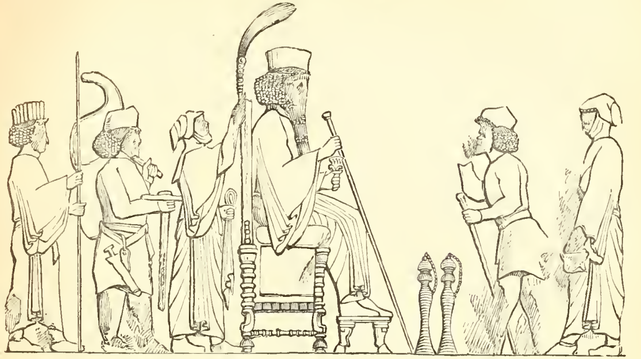
Darius Hystaspes (b.c. 521—485), one of the seven noble conspirators who detected the cheat of the pseudo-Smerdis, and slew him. He bears the character of a prince of great political wisdom and moderation, who did much to establish the vast empire which Cyrus conquered; and perhaps, in real greatness, he had no superior but Cyrus among the Persian kings. He favoured and encouraged the Jews; and in the seventh year of his reign the temple was at last finished. He was succeeded by

Xerxes (b.c. 485—464), the proud king whose history fills many a page in the Greek annals, on account of his memorable invasion of Greece; but who is very slightly noticed in Scripture under the title of 'Ahasuerus' (chap. iv. 6), to mention that the Samaritans wrote a letter of accusation to him against the Jews. The result is not stated; but Josephus says, that he confirmed the Jews in all the privileges granted by his father, and even granted them the Samaritan tribute for the service of the temple. Strong reasons have lately been adduced to prove that Xerxes was the Ahasuerus of Esther. The character assigned to him in history is certainly not unlike that which the Scripture gives to Ahasuerus; and we should not like to express any strong opinion against his claim, although, upon the whole, we incline to regard that of Artaxerxes Longimanus as preferable. Xerxes was succeeded by

Artaxerxes, surnamed Longimanus (b.c. 464—423), who is generally, on strong grounds, regarded as the Artaxerxes of Ezra and Nehemiah, and the Ahasuerus of Esther. In the latter book the Septuagint always translates 'Ahasuerus' by 'Artaxerxes,' and Josephus does the same. So understood, the Scripture speaks more of this than of any other Persian king. The Jews began to build the *walls* of Jerusalem early in his reign; but the letters of the hostile Samaritans induced the king to send an order for them to desist from the work. In 458 b.c. he made Esther his queen; and the year following sent Ezra to Jerusalem, with full civil and ecclesiastical powers, but without any expressed permission to build the walls. This permission was however granted, in 444 b.c., to Nehemiah, the king's cup-bearer, who was then appointed governor of Judæa. He exercised that office twelve years, during which he rebuilt the walls and the city, and then returned to Persia, his commission having expired. His old master, Artaxerxes, still reigned, and ultimately allowed him to return to Jerusalem. Soon after (in 423) the king died, and was succeeded (omitting the two brief reigns of *Xerxes II.* and *Sogdianus*) by

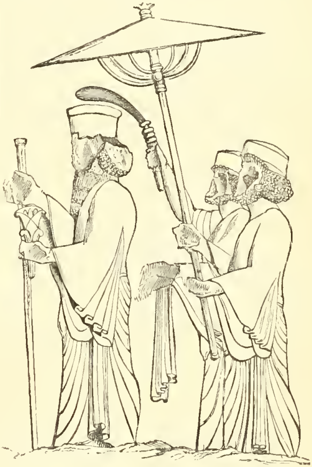
Darius Nothus, or 'Darius the Persian' of Neh. xii. 22; in the fourth year of whose reign (b.c. 420), and 166 years from the destruction of Jerusalem by Nebuchadnezzar, the account of Nehemiah's proceedings at Jerusalem, and with it the canon of the Old Testament, appears to terminate.

It was our wish to have furnished authentic representations of at least some of the kings included in the above enumeration. The only source from which such illustrations could be derived are the very ancient sculptures of Persia at Persepolis. The only kings whose names occur here, so far as the cuneiform inscriptions have been deciphered, are those of Darius Hystaspes and his son Xerxes—especially of the latter—who made large additions to the palace, which he abundantly commemorates



PERSIAN KING ENTHRONED.—From an ancient Sculpture, engraved in Sir R. K. Porter's Travels.

The royal figures which occur are therefore to be assumed to belong to these monarchs, but the features are too much effaced to afford us their likenesses, if indeed any attempt at likeness was in such cases made. They afford, however, lively representations of the costumes and manners of the Persian court in the very age to which the Scripture history has brought us, and gratify our curiosity as to the appearance of the great kings, the courtiers, and the soldiers, of whom we now read. Under this view we offer the representations which our two cuts exhibit—that is, rather as illustrations of manners and costume than of precise identification. The first cut represents the king in that dress which the Persian court adopted from the Medes, and seated on a high seat, not unlike the carved chairs that might not long ago, or may still, be seen in our old family mansions, and the taste for which seems to be now reviving. In his right hand is the golden sceptre (mentioned in Esther) and in his left the sacred vase, which was one of the royal distinctions, like the orb of our own kings. Before him, on the ground, incense burns in two censers, which are interposed between the king and a person who seems to be an ambassador, and who stands in a respectful posture with his hand raised to his mouth. A muffled attendant stands behind him. On the other side, behind the royal seat, is a eunuch, bearing a fly-flap—one of the insignia of royalty—in his right hand, and what seems a handkerchief in the other: and farther back are two armed guards of different corps—of which there are fifty more represented in the lower compartments of the same sculpture, which we have not introduced. In this manner, we may suppose, did the subject Jews behold 'the great king,' when they were admitted to his presence. The following cut represents what would seem to be the same monarch, walking. He bears in his hands the same ensigns of royalty as before; and behind him walk two attendants in Median robes, one of whom has the usual fan and handkerchief (?), while the other bears a parasol over the king's head. The umbrella is thought to have been a distinction of royalty in Persia; but probably it was also allowed to the governors of provinces, whose name '*satrap*' is conjectured by Sir John Malcolm to be a contraction of *chattrapa*, 'lord of the umbrella of state.' This very ancient exhibition of the umbrella will interest those who study the origin of inventions. The existence of the umbrella is indeed mentioned by Xenophon, who, speaking of the complete Median effeminacy into which the Persians had fallen since the time of Cyrus, mentions as one proof, that they were not, in the open air, content with the shade of trees and rocks, but had men to



PERSIAN KING WALKING.—From an ancient Sculpture, engraved in Sir R. K. Porter's Travels.

stand with artificial shades contrived on purpose (*Cyropædia*, viii. 8).

We have thus endeavoured to give the reader such historical and descriptive ideas of the kings of this period as may enable him to read more profitably the books on which we now enter.

2. '*He hath charged me to build him an house at Jerusalem.*'—If the reader refers to Isa. xliv. 28, and xlv. 1-4, he will see that, *two centuries before*, the existence of Cyrus was foretold—the victories the Lord would give him—and the good he should do to Israel. No one, who compares the prophecy with the edict, will hesitate to believe that Cyrus had that prophecy in view. It is not difficult to suppose how he became acquainted with it, when so many Jews in his dominions were in situations of trust and importance. Daniel, for instance, may have made it known to him. Struck by its irresistible evidence, he humbly acknowledges that 'the Lord God of heaven' had given him all his kingdoms, and hastened to obey the injunction which had been laid upon him several generations before he was born.

8. '*Sheshbazzar.*'—This seems to have been the name borne by Zerubbabel in Persia. Like the names which were imposed upon Daniel and his companions at Babylon, this has an idolatrous signification, being construed to mean 'fire-worshipper,' and we may therefore be sure it was not willingly assumed by him or used to designate him among his own people. In fact it is only in what may be called the record part of the book that this name is given to him, he being everywhere else distinguished by his native name of Zerubbabel. This prince was the direct heir to the throne of David, being the son of Salathiel, the son of Jehoiachin. Although the last named prince did not long survive his release from prison, his son and afterwards his grandson seem to have inherited the consideration at court by which his last days had been cheered. If the story in the apocryphal book of Esdras—of the discussion before Darius in which Zerubbabel won the prize—be a mere fiction, it is still at least probable that the young prince, although he held no office, had free access to the court, which privilege must have afforded him many opportunities of alleviating the condition of his countrymen. It is even not improbable that (as implied in the apocryphal story of Susanna) the exiles had magistrates and a prince of their own body. Jehoiachin, and after him Salathiel, and then Zerubbabel may very possibly have been allowed to hold the rank and responsibility of prince of the exiles, although without a sceptre or a throne, just as Jozadak and Jeshua were, during the captivity, regarded as high-priests, although there was no longer a temple or an altar.

11. '*Five thousand and four hundred.*'—Yet the particulars make only the sum of 2499. There are various explanations of this difference; some of them account for a probable error or omission, by some copyist, in the particulars; and others would fix the error rather on this final statement. The latter, however, is so well supported by the versions, that we consider this the least tenable alternative. For ourselves we prefer Lightfoot's opinion, not only as very probable, but as having the advantage of leaving the text undisturbed: it is that the text 'particularizeth only those that were of greater size, but summeth up both the great and the little' ('*Harm. Old Test.*' A.M. 3470).

— '*The captivity that were brought up from Babylon.*'—This, it is seen, was merely a remnant; but if we weigh carefully the circumstances of the transaction, we shall not fail to perceive that this remnant was eminently fitted for its vocation. The large mass of the Israelites were natives of the land of their exile, in which they were for the most part so comfortably situated that only those whose religious zeal and sentiments were above the average warmth would be likely, or did, encounter the dangers of the desert and the inconveniences and anxieties of an unsettled country. The circumstances of the emigration were in fact such as to attract only those who were in the soundest state of moral health. They were also cured of all danger of idolatry, and of all disposition to make light of their own institutions. That the Hebrews, as a body, profited largely by the corrections which they had received is unquestionable, so largely, indeed, that under temptations as great as any to which they had in former times yielded, idolatry was ever after their abhorrence. And indeed if, during the period of the Captivity, the proudest heathen were made so seriously attentive to the God of Israel, much more were the Hebrews likely to be awakened by the same events to be henceforth true to their own God.

CHAPTER II.

1 *The number that return, of the people,* 36 *of the priests,* 40 *of the Levites,* 43 *of the Nethinims,* 55 *of Solomon's servants,* 62 *of the priests which could not shew their pedigree.* 64 *The whole number of them, with their substance.* 68 *Their oblations.*

Now [1]these *are* the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

2 Which came with Zerubbabel: Jeshua, Nehemiah, [2]Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:

3 The children of Parosh, two thousand an hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arah, seven hundred seventy and five.

6 The children of [3]Pahath-moab, of the children of Jeshua *and* Joab, two thousand eight hundred and twelve.

7 The children of Elam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, seven hundred and threescore.

10 The children of [4]Bani, six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

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[1] Nehem. 7. 6.

[2] Or, *Azariah*, Nehem. 7. 7.

[3] Nehem. 7. 11.

[4] Or, *Bimnui*, Nehem. 7. 15.

14 The children of Bigvai, two thousand fifty and six.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

18 The children of [5]Jorah, an hundred and twelve.

19 The children of Hashum, two hundred twenty and three.

20 The children of [6]Gibbar, ninety and five.

21 The children of Beth-lehem, an hundred twenty and three.

22 The men of Netophah, fifty and six.

23 The men of Anathoth, an hundred twenty and eight.

24 The children of [7]Azmaveth, forty and two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.

26 The children of Ramah and Gaba, six hundred twenty and one.

27 The men of Michmas, an hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbish, an hundred fifty and six.

31 The children of the other [8]Elam, a thousand two hundred fifty and four.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, [9]Hadid, and Ono, seven hundred twenty and five.

34 The children of Jericho, three hundred forty and five.

35 The children of Senaah, three thousand and six hundred and thirty.

36 ¶ The priests: the children of [10]Jedaiah, of the house of Jeshua, nine hundred seventy and three.

37 The children of [11]Immer, a thousand fifty and two.

38 The children of [12]Pashur, a thousand two hundred forty and seven.

39 The children of [13]Harim, a thousand and seventeen.

40 ¶ The Levites: the children of Jeshua and Kadmiel, of the children of [14]Hodaviah, seventy and four.

41 The singers: the children of Asaph, an hundred twenty and eight.

42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all an hundred thirty and nine.

43 ¶ The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,

44 The children of Keros, the children of Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of [15]Shalmai, the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paseah, the children of Besai,

50 The children of Asnah, the children of Mehunim, the children of Nephusim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of [16]Bazluth, the children of Mehida, the children of Harsha,

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Neziah, the children of Hatipha.

55 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of [17]Peruda,

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of [18]Ami.

58 All the [19]Nethinims, and the children of [20]Solomon's servants, *were* three hundred ninety and two.

59 And these *were* they which went up from Tel-melah, Tel-harsa, Cherub, Addan, *and* Immer: but they could not shew their father's house, and their [21]seed, whether they *were* of Israel:

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai: which took a wife

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[5] Or, *Hariph*, Nehem. 7. 24.
[6] Or, *Gibeon*, Nehem. 7. 25.
[7] Or, *Bethazmaveth*, Nehem. 7. 28.
[8] See verse 7.
[9] Or, *Harid*, as it is in some copies.
[10] 1 Chron. 24. 7.
[11] 1 Chron. 24. 14.
[12] 1 Chron 9. 21.
[13] 1 Chron. 24. 8.
[14] Or, *Judah*, chap. 3. 9. called also *Hodevah*, Nehem. 7. 43.
[15] Or, *Shamlai*.
[16] Or, *Bazlith*, Nehem. 7. 54.
[17] Or, *Perida*, Nehem. 7. 57.
[18] Or, *Amon*, Nehem. 7. 59.
[19] Josh. 9. 21, 27. 1 Chron. 9. 2.
[20] 1 Kings 9. 21.
[21] Or, *pedigree*.

of the daughters of [22]Barzillai the Gileadite, and was called after their name:

62 These sought their register *among* those that were reckoned by genealogy, but they were not found: therefore [23]were they, as polluted, put from the priesthood.

63 And the [24]Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with [25]Urim and with Thummim.

64 ¶ The whole congregation together *was* forty and two thousand three hundred *and* threescore,

65 Beside their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing men and singing women.

66 Their horses *were* seven hundred thirty and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; *their* asses, six thousand seven hundred and twenty.

68 ¶ And *some* of the chief of the fathers, when they came to the house of the Lord which *is* at Jerusalem, offered freely for the house of God to set it up in his place:

69 They gave after their ability unto the [26]treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.

70 So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

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[22] 2 Sam. 17. 27.

[23] Heb. *they were polluted from the priesthood.*

[24] Or, *governor.*

[25] Exod. 28. 30.

[26] 1 Chron. 26. 20.

Verse 63. '*The Tirshatha.*'—This is the title given in this book and the next to Zerubbabel and to Nehemiah as Persian governors of Judæa (comp. Neh. vii. 65-70; viii. 9; x. 1). The exact signification of the word is doubtful, but it seems to come from the Persian *torsh*, 'severe,' and in that case would be equivalent to 'your severity,' 'your dreadness;' with which compare our '*dread* sovereign,' and the German 'gestrenger herr,' a title formerly borne by the magistrates of the free and imperial German states. The appointment of Zerubbabel as governor of the restored Jews may probably be attributed not more to the circumstances which inclined Cyrus to shew particular favour to the nation, than to the general policy of the Persian kings in leaving the government of conquered provinces to native governors whenever this could be done with safety.

— '*The Tirshatha said unto them,*' etc.—Although Cyrus had given licence to the Jews to return to their own country, yet, from Neh. ix. 38, it is clear that those who returned were as much subject to him as those who remained under his immediate jurisdiction; and from the words before us it is evident that the governor appointed by the Persian king considered himself as completely at the head of even the ecclesiastical law. One might suppose that he exercised this right less as governor for the Persians than as heir to the throne of David (see the note on 1 Chron. xxvi.), were it not that Nehemiah, who could not claim any right derivable from such descent, assumed and exercised the same power.

64. '*Forty and two thousand three hundred and threescore.*'—But the numbers before given, when cast up, only make 29,818, being about 12,000 less than here stated. The parallel chapter, Neh. vii., gives the same sum total, but the amount of the several items there is only 31,089. Nehemiah, however, mentions 1765 persons not mentioned by Ezra, and Ezra 494 omitted by Nehemiah. If then we add Ezra's surplus to the sum in Nehemiah, and Nehemiah's surplus to the number in Ezra, they will both become 31,583. Subtracting this from the total here stated of 42,360, there will remain a deficiency of 10,777 persons. There are various explanations of this difference between the enumeration and the full estimate. The most probable are—that those only are particularly specified who could prove their pedigree; but those who could not do this were nevertheless included in the final account: or else, that as the particular enumeration applies only to Judah, Benjamin, and Levi, the additional 12,000 were members of the ten tribes of the earlier captivity, and as such added to make the gross number, though not included in the details. Adding to these the 7337 male and female servants, and the 200 singing men and women, the whole number who returned becomes 49,897, or 50,000, in round numbers. For some further observations on the statements of this chapter, see Neh. vii.

69. '*Drams.*'—That is '*Darics;*' see the note on 1 Chron. xxix. 7.

CHAPTER III.

1 *The altar is set up.* 4 *Offerings frequented.* 7 *Workmen prepared.* 8 *The foundation of the temple laid in great joy and mourning.*

And when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up [1]Jeshua the son of Jozadak, and his brethren the priests, and [2]Zerubbabel the son of [3]Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as *it is* [4]written in the law of Moses the man of God.

3 And they set the altar upon his bases; for fear *was* upon them because of the people of those countries: and they offered burnt offerings thereon unto the Lord, *even* burnt offerings morning and evening.

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[1] Or, *Joshua*, Haggai 1. 1.

[2] Called *Zorobabel*, Matt. 1. 12. Luke 3. 27.

[3] Matt. 1. 12, and Luke 3. 27, called *Salathiel.*

[4] Deut. 12. 5.

4 ¶ They kept also the feast of tabernacles, [5]as *it is* written, and [6]*offered* the daily burnt offerings by number, according to the custom, [7]as the duty of every day required;

5 And afterward *offered* the continual burnt offering, both of the new moons, and of all the set feasts of the Lord that were consecrated, and of every one that willingly offered a freewill offering unto the Lord.

6 From the first day of the seventh month began they to offer burnt offerings unto the Lord. But [8]the foundation of the temple of the Lord was not *yet* laid.

7 ¶ They gave money also unto the masons, and to the [9]carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of [10]Joppa, according to the grant that they had of Cyrus king of Persia.

8 ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord.

9 Then stood Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of [11]Judah, [12]together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the [13]ordinance of David king of Israel.

11 And they sang together by course in praising and giving thanks unto the Lord; because *he is* good, for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

12 But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

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[5] Exod. 23. 16.
[6] Num. 29. 12, &c.
[7] Heb. *the matter of the day in his day.*
[8] Heb. *the temple of the LORD was not yet founded.*
[9] Or, *workmen.*
[10] Acts 9. 36.
[11] Or, *Hodaviah*, chap. 2. 40.
[12] Heb. *as one.*
[13] 1 Chron. 6. 31, and 16. 7, and 25. 1.

Verse 2. '*Jeshua the son of Jozadak.*'—The office of high priest belonged to Jeshua by lineal descent, he being the son of Jozadak, whose father Seraiah, high priest at the taking of Jerusalem, had been put to death at Ribbah (2 Kings xxv. 8, 21). As for Jozadak, he had been carried captive to Babylon, and had been some time dead at the publication of the decree of Cyrus, so that Jeshua remained at the head of the pontifical family.

13. '*The people could not discern the noise of the shout of joy from the noise of the weeping.*'—This is a very touching incident. Those who had been born in a strange land, or had been taken thither so early as to have no distinct recollection of Jerusalem, rejoiced to see the foundations of a goodly structure laid; while those ancient men who had seen the first house, and knew how inadequate their means were to build another comparable to it in magnificence, wept aloud. We think it is very inaccurately stated that their grief was also for the loss of those five great things which distinguished the first temple, and in which the Jews confess the second to have been inferior to it; namely, the ark of the covenant; the sacred fire upon the altar; the Urim and Thummim; the spirit of prophecy; and the Shechinah, or visible manifestation of the Divine Presence. But the foundations of the temple only were now laid: and the people could not know, till the temple was finished and dedicated, that these things, the ark excepted, would be wanting: and at this time the spirit of prophecy was not wanting among them, since Zechariah and Haggai then and afterwards prophesied.

The English reader may be surprised at such an expression as the '*noise* of weeping,' and to find that this noise was as strong as the shouts of joy; since, among ourselves, it is seldom that any other grief or weeping than that of children is attended with noise. But, in Scripture, the usual expression of sorrow is '*to lift up the voice* and weep.' So it is now in the East. Tears are very rarely unattended with lamenting cries, and grief is often expressed by the latter only; the loud lamentations rather than the tears being considered the proper expression of grief. Great cause had these ancient Hebrews for weeping. But, as a general observation, substantiated by several instances in Scripture, we may here add, that, with some exceptions, sorrow is more usually *expressed* among the Orientals than with ourselves; so that not only women, but men, are prone to weep and lament, even under those common crosses and vexations which *we* should consider insufficient to warrant any such *sensible* demonstrations of disappointment or grief.

CHAPTER IV.

1 *The adversaries, being not accepted in the building of the temple with the Jews, endeavour to hinder it.* 7 *Their letter to Artaxerxes.* 17 *The decree of Artaxerxes.* 23 *The building is hindered.*

Now when the adversaries of Judah and Benjamin heard that [1]the children of the captivity builded the temple unto the LORD God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye *do;* and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of [2]Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes wrote [3]Bishlam, Mithredath, Tabeel, and the rest of their [4]companions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor and Shimshai the [5]scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their [6]companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites,

10 And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and [7]at such a time.

11 ¶ This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have [8]set up the walls *thereof*, and [9]joined the foundations.

13 Be it known now unto the king, that, if this city be builded, and the walls set up *again*, *then* will they not [10]pay toll, tribute, and custom, and *so* thou shalt endamage the [11]revenue of the kings.

14 Now because [12]we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have [13]moved sedition [14]within the same of old time: for which cause was this city destroyed.

16 We certify the king that, if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 ¶ *Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their [15]companions that dwell in Samaria, and *unto* the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And [16]I commanded, and search hath been made, and it is found that this city of old time hath [17]made insurrection against kings, and *that* rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have ruled over all *countries* beyond the river; and toll, tribute, and custom, was paid unto them.

21 [18]Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Arta-

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[1] Heb. *the sons of the transportation.* [2] Heb. *Ahashverosh.* [3] Or, *in peace.* [4] Heb. *societies.* [5] Or, *secretary.* [6] Chald. *societies.* [7] Chald. *Cheeneth.* [8] Or, *finished.* [9] Chald. *sewed together.* [10] Chald. *give.* [11] Or, *strength.* [12] Chald. *we are salted with the salt of the palace.* [13] Chald. *made.* [14] Chald. *in the midst thereof.* [15] Chald. *societies.* [16] Chald. *by me a decree is set.* [17] Chald. *lifted up itself.* [18] Chald. *Make a decree.*

xerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease [19]by force and power.

24 Then ceased the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

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[19] Chald. *by arm and power.*

Verse 2. '*For we seek your God, as ye do; and we do sacrifice unto him.*'—The heathen colonists planted in the domain of the ten tribes by the Assyrians, had, in the intervening period, formed intermarriages with the remaining Israelites, and now formed one people with them under the name of Samaritans. It does not appear that the Samaritans were at *this time* completely purged of the idolatries which their fathers had brought from foreign lands; yet the measures employed to enlighten them with the knowledge of the true God seem gradually to have produced a considerable effect. The return of the Jews from their seventy years' captivity so clearly evinced the overruling providence of Jehovah, that the Samaritans were extremely desirous to join in rebuilding his temple and celebrating his worship. They said unto the chief of the fathers, 'Let us build with you; for we seek your God, as ye do; and we have done sacrifice to him since the days of Esar-haddon king of Assur, who brought us up hither.' This proposal was steadily rejected by the Jews: and whatever their motives may have been, it is easy to discern important reasons in consequence of which this rejection appears to have been subservient to the purposes of the Divine economy. It is well remarked by Dean Greaves:—'The intermixture of the Samaritans with the Jews might have rendered the accomplishment of the prophecies concerning the family and birth of the Messiah less clear—might have introduced idolatry among the restored Jews, now completely abhorrent from it, and in various ways defeated the grand objects of Providence in selecting and preserving a peculiar people. In consequence of this rejection and the alienation it produced, the Jews probably became more vigilant in preserving the strictness, and the Samaritans more jealous in emulating the purity, of the Mosaic ritual. They became hostile, and therefore unsuspected guardians and vouchers of the integrity of the sacred text, particularly the Pentateuch. And while the Jews in general, blinded by their national prejudices, could see in the promised Messiah only a national and temporal deliverer, the Samaritans appear to have judged of his pretensions with more justice and success.'—*Lectures on the Pentateuch.*

6, 7. '*Ahasuerus . . . Artaxerxes.*'—In the note to ch. i. we have referred to the common opinion that the first of these kings was Cambyses the son of Cyrus, and the other the pseudo-Smerdis, and intimated that these two monarchs were more probably Xerxes and Artaxerxes Longimanus. As we quite agree with Dr. Hales, that a clear view of this chapter, and of these verses in particular, is of great importance, we have referred to the work which suggested the view *he* has taken, and find the following to be the opinion of Mr. Howes (*Critical Observations on Books*), and to which, for the reasons stated therein, we are strongly inclined to yield our concurrence:—

'Ezra begins the fourth chapter with relating the opposition made by the Samaritans to the rebuilding of the *temple* at the return of the Jews in the second year of Cyrus; then, in the fifth verse, he pursues the subject by relating the further opposition made for twenty years, down to the reign of Darius Hystaspes. This leads him, in *v.* 6, to another event, nearly connected with the foregoing subject, that is, to relate the subsequent opposition made (*after rebuilding the temple*) under Darius, to which all the subsequent narrative in this chapter refers, until the very last verse, which ought rather to have begun the following chapter v. Hence it follows that Ahasuerus, in *v.* 6, must be a later king than Darius, and not, as Le Clerc and others suppose, one between Cyrus and Darius; therefore he can be no other than Xerxes . . . . Ezra next relates the like opposition under Xerxes' successor, Artaxerxes, in the beginning of his reign, before the seventh year: of which the effect was, that Artaxerxes forbade at that time the rebuilding of the *walls*, and the Samaritans made this work to cease by force and power (*v.* 23). From *v.* 6 to *v.* 23 there is not a syllable relative to anything more than rebuilding the *walls of the city* long after *the temple* had been already rebuilt. Ezra, having then brought the narrative of the opposition of the Samaritans from Cyrus until his own time in the seventh of Artaxerxes, first to the *temple* and afterwards to the *city walls*, resumes the subject of the temple, which he had before but briefly mentioned in *v.* 5, and relates minutely all the circumstances attending the rebuilding it under Darius Hystaspes, beginning with a recapitulation of what he had said before in *v.* 5. "Thus then (as already mentioned in *v.* 5) ceased the work of the *house* of God till the second year of Darius . . . . . Then rose up Zerubbabel and began to build," etc. (*v.* 24, etc.). That the words "*then ceased*" do not refer (as commentators erroneously suppose) to the immediately preceding *v.* 23, is evident; for the subject concluded there, and, quite down from *v.* 6, related only to the opposition made to rebuilding the *walls*, and not the *house of God*: they must refer them to *v.* 5, wherein mention was last made of this opposition, which *began* against the *house of God*, but, after the reign of Darius, *continued* only against making Jerusalem a city again with defensive walls . . . . . This arrangement of the event, according to the similar nature of the subject, is then clear and even methodical, and has been rendered confused only by an ill-grounded supposition that all these events might be expected to be arranged agreeably to the order of *time*, rather than that of *similar events*.'

The effect of this explanation is, we apprehend, not only to give a clearer view of this part of the sacred history, but to exclude Cambyses and the pseudo-Smerdis from any expressed part in the transactions which it records; but we may gather, from *v.* 5, that the affairs of the Jews were in a troubled and perplexed condition during their reigns, and till Darius ascended the throne of Persia.

9. '*The Dinaites,*' etc.—It is sufficient to know that these formed parts of the people settled by the kings of Assyria in the territory of the ten tribes, and afterwards called Samaritans, without attempting to trace all their denominations. Some of them, however, speak for themselves, and denote the cities or districts from which they came. Thus the *Aphar*sites (or rather perhaps the *Apharsa*chites—see ch. vi. 6) probably came from *Fars*, or *Pars*, the ancient capital province from which the classical writers, and ourselves after them, denominate the whole country of *Pers*ia and the *Pers*ian nation. The province still retains this name, although the nation does not call itself 'Persian,' or its country 'Persia.' The *Archevites* probably came from Arech (see the note on Gen. x. 10); and the Babylonians, Susanchites, and Elamites, certainly from Babylonia, Susiana, and Elymais. The other names are doubtless also derived from other provinces or towns of Assyria, Chaldæa, Media, and Persia, so that the Samaritans are to be regarded as composed of those nations. It is probable that the list includes names of colonies sent by the Babylonian and Persian monarchs subsequently to the original settlement.

16. '*The river.*'—The Euphrates.

CHAPTER V.

1 *Zerubbabel and Jeshua, incited by Haggai and Zechariah, set forward the building of the temple.* 3 *Tatnai and Shethar-boznai could not hinder the Jews.* 6 *Their letter to Darius against the Jews.*

Then the prophets, [1]Haggai the prophet, and [2]Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God helping them.

3 ¶ At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

4 Then said we unto them after this manner, What are the names of the men [3]that make this building?

5 But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this *matter*.

6 ¶ The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king:

7 They sent a letter unto him, [4]wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with [5]great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded [6]and set up.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of [7]Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But in the first year of [8]Cyrus the king of Babylon *the same* king Cyrus made a decree to build this house of God.

14 And [9]the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, whose name *was* Sheshbazzar, whom he had made [10]governor;

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, *and* laid the foundation of the house of God which *is* in Jerusalem: and since that time even until now hath it been in building, and *yet* it is not finished.

17 Now therefore, if *it seem* good to the king, let there be search made in the king's treasure house, which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

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[1] Hag. 1. 1.
[2] Zech. 1. 1.
[3] Chald. *that build this building.*
[4] Chald. *in the midst whereof.*
[5] Chald. *stones of rolling.*
[6] 1 Kings 6. 1.
[7] 2 Kings 24. 2, and 25. 8.
[8] Chap. 1. 1.
[9] Chap. 1. 7, 8, and 6. 5.
[10] Or, *deputy.*

Verse 2. '*And began to build the house of God.*'—We may collect from the prophecies of Haggai and Zechariah, that the people had in fact ere this time lost their zeal in a work which had been so much obstructed, and, counting from the destruction of the former temple instead of from the first captivity, contended that the time for rebuilding of the sacred edifice had not yet arrived. But while they erected fine buildings for their own use, and bestowed much expense and labour on even the ornamental parts of their own dwellings, this was obviously a mere pretext, and provoked the severe reproaches of the prophet Haggai. who attributes to this neglect the drought, and consequent failure of crops which had then occurred, and was authorized from on high to promise the blessings of restored plenty from the time they should recommence the building of God's house. Read Haggai ii. 6-9. It was in consequence of these representations, backed by those of Zechariah, that the work was resumed with rekindled zeal.

3. '*Tatnai, governor on this side the river.*'—The renewal of their work by the Jews, and the complaints with which, no doubt, the Samaritans then assailed the Persian governor of Syria, led him to adopt the very proper course of proceeding to Jerusalem to acquaint himself with the real state of the affair. With respect to the title assigned to this high functionary, it is to be observed that the Persian empire at this time extended from the Indus to the Mediterranean, and that the Euphrates was considered naturally to divide it into two parts, eastern and western. We must not suppose that the designation of 'governor on this side the river' intimates that he was sole governor of the whole western empire, which included not only Syria, but Egypt, Asia Minor, and part of Arabia, but only that he was governor of Syria (including Palestine and Phœnicia). The vast empire won by Cyrus was scarcely organized when Darius Hystaspes ascended the throne. He applied himself to the foundation of a stable organization, and formed the first plan of a regular division of the empire into provinces, or, as the Persians called them, *satrapies*, to facilitate an equal system of taxation and government. His division formed twenty provinces, each of which was required to furnish a fixed annual sum to the imperial treasury. Under this arrangement, Syria, comprehending Palestine, Phœnicia, and the Isle of Cyprus, formed one government, from which the annual sum of 350 talents was required, being a smaller sum than any other satrapy, west of the Euphrates, contributed. The successors of Darius altered his distributions very much, but retained the principles of his plan. In the time of Nehemiah, Syria seems to have formed more than one government (Neh. ii. 7-9); and so from heathen writers we seem to gather that it was sometimes divided into two provinces, and sometimes formed but one. When divided, Palestine was probably included in the government of Cœle-Syria, the satrap of which appears to have resided at Damascus, though we have no express testimony to that effect; while the other governor (and perhaps the sole governor when there was but one) seems to have had his usual residence in the north-east quarter of Syria, near the source of the river Daradax, which flowed into the Euphrates, and about fifteen leagues to the west of the flourishing town of Thapsacus (Tiphsah of 1 Kings iv. 24) on the banks of the latter river. This we know from the fact mentioned by Xenophon (*Anabasis*, l. i.), that the younger Cyrus came, at the spot indicated, to the palace of Belesis the governor of Syria, standing in an extensive park, which, with the palace, he destroyed.

The visit of Tatnai to Jerusalem certainly implies, that, although the Jews were indulged with native governors, invested with full powers for internal government, they were not entirely exempted from the control of the general governor of the province; who, however, probably seldom interfered while peace was preserved, and while he duly received from the Hebrew governor his proportion of the annual contribution which the king required from the province. No more Hebrew governors were specially commissioned by the kings after Nehemiah. The province was then more fully united to the satrapy of Cœle-Syria, but the internal government was still left in the hands of the successive high-priests till the Persian empire was overthrown by Alexander.

4. '*Then said we.*'—The use of the first person plural here has given occasion to the opinion that the first portion of this book was not written by Ezra, seeing that the writer is here described as present, although Ezra himself did not till many years after proceed to Jerusalem, and in that later portion of the book which describes his own proceedings generally speaks in the first person. It is indeed clear to us that if the writer is here to be understood as speaking in his own person, we should be obliged to admit that the writer is not the same as the Ezra by whom the later chapters are manifestly written; for we see greater difficulties than are removed in the explanation of Le Clerc, who supposes that at Babylon Ezra determined to return to Judæa with Zerubbabel and Jeshua, but afterwards returned to Babylon, and returned a second time to Judæa under Darius Hystaspes; and in the early chapters he does not mention himself, because he was not the leader as in the second journey. More intelligible and more probable in itself is the supposition of Eichhorn, who thinks that Ezra when he came to Judæa, or began to write, found a Chaldee account of the quarrel of the Samaritans with the Jews, about the new temple, written by an eye-witness and an actor in the affairs he described. Ezra wished to incorporate this in his book, and to connect the latter with 'Chronicles;' so he goes back to the time of Cyrus, and writes in Hebrew a short history of the return under Zerubbabel, as now contained in chaps. i.-iv. 6. He then affixed the Chaldee account of the quarrel with the Samaritans, as given in iv. 7-vi. 18, and added the history of the second colony (vi. 19-x. 44) led thither by himself, and of the improvements he made. Here he made use of the Hebrew tongue, except in the letter of the king, which he gives in its original form. According to this view, the writer who here employs the first person is the author of the Chaldee account which Ezra incorporated in his narrative. But, apart from this, the incidental use of the first person is quite consistent with the authorship of Ezra without supposing him present. For what is more usual than for the historians of a nation to speak in the first person in the name of their nation, and to say, for example, 'we declared war,' 'we made peace,' 'we took that city,' etc., although the historian took no share in the events? And that the author does not profess to have been present appears from his constant use of the third person, even in the context of this remarkable passage, in such a manner as gives a most awkward appearance to the 'we,' as it here stands, and as it is commonly understood. But we are well persuaded that this passage, so famous for the discussion it has occasioned, applies not to the Jews, but to the governor Tatnai and his companions. The verse is unintelligible on any other supposition; and that this is not an unsupported conjecture appears from the passage in Tatnai's letter to the king, *v.* 10, in which he says that he did at Jerusalem ask of the Jews the very question which is here put, namely, 'Who hath commanded you to build this house and to make up this wall? Then *we* said unto them after this manner, What are the names of the men who make this building?' And then, in describing the interview, Tatnai says, 'Then asked we, Who commanded you to build this house and make up these walls? *We asked their names also*, to certify thee,' etc. Nothing it would seem can be clearer than this, and it is marvellous that so much ingenious speculation should be expended in accounting for a circumstance that seems so easily explained.

6. '*The letter.*'—This letter of the Persian governor contrasts excellently with that of the Samaritans in the preceding chapter. It is the fair and dispassionate statement of a just man, in which no improper bias, or any misrepresentation, can be found. The letters and edicts of this book are very interesting specimens of the form and style of the official correspondence and state orders of a very ancient period. The reference to the Persian court could not well have been made under more favourable circumstances, for Darius was not only a mild and just prince, but a great admirer of Cyrus, and disposed to pay the highest respect to his acts and intentions.

CHAPTER VI.

1 *Darius, finding the decree of Cyrus, maketh a new decree for the advancement of the building.* 13 *By the help of the enemies, and the directions of the prophets, the temple is finished.* 16 *The feast of the dedication is kept,* 19 *and the passover.*

THEN Darius the king made a decree, and search was made in the house of the [1]rolls, where the treasures were [2]laid up in Babylon.

2 And there was found at [3]Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In the first year of Cyrus the king *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, *and* the breadth thereof threescore cubits;

4 *With* three rows of great stones, and a row of new timber: and let the expences be given out of the king's house:

5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and [4]brought unto Babylon, be restored, and brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 Now *therefore*, Tatnai, governor beyond the river, Shethar-boznai, and [5]your companions the Apharsachites, which *are* beyond the river, be ye far from thence:

7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

8 Moreover [6]I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expences be given unto these men, that they be not [7]hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail:

10 That they may offer sacrifices [8]of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, [9]let him be hanged thereon; and let his house be made a dunghill for this.

12 And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.

13 ¶ Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished *it*, according to the commandment of the God of Israel, and according to the [10]commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 ¶ And the children of Israel, the priests, and the Levites, and the rest of [11]the children of the captivity, kept the dedication of this house of God with joy,

17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; [12] [13]as it is written in the book of Moses.

19 And the children of the captivity kept the passover upon the fourteenth *day* of the first month.

20 For the priests and the Levites were purified together, all of them *were* pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

22 And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

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[1] Chald. *books.* [2] Chald. *made to descend.* [3] Or, *Ecbatana*, or, *in a coffer.* [4] Chald. *go.* [5] Chald. *their societies.* [6] Chald. *by me a decree is made.* [7] Chald. *made to cease.* [8] Chald. *of rest.* [9] Chald. *let him be destroyed.* [10] Chald. *decree.* [11] Chald. *the sons of the transportation.* [12] Chald. *according to the writing.* [13] Num. 3. 6, and 8. 9.

Verse 1. '*Darius the king.*'—This is perhaps the proper place to notice the sculptures and inscriptions at Behistun in India, which have been recently shewn to bear upon the history of Darius Hystaspes. The sculpture was first brought under the notice of the English public by Ker Porter, who put forth the conjecture that it might refer to the captivity of the tribes. In the original edition of this work, under 2 Kings xvii. 6, we gave a copy of Porter's engraving, and reported his explanation, of which we expressed considerable doubt. We felt much interest in the subject from having ourselves then recently visited the spot, and surveyed the whole sculpture of the sacred rock, and the elaborate and copious inscriptions with attention, grieving to feel the force of the barrier which the unknown, or at least uncertain, lapidary character offered to the knowledge of some historical facts of importance, the knowledge of which some ancient king had intended to perpetuate. Since that time great progress has been made in decyphering the cuneatic character; and a recent number of the *Asiatic Journal* contains a copy of the whole of the inscription, with a translation by Major Rawlinson, the British resident at Baghdad. According to this translation, which, from the advance now made in the knowledge of the cuneatic writing, may be received as *substantially* accurate, the sculpture commemorates the victories of Darius over the pretenders and rebels who arose in different parts of his empire, and whose figures are represented in the sculpture. From the peculiarities of dress and physiognomy by which they are distinguished, it seems likely that they are all portraits of the personages, which leaves us to infer that in the royal figure also we have a correct likeness of the great king whose name appears more prominently than any other in the book of Ezra. The inscription begins in this manner:—'I am Darius, the great king, the king of kings, the king of Persia, the king of (the dependant provinces), the son of Hystaspes,' etc. Every one of the numerous paragraphs into which the long inscription in four and half columns is divided, begins with—'Says Darius the king.' In the sixth paragraph there is a list of the countries over which his sway extended: 'Says Darius the king: These are the countries which have fallen into my hands; by the grace of Ormazd I am become king of them; Persia, Susiana, Babylonia, Assyria, Arabia, Egypt; those which are of the sea, Sparta and Ionia; Armenia, Cappadocia, Parthia, Zarangia, Aria, Chorasmia, Bactria, Sogdiana, the Sacæ, the Sattagydes, Arachosia, and the Macians, the total amount being twenty-one (twenty-three?) countries.' It is remarkable that Syria does not occur separately in this list; it must therefore be included under one of the other names. There are inscriptions connected with each of the figures before the king, denoting their names and offences—affording, therefore, a summary of the circumstances given at length in the long inscription. Above the head of Darius is a tablet containing a repetition of the first four paragraphs of the long inscription, beginning, as above, 'I am Darius,' etc.

The tablet attached to the prostrate figure contains the words—'This Gomátes, the Magian, was an impostor; he thus declared, "I am Bartius the son of Cyrus, I am king."'

The tablet adjoining the first standing figure, bears—'This Atrines was an impostor; he thus declared, "I am king of Susiana."'

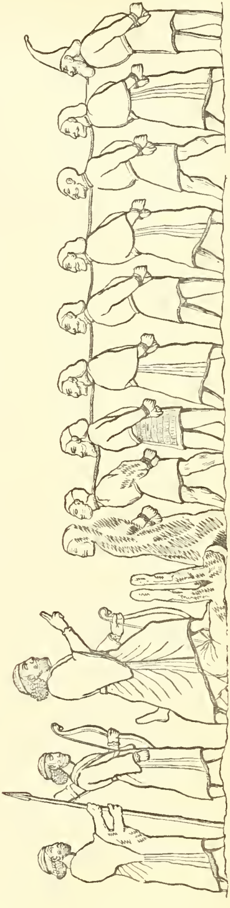
Adjoining the second standing figure—'This Natitabirus was an impostor; he thus declared, "I am Nabokhodrossor, the son of Nabonidus; I am king of Babylon."'

On the body of the third standing figure—'This Phraortes was an impostor; he thus declared, "I am Xathrites, of the race of Cyaxares; I am king of Media."'

Above the fourth standing figure—'This Martius was an impostor; he thus declared, "I am Omanes, the king of Susiana."'

Adjoining the fifth standing figure—'This Sitratachmes was an impostor; he thus declared, "I am king of Sagartia, of the race of Cyaxares."'

Adjoining the sixth standing figure—'This Veisdates was an impostor; he thus declared, "I am Bartius, the son of Cyrus; I am the king."'



SCULPTURE OF THE CAPTIVITY.

Adjoining the seventh standing figure—'This Aracus was an impostor; he thus declared, "I am Nabokhodrossor, the son of Nabonidus; I am the king of Babylon."'

Adjoining the eighth standing figure—'This Phraates was an impostor; he thus declared, "I am the king of Margiana."'

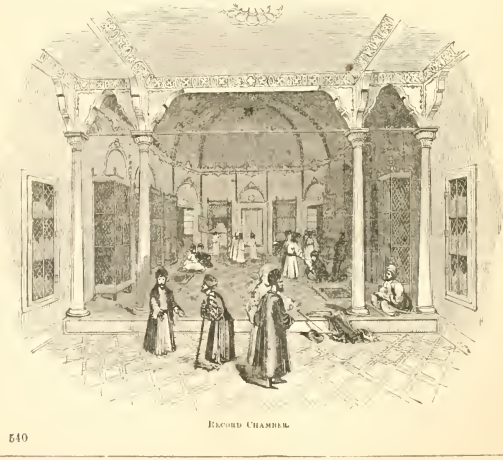
Above the ninth or supplemental figure—'This is Saruk'ha, the Sacan.'

The facts recorded in this tablet shew that, apart from the foreign wars which history records, the reign of Darius was much disturbed by revolts in the states which formed his empire, and by pretenders claiming to be descended from royal dynasties. Here are two who claim to be the same son of Cyrus—drawn on probably by the temporary success of Smerdis the Magian, in a like pretension after the death of Cambyses. There are also two who claimed to be the same son of Nabonidus, the last native prince of Babylon, and by that claim doubtless roused the people to revolt. That, as in the case of Smerdis, the pretension was founded on personal resemblance, is suggested by the resemblance between the figures of the two men who claimed to be Bartius the son of Cyrus, and of the two who claimed to be Nabokhodrossor the son of Nabonidus.

Transactions of the nature recorded in this inscription must have materially increased the desire of Darius to protect and satisfy the Jewish people, who evinced no discontent with the Persian yoke, and who might have given much trouble to the government—already sufficiently troubled—had their just complaints been neglected.

— '*Search was made in the house of the rolls.*'—This is one of many indications of the care with which records were preserved among the Persians. The manuscript containing the decree in question was naturally sought first among the records at Babylon, having been issued there, and pertaining to the affairs of that part of the empire which had been acquired from the Babylonians; and as it could not be met with there, was sought and found at Achmetha. This search for the sole copy of a comparatively recent decree, strongly illustrates the advantages we derive from the multiplication of copies by printing. There was great need that care should be taken of the government rolls, when the legality and authority of a particular measure or course of proceeding could only be known by reference to a document of which only a single authoritative copy existed. For it is clear that, although the Jews may have had a copy of the decree of Cyrus to produce, no decree was considered binding of which the original was not found in 'the house of the rolls.' The rolls of the record-chamber were probably preserved for safety and reference in nearly the same manner as the manuscripts in the libraries of the modern East. [APPENDIX, No. 59.]

2. '*Achmetha.*'—This is generally conceived to be the same as the Ecbatana of the heathen writers, which is on very good grounds identified with the Hamadan of the present day. Ecbatana was the summer capital of the sovereigns of the Persian empire from the time of Cyrus while the winter metropolis was Susa. The intense heat of summer in the plain of the Tigris, in which Susa was situated, and the very mild character of the winter, rendered a residence in it as inconvenient in the one season as desirable in the other; while, on the other hand, the elevated site of Ecbatana gave so much mildness to its summer heat and severity to its winter cold, that it enjoyed a mild climate when that of Susa was most oppressive, and a severe climate when that of Susa was mild. The writer of the present note had occasion to observe this difference, when he left the plain of the Tigris for Hamadan in the month of September, which was probably about the time when the kings of Persia left Hamadan for Susa. At that time the climate in the plain was still so warm, even at night, that the inhabitants had not discontinued to sleep on the roofs of their houses, for the sake of coolness: but as we ascended from the plain to the mountains and elevated valleys of Media, the cold became gradually so severe at night, and in the mornings, that those of our party who had neglected to provide themselves with warm clothing, or had been accustomed to the climate of the plain, suffered severely during the night journies. The higher summits of the Elwund mountains, which extend behind Hamadan, are covered with perpetual snow—a circumstance which sufficiently intimates the elevated character of the district.



RECORD CHAMBER.

This periodical change of residence by the Persian kings attracted the attention of most heathen writers, one of whom (Ælian) compares them to cranes for this reason.

The present town of Hamadan stands at the base of the Elwund mountains, at the extremity of a rich and cultivated plain. It offers no intimations of its ancient dignity, though still an important town, and the capital of a considerable district governed by a prince of the royal blood. It is a place of pilgrimage to the Jews (of whom between two and three hundred reside there) on account of its containing a tomb, considered to be that of Esther and Mordecai, and of which we shall have a future occasion to speak. The town, though seated on a slope where the mountain meets the plain, does not appear to stand on precisely the same site as the ancient Ecbatana, which is described as being *upon* a circular hill. The description of Herodotus is so curious that it ought not to be omitted. Though visibly exaggerated, it is possibly not incorrect in the general principle of construction which it describes. He says it was built by order of Dejoces, who first established the Median monarchy. He caused his subjects to build a city which eclipsed all others then existing in Media. It stood on a circular hill, which was surrounded by seven walls rising within each other, in such a manner that each wall rose above that next without it by the height of its battlements. The royal palace and treasury were within the last wall, where also we are therefore to look for 'the house of rolls' in the present text. The most extensive of the walls, at the base of the hill, was nearly equal to the circumference of Athens. The battlements of this outer wall were white, those of the second black, of the third purple, of the fourth blue, of the fifth orange: the battlements of each wall being thus distinguished by a different colour. The battlements of the last two (uppermost and innermost walls) were plated, one with silver, and the other with gold. Such a city must, in a distant view, have made a very striking appearance. One of the translators of Herodotus (Isaac Taylor) suggests that his description of Ecbatana contributes to illustrate the account of the heavenly Jerusalem in Rev. xxi. 10-21. See the note there.

11. '*Whosoever shall alter this word*,' etc.—This seems to be levelled at the Samaritans. The whole affair, as exhibited in the visit of inquiry which Tatnai made to Jerusalem, his clear and candid report to the royal government, the diligent search that was in consequence made for the decree of Cyrus, and the rescript which closed the transaction, give a very favourable notion of the good order and efficient administration of the Persian government; while the concluding direction of the rescript affords another and very important illustration of the honour which Jehovah had obtained for his great name among the heathen through the eastward dispersion of the Hebrews. Indeed the edict of Cyrus, which was on this occasion brought to light, contained such declarations of reverence for and dependence upon Jehovah, as could of themselves not fail to have great weight upon the mind of Darius. It may be remarked that this monarch was himself a disciple and supporter of Zoroaster, the reformer of the Median religion, who is supposed to have profited largely by his intercourse with the Hebrew captives and prophets at Babylon.

16. '*Kept the dedication .... with joy*.'—The foundation had been laid amidst shouts of joy and cries of grief; but at the dedication the joy was unmixed. This was partly perhaps because few if any of the old men who had seen the temple of Solomon now remained alive; and partly that all regret was lost in the joy of an undertaking brought to completion after long delay, and in the face of many difficulties. It is clear, however, that the new temple was not only infinitely less magnificent, or rather, less rich, than that of Solomon, but that its dimensions were greatly less than Cyrus himself had intimated. It appears from the decree found at Achmetha in the time of Darius, that Cyrus had directed that the temple should be twice as large as that of Solomon, and that the expense of its erection should be defrayed out of the royal treasury. But either the proper officers had neglected to give effect to these orders, or the Jews themselves were backward (perhaps afraid) to avail themselves to the full extent of the monarch's bounty, lest they should awake the envy of the worshippers of Ormazd, and expose themselves to their persecutions. From whatever cause, it is certain that the Jews erected a much inferior temple to that which the decree allowed.

22. '*The Lord had made them joyful, and turned the heart of the king. . . . unto them*.'—The Jews appear to have remained undisturbed during the remaining thirty-six years in which Darius reigned. It is possible, indeed, that some difficulty arose in the latter years of that reign from their relation to the Persian empire. Darius, whose whole reign was occupied in foreign, and, generally, successful war, had then extended his operations westward. After the Persians had lost the battle of Marathon, in 490 B.C., Darius made immense preparations for renewing the war, which kept all Asia in a ferment for three years: in the fourth Egypt revolted, which occasioned the division of the army into two, one to act against Greece and the other against Egypt. But, just as all preparations were completed, Darius died, B.C. 485. Now, as the rendezvous of the army in this expedition against Egypt was in the neighbourhood of the Hebrew territory, it is in every way likely that the Jews were obliged to participate in its operations; or it is possible that they obtained an exemption from personal service on condition of supplying the army with provisions.

Xerxes completed the intentions of his father as to Egypt, which he succeeded in again bringing under the Persian yoke. His subsequent gigantic plans and operations against Greece, however important, claim no notice in this place. As the resources of the empire were on this occasion taxed to the uttermost, there is no reason to suppose that the Jews were able to avoid contributing towards this vast undertaking, either by their property or personal service, or by both. If Xerxes be the Ahasuerus of iv. 6, the Samaritans at the commencement of his reign made some attempt to prejudice him against the inhabitants of Judah and Jerusalem. But the king confirmed in every particular the grants made by his father. Xerxes seems to be the Ahasuerus of Ezra iv. 6.

— '*King of Assyria*.'—The king of Persia is of course intended. He might be called 'king of Assyria,' as the more ancient Assyrian empire was included within his dominions.

CHAPTER VII.

1 *Ezra goeth up to Jerusalem.* 11 *The gracious commission of Artaxerxes to Ezra.* 27 *Ezra blesseth God for his favour.*

Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerahiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phine-

has, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he *was* a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.

7 And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

9 For upon the first *day* of the first month [1]began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to seek the law of the LORD, and to do *it*, and to teach in Israel statutes and judgments.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes, king of kings, [2]unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time.

13 I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent [3]of the king, and of his [4]seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand;

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation *is* in Jerusalem,

16 [5]And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which *is* in Jerusalem:

17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which *is* in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure house.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

22 Unto an hundred talents of silver, and to an hundred [6]measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.

23 [7]Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or [8]to banishment, or to confiscation of goods, or to imprisonment.

27 ¶ Blessed *be* the LORD God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem:

28 And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God *was* upon me, and I gathered together out of Israel chief men to go up with me.

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[1] Heb. *was the foundation of the going up.*

[2] Or, *to Ezra the priest, a perfect scribe of the law of the God of heaven*, peace, &c.

[3] Chald. *from before the king.*

[4] Esth. 1. 14.

[5] Chap. 8. 25.

[6] Chald. *cors.*

[7] Heb. *whatsoever is of the decree.*

[8] Chald. *to rooting out.*

Verse 1. '*Ezra the son of Seraiah.*'—This Seraiah is the same person who was high-priest at the time of the taking of Jerusalem by the Chaldæans, and who was slain by the order of Nebuchadnezzar at Riblah (2 Kings xxv. 18). Their identity is proved by the genealogy given here, as compared with that of 1 Chron. vi. 14. Not less, however, than 130 years had elapsed between the death of Seraiah and the departure of Ezra from Babylon; and as we read that a grandson of Seraiah was the high-priest who accompanied Zerubbabel on the first return to Jerusalem, it would appear that in this as in many other places of Scripture, 'son' should be understood in the sense of 'grandson' or other remote descendant. He must of course have descended from a younger son of Seraiah, the high-priesthood being in the eldest branch.

8. '*The fifth month .... in the seventh year of the king.*'—He left Babylon in the first month in the same year of the king. From Esther ii. 16, we learn that the Ahasuerus of that book married her in the tenth month in the same year of *his* reign. If, therefore, the same monarch is indicated in this place and in that, it would seem, at first view, that Esther was not made queen till some months *after* the departure of Ezra. But the months are the regular months—the first and tenth *in* the king's reign, not the first and tenth *of* his reign. This is shewn by the text in Esther, where the tenth month is explained to be the month Tebeth, that is, the tenth calendar month. It is therefore more reasonable to conclude that Ahasuerus made Esther queen in the tenth month of the year 458 B.C.; and that Ezra left Babylon in the first month of 457, being about three months after. A common statement on this subject is, that the latter event should be dated in the first, and the former in the tenth month of 458. The probabilities are six to one in favour of the explanation we have given, because the other requires that Artaxerxes should have begun to reign in either the eleventh or twelfth month, whereas *this* only needs that the beginning of his reign should *not* have been from either of these two months. We suppose that this is the reasoning on which Hales (though he does not say so) puts Esther's marriage in the year 458 B.C., and Ezra's departure in 457 B.C. The question is of interest, from the possible influence of the one event upon the other. Prideaux puts the departure of Ezra *before* the marriage of Esther, yet attributes the favour shewn to the Jews partly to her solicitations, as 'the favourite concubine of the king'—it being usual for the kings of Persia, on particular days and occasions, to allow their concubines to ask what boon they pleased. But he forgets that she never saw the king till the tenth month, and that he then made her queen; so that she was never in the condition which his explanation supposes, though she would have been so if she had *not* been made queen. If, therefore, Esther had any influence in procuring favourable attention to the suit of Ezra, it was exerted when she was queen or not at all. But, although we allow that she was then queen, it is by no means clear that her influence was exerted on this occasion. She had not then made known her kindred or nation: and the favour of Artaxerxes to the Jews on the present occasion is not more difficult to account for, without such interference, than the previous favours of Cyrus and Darius.

22. '*An hundred talents of silver.*' — Little short of 22,000*l.*, according to the calculation of the Babylonian silver talent at 218*l.* 15*s.*

23. '*Whatsoever is commanded by the God of heaven, let it be diligently done.*'—From the whole tenor of this interesting rescript, it is manifest that the God of the Hebrews was still held in high respect at the Persian court; and, by a new concession, all his ministers, even to the lowest *nethinim*, were exempted from tribute, and thus put on an equality with the Persians and the Medes. To the series of splendid acknowledgments extracted from these illustrious monarchs through the captivity and vassalage of the Jews, let us add that Artaxerxes, whose commission to Ezra orders—'Whatsoever is commanded by the God of heaven, let it be diligently done for the house of THE GOD OF HEAVEN: *for why should there be wrath* [from him] against the realm of the king and his sons?' It is worthy of remark, however, that the decree of Artaxerxes was limited to the same object—the temple—as the edicts of former kings; and that no mention is made of *the walls*, from which it appears that the king was not yet prepared to concede that Jerusalem should be fortified.

CHAPTER VIII.

1 *The companions of Ezra, who returned from Babylon.* 15 *He sendeth to Iddo for ministers for the temple.* 21 *He keepeth a fast.* 24 *He committeth the treasures to the custody of the priests.* 31 *From Ahava they come to Jerusalem.* 33 *The treasure is weighed in the temple.* 36 *The commission is delivered.*

THESE *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.

3 Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.

4 Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshaiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azgad; Johanan [1]the son of Hakkatan, and with him an hundred and ten males.

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[1] Or, *the youngest son*.

13 And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and [2]Zabbud, and with them seventy males.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there [3]abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the chief at the place Casiphia, and [4]I told them what they should say unto Iddo, *and* to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

19 And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty;

20 [5]Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 ¶ Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God *is* upon all them for good that seek him; but his power and his wrath *is* against all them that forsake him.

23 So we fasted and besought our God for this: and he was intreated of us.

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered:

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents;

27 Also twenty basons of gold, of a thousand drams; and two vessels of [6]fine copper, [7]precious as gold.

28 And I said unto them, Ye *are* holy unto the Lord; the vessels *are* holy also; and the silver and the gold *are* a freewill offering unto the Lord God of your fathers.

29 Watch ye, and keep *them,* until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and abode there three days.

33 ¶ Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats *for* a sin offering: all *this was* a burnt offering unto the Lord.

36 ¶ And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

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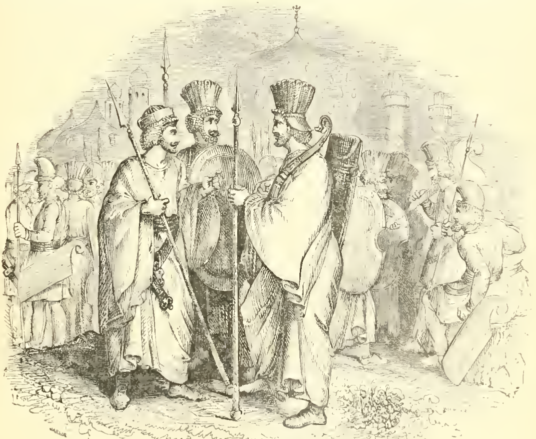
[2] Or, *Zaccur,* as some read.
[3] Or, *pitched.*
[4] Heb. *I put words in their mouth.*
[5] See chap. 2. 43.
[6] Heb. *yellow,* or, *shining brass.*
[7] Heb. *desirable.*

Verse 1. '*Them that went up with me.*'—The whole number, according to the ensuing particulars, is 1754 persons who availed themselves of this opportunity of joining their countrymen at Jerusalem. But it will be observed that this number gives only the males, and most probably only the adult males, as usual in such calculations; and in this case the whole party, including females and children, would, in the usual proportions, scarcely be less than seven thousand.

15. '*The river that runneth to Ahava.*'—There is no certain information concerning this river or the town which appears to have given it its name. It was doubtless in Babylonia. We have here a curious instance of the delusive conclusions formed from the evidence of names; for most commentators, not being able to find a name like this nearer than Adiabene, in Assyria, which took its name from the river Adiava, conjecture that this may be here intended: that is, that Ezra appointed as a rendezvous for his party, before starting on a journey from Babylon to Jerusalem, a point, about 250 miles distant, in a different direction, and altogether 500 miles out of his way.

— '*There abode we in tents three days.*'—This is still the general custom in Western Asia, with large caravans. The rendezvous is appointed at a short distance from the town, and necessarily near a stream, lake, or well, for the convenience of water. To this place the persons who purpose to be of the party proceed with their cattle, baggage, and merchandise (if they have any); and here they remain till the necessary arrangements have been finally completed. Many days sometimes elapse before the caravan actually proceeds on its journey from this rendezvous; for besides the time necessarily required in completing the ordinary arrangements for a long and arduous journey, delay is often occasioned by information received concerning the appearance or movements of robbers, or tribes expected to be hostile, or in negociations with certain tribes to obtain protection from them or exemption from their hostility. The greater the party, the longer is usually the delay; but so general is the application of this principle, that even small parties of travellers, without any real cause for delay, seldom go farther than a short distance from the town on the first day, as if for a start, and consider that they really begin their journey when they depart from this place on the following day.

Ezra's encampment, from its extent and character, necessarily bore most resemblance to the pilgrim caravans which journey to Mecca, Jerusalem, Kerbelah, Mushed, or other places accounted holy. They proceed in the manner we have mentioned, and are exposed to the same dangers which Ezra apprehended. The great caravan from Egypt to Mecca remains encamped several days at Birket-el-Hadj (Lake of the Pilgrims), about eleven miles from Cairo, before its final departure. The tents which they pitch at the rendezvous are the same which they purpose to carry with them; for during the journey they encamp daily at their resting-places, as there are either no towns or buildings on the road, or none that can afford adequate accommodation. As we never had ourselves an opportunity of observing an encampment of *this* class so extensive as to convey a proper idea of the present, we may quote Sir R. K. Porter's brief notice of one that struck him as offering a probable analogy. He says, 'The whole valley was covered with the tents of the pilgrims, whose several encampments, according to their towns or districts, were placed a little apart, each under its own especial standard. Their cattle were grazing about, and the people who attended them in their primitive eastern garbs. Women appeared, carrying in water from the brooks, and children were sporting at the doors. Towards evening this pious multitude, to the number of eleven hundred at least, began their evening orisons, literally shouting their prayers, while the singing of the hymns, responded by the echoes from the mountains, was almost deafening.'

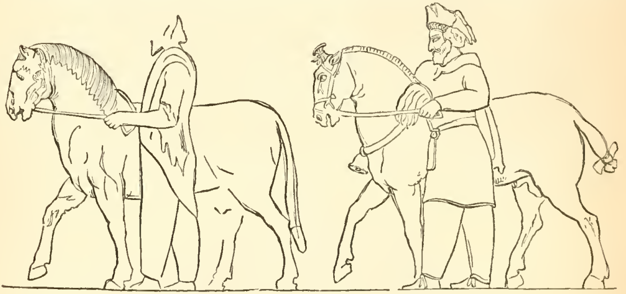


Ancient Persian Soldiers.

17. '*Casiphia*.'—Some think this was near the Caspian Sea, on account of the alleged analogy of name. This is not only improbable, but impossible, comparing distance and time. It is probably the name of some town in Babylonia; but no one knows its precise situation.

22. '*A band of soldiers and horsemen*.'—The sculptures of Persepolis give the only representations of Persian soldiers applicable to this period. They represent the royal guards, concerning which there are many curious details in ancient authors. They obviously consist of two corps; one of these, in the upright round cap and long Median robe (such as the king himself wore), formed the most honourable body. We can distinguish in these two classes, one armed with spear and shield, and the other with the spear also, but without the shield; and having instead a bow and quiver. Some have spears only, without either shield or bow. The other great division consists of men in the ancient Persian dress, being a short tunic and bent cap. In these also we distinguish two corps, one armed with a spear, bow, and short sword, and the other the same in other respects, but having, instead of the spear, a battle-axe. Those who have the spear carry the bow slung at their girdle; while those who are without the spear carry the bow on their shoulder, attached to their battle-axes. All their bows are in cases, whereas those in the Median costume generally carry them naked, with their left arm inserted through them. These are interesting illustrations of the costume of the ancient Persian soldiers; whose protection Ezra candidly confesses he was ashamed to ask the king for, after he had stated the sufficiency of the Lord's safeguard.

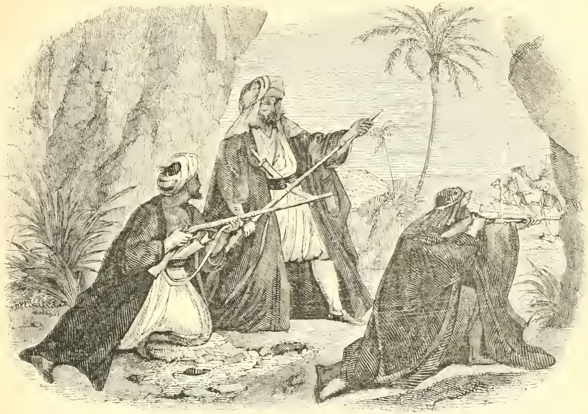
It is remarkable that figures mounted on horseback do not occur in any of the Persepolitan sculptures, although there are representations of *chariots* (see the cut, vol. ii. p. 9). This seems a corroboration of the conclusion (see the note to Exod. xiv. 7) that chariots were in use before men mounted horses: and it might also lead to the suspicion that these sculptures were anterior to the time of Cyrus, whose precepts and example first inspired the Persians with a fondness for equestrian exercises, of which, till his time, they had been almost wholly ignorant, for in their mountainous country it was difficult either to feed or ride horses, and few indeed had been ever seen there. Since his time they have been particularly celebrated for their cavalry and horsemanship, and have been so partial to riding, that it has been counted almost disgraceful to walk or march to any distance on foot. That the sculptures were posterior to Cyrus is, however, demonstrated by the Median robes of the monarch and his guards; and that they had horsemen in and before the time of Ezra is shewn as well by the above statement as by the present text, and the concurrent testimony of ancient writers. And indeed, although the sculptures in question do not exhibit mounted figures, there are horses with men beside them; and these we have caused to be copied, as forming the only contemporaneous illustration that can be obtained.



PERSIAN HORSEMEN.—From the Sculptures at Persepolis.

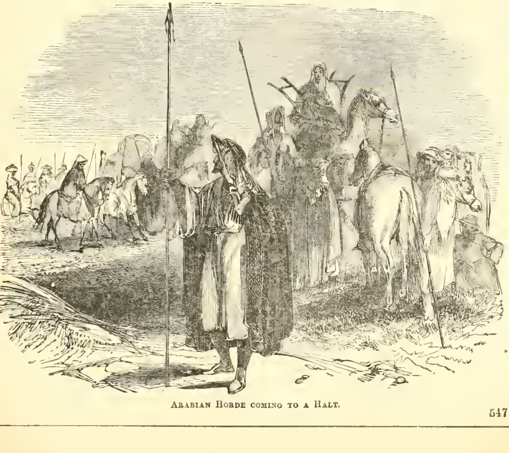
— '*The enemy in the way*.'—The way they had to take has never been without enemies to *all* who travel through it. These are the Bedouin Arabs, who thus verify the Divine prediction concerning their progenitor Ishmael, that 'his hand should be against every man, and every man's hand against him' (Gen. xvi. 12; see the note there). None but those who (like the writer of this note) have resided in the district from which Ezra departed, or in some other district bordering on the regions which the Bedouins traverse, can imagine half the anxiety and alarm with which a journey through them is contemplated. The character of the danger is modified by the relative strength of the travelling party and those of the Bedouins which they fall in with, or which waylay them. There is either violent assault with bloodshed and robbery, or exhausting exactions, or continual robbery and

CARAVAN.



Caravan Attacked.

theft secretly and in detail. Hence people travel only in as large masses as can be collected, and often wait for months till a sufficient number desire to travel in the same direction, so as to form a strong united body: and in order to form such unions, great sacrifices are frequently made and much inconvenience sustained by the parties which compose them. A party thus formed, whether large or small, can only hope to pass with impunity by presenting an appearance of strength and watchfulness calculated to intimidate the Bedouins. The party is obliged to march in a compact body, to be ever on the alert, and to keep watch and ward like an army.



Arabian Horde coming to a Halt.

Scouts ride before, which never lose sight of the main body, and the appearance of a single Bedouin is the signal of alarm, as he is probably but the scout or spy of an Arab party. The armed men then prepare for action, or make the best possible display of their force in the hope of preventing an assault. That seldom takes place unless the Bedouins are well assured of victory; and even when that is the case, they are sometimes content with a heavy contribution, which is only next best to absolute plunder. But if there be resistance, the spoliation of the whole is certain; and should one of the Bedouins be wounded or slain, it is equally certain that the travellers must expect no mercy. The knowledge of this damps the courage of even strong parties, and leads them generally to consider it more prudent to pay than to fight their way through the wilderness. Nothing can adequately describe the continual care and apprehension in which such parties travel. It is somewhat like a voyage at sea, when there is cause for constant apprehension of pirates and hurricanes. In the great pilgrims' caravans, most of the adult males are usually armed, and commonly have also a proper escort. This may prevent a direct assault, or any attempt to levy a contribution. But as such caravans generally travel by night, the Arabs contrive to commit very extensive depredations. They approach and mingle with the host; which they can do unquestioned, being taken for camel drivers, poor pilgrims, or other members of the body. Then they watch an opportunity of stealing off some of the camels—particularly such as they suspect to be richly laden. Often the camel on which some pilgrim ventures to sleep as he rides is thus led off; and, at a safe distance, the man is awakened and stripped to the skin; and he may think himself happy if his life is spared and he is allowed to return without his clothes, camel or baggage, to the caravan. Those who straggle at any distance from their party, even when awake, are served in the same manner. The writer can say that he never travelled with a caravan of *any kind* without being constantly cautioned against riding in advance of or behind his party.—Such are a few of the dangers from 'the enemy in the way' of which Ezra was well apprised, and the Lord's help against which was so earnestly supplicated. The engravings in the preceding page shew the appearance of the Bedouins who now 'lie in wait by the way;' and who certainly are not less dangerous persons than their ancestors were in the time of Ezra.

25. '*Weighed unto them the silver, and the gold.*'—The sum of the several particulars enumerated (exclusive of 'the two vessels of fine copper, precious as gold') amounts in value to a trifle less than 515,000*l.* The report of so large a quantity of treasure was well calculated to induce a predatory attack from the 'liers in wait,' who have always infested the caravan tracks of the region this great party had to traverse.

CHAPTER IX.

1 *Ezra mourneth for the affinity of the people with strangers.* 5 *He prayeth unto God with confession of sins.*

Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied.

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the evening sacrifice.

5 ¶ And at the evening sacrifice I arose up from my [1]heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,

6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over *our* head, and our [2]trespass is grown up unto the heavens.

7 Since the days of our fathers *have* we *been* in a great trespass unto this day; and for our iniquities have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

8 And now for a [3]little space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us [4]a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

9 For we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and [5]to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded [6]by thy servants the prophets, saying, The land, unto

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[1] Or, *affliction.*

[2] Or, *guiltiness.*

[3] Heb. *moment.*

[4] Or, *a pin:* that is, *a constant and sure abode.*

[5] Heb. *to set up.*

[6] Heb. *by the hand of thy servants.*

which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it [7]from one end to another with their uncleanness.

12 Now therefore [8]give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God [9]hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this;

14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping?

15 O LORD God of Israel, thou *art* righteous: for we remain yet escaped, as *it is* this day: behold, we *are* before thee in our trespasses: for we cannot stand before thee because of this.

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[7] Heb. *from mouth to mouth.*

[8] Exod. 23. 32. Deut. 7. 3.

[9] Heb. *hast withheld beneath our iniquities.*

Verse 8. '*To give us a nail in his holy place.*'—The meaning of this remarkable phrase obviously is 'to establish (or fix) us in his holy place.' We should suppose this figurative expression to be taken from the nails or pins which are driven into the ground for the cords of tents to be fastened to them.

CHAPTER X.

1 *Shechaniah encourageth Ezra to reform the strange marriages.* 6 *Ezra mourning assembleth the people.* 9 *The people, at the exhortation of Ezra, repent, and promise amendment.* 15 *The care to perform it.* 18 *The names of them which had married strange wives.*

Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people [1]wept very sore.

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

3 Now therefore let us make a covenant with our God [2]to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

4 Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: be of good courage, and do *it*.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

6 ¶ Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be [3]forfeited, and himself separated from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It *was* the ninth month, and the twentieth *day* of the month; and all the people sat in the street of the house of God, trembling because of *this* matter, and for [4]the great rain.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and [5]have taken strange wives, to increase the trespass of Israel.

11 Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered

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[1] Heb. *wept a great weeping.*

[2] Heb. *to bring forth.*

[3] Heb. *devoted.*

[4] Heb. *the showers.*

[5] Heb. *have caused to dwell*, or, *have brought back.*

and said with a loud voice, As thou hast said, so must we do.

13 But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for [6]we are many that have transgressed in this thing.

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God [7]for this matter be turned from us.

15 ¶ Only Jonathan the son of Asahel and Jahaziah the son of Tikvah [8]were employed about this *matter:* and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

18 ¶ And among the sons of the priests there were found that had taken strange wives: *namely,* of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their trespass.

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same *is* Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover of Israel: of the sons of Parosh; Ramaiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And *of* the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei.

34 Of the sons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 [9]Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joseph.

43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All these had taken strange wives: and *some* of them had wives by whom they had children.

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[6] Or, *we have greatly offended in this thing.*

[7] Or, *till this matter* be dispatched.

[8] Heb. *stood.*

[9] Or, *Mabnadebai,* according to some copies.

The name of Ezra has occurred so frequently in the introductory notes to former books of Scripture, that here, at the end of his own book, it seems desirable briefly to notice his alleged labours — in reforming the Jewish church according to the law of Moses, and in arranging the canon of the Old Testament. In the first respect, the Scripture itself acquaints us with his proceedings; but in the latter, which is to *us* of far greater importance, we have no positive information from Scripture. Traditions have as usual supplied this silence; and there is one account which claims for Ezra no less than the re-composition of the whole Scripture.

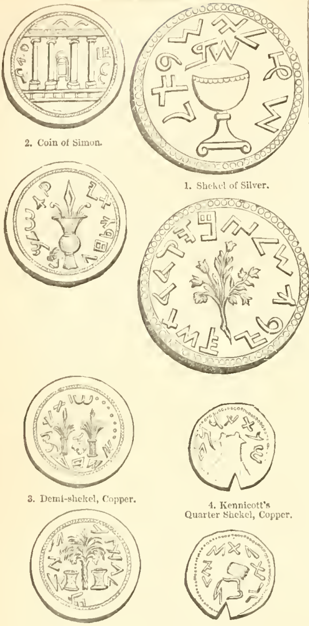
The authority for this notice is the second apocryphal book, commonly called the Fourth Book of Esdras, which has been noticed in our Introduction to this book. In the 14th chapter he is commanded to reprove the people publicly; and it is then added—'Then answered I before thee, and said, Behold, Lord, I will go as thou hast commanded me, and reprove the people which are present: but they that shall be born afterward, who shall admonish them? Thus the world is set in darkness, and they that dwell therein are without light. For the law is burnt, therefore no man knoweth the things that are done of thee or the works that shall begin. But if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which live in the latter days may live' (*v.* 19-22). His request is granted. He is told to take five swiftly-writing scribes, and commence proceedings the next day, when a candle of understanding shall be lighted in his heart. So the next day Ezra took his five scribes and went out into the fields. There a miraculous cup was given him to drink, and he says, 'When I had drunk it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory, and my mouth was opened and shut no more!' The scribes wrote down his utterances, and it took them forty days, during which they worked all day and refreshed themselves at night. The result was exhibited in the shape of two hundred and four books, or perhaps tablets, of box-wood: and then, we are told, most injuriously, 'that the Highest spake, saying, The first that thou hast written publish openly, that the worthy and unworthy may read it: but keep the seventy last, that thou mayest deliver them only to such as be wise among the people: for in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge. And I did so.'

It is clear that this story claims for Ezra the reproduction of the entire Scripture which had been lost; and this statement was regarded as an undoubted fact by Irenæus, Tertullian, Clemens Alexandrinus, Basil, Chrysostom, Jerome, Augustine, and others, which sufficiently accounts for the prevalence it acquired. Eventually, however, it gave way to the more mitigated view of Ezra's labours which the Jews have entertained, and upon which this exaggerated account appears to have been founded by the author of the apocryphal book, who seems to have been a Jewish convert to Christianity. This notion was, however, revived by Spinosa and other modern sceptics, who saw the advantage to which it might be turned in undermining the authority of the entire Hebrew Scripture by ascribing its production to Ezra.

The view of the labours of Ezra conveyed by the tradition of the Hebrews is less objectionable, and, when rightly understood, and reduced to a simple statement by divesting it of some of the circumstances by which it has been disfigured, becomes not only probable in itself, but affords the most satisfactory account of the final completion of the canon which can be produced, and refers it to a time in which, rather than in any other, it must have occurred. Earlier than the Exile it could not have been, because the canon contains books posterior to that period; and later than Ezra and the contemporary prophets of the restoration it could not have been, because we cannot at a subsequent period find any authority which we should consider competent to the work, as the inspired prophets ceased with that generation. The Jewish tradition occurs in one of the oldest books of the Talmud, the *Pirke Aboth*, and is repeated with greater minuteness in the Babylonish *Gemara*. The substance is, that, after Moses and the elders who outlived him, the sacred books were watched over by the prophets, and that the canon was completed by Ezra, Nehemiah, and the men of the Great Synagogue. There has been much discussion with respect to this Great Synagogue, into which we cannot here enter. It seems to be stated as having been composed of all the eminent men learned in the Mosaical law, of the time, who laboured with Ezra in the restoration of the law, and of the public worship, and in revising and completing the canon of the Hebrew Scripture. The post-exilian prophets are included in the number of this synagogue; and, apart from all questions respecting this 'Great Synagogue,' nothing seems more probable than that all the few competent persons of the time should unite with Ezra in this great work, according to the abilities which each possessed. The Jews would be disposed to claim divine inspiration for this body collectively taken; but we, who shall perhaps be reluctant to admit this claim in behalf of any but those whom we recognize as themselves inspired writers, may find among that limited class a sufficient number to render Ezra efficient aid in his great task. For besides Ezra himself, there was Nehemiah, and the prophets Haggai, Zechariah, and Malachi, all of whom might be expected to take part in this important labour.

What was the nature of their work has been a matter of considerable discussion. We have stated the notion that Ezra recomposed the sacred books which had been lost, which is obviously unworthy of consideration. There is also the notion of those who conceive with Richard Simon (*Hist. Crit. V. T.*, l. i. c. 1), that the labour of Ezra consisted in the abridgment and condensation of records much more detailed in the original writings of the sacred writers, to which he added, or diminished, or altered, whatever he judged necessary in his capacity as a prophet, and as one commissioned to reduce the writings of those who went before him into the form which they were destined to bear in all future time. Now it must be admitted that the reservation that in all this Ezra acted under such inspiration as must have kept him always right in such an operation, greatly diminishes the danger of this hypothesis; yet it is obvious that if this were admitted, we could have no certainty that the Pentateuch was the work of Moses, or that in the prophecies we have the writings which the prophets composed; and a door would thus be opened of which sceptics would not fail to avail themselves to bring the integrity of the sacred books into question. Such writers therefore as Carpzov and Dupin were justified in the alarm with which they regarded this hypothesis, which they have solidly refuted; and the view of the matter which they have themselves advanced seems to meet, as far as can be ascertained, all the conditions of the question; and to shew the just course between opposing alternatives. According to this view, the real labour of Ezra seems to have consisted principally in revising the sacred books, removing whatever errors might have crept into them through the negligence of copyists; and perhaps in supplying some connecting words in certain places, in inserting short explanations which in the course of time had become necessary for the right understanding of the text; and in replacing by new names the ancient denominations of places and things which had fallen into disuse. It would also appear that part of his labour consisted in forming from the whole body of Hebrew writings to which more or less authority was in that age ascribed, a collection of those which were justly entitled to be regarded as sacred and inspired. For instance, we know that Solomon wrote more books than we possess; and it is very likely that the Hebrews, glorying as they did in the memory of the mightiest and wisest of their kings, may have placed all his writings among their sacred books, and that Ezra separated such as were not entitled to that distinction.

It has also been very generally supposed that Ezra early substituted the present square Hebrew character for that previously in use, and which appears to be similar to that now known as the Samaritan—it being supposed that the Samaritans retained it after it had been abandoned by the Jews. Ancient examples of this character are found on the coins of the Maccabees. It seems to have been clearly established that the Hebrews possessed before the Captivity a written character which was at some subsequent period abandoned: but at what time it was exchanged for the present square character is hard to say. The Talmud, and Origen and Jerome, ascribe the change to Ezra; and those who, like Gesenius, in his *Geschichte der Hebraischen Sprache und Schrift*, admit this to be true in a limited sense, reconcile it with the later appearance of the old character on the Asmonæan coins by appealing to the parallel use of the old Cufic character on Arabian coins several centuries after the Nischi character was employed for writing; or by supposing that the Maccabees had a mercantile interest in imitating the coinage of the Phœnicians. Another opinion, which does away with the claim of Ezra



2. Coin of Simon.

1. Shekel of Silver.

3. Demi-shekel, Copper.

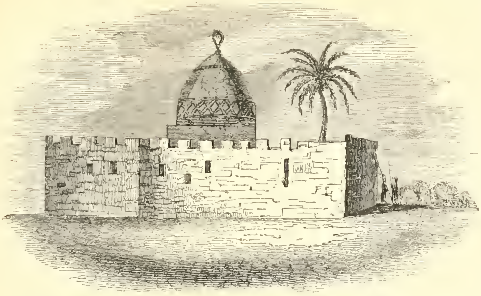
4. Kennicott's Quarter Shekel, Copper.

Asmonæan Coins, exhibiting the Ancient Samaritan Character.

to this innovation, is that since the square Hebrew character has not to all appearance been developed directly out of the ancient stiff Phœnician character, but out of an alphabet bearing close affinity to that found in Palmyrene inscriptions, a combination of this palæographical fact with the intercourse which took place between the Jews and Syrians under the Seleucidæ, renders it probable that the square character was introduced at some indefinable but not considerable time before the Christian era. The passage, Matt. v. 18, is considered to prove that the copies of the law were already written in the square character; as the 'jot' or *Jod* of the ancient alphabet is far from being a small letter, whereas it is the smallest—in fact a mere point, in the square alphabet; and as this was a proverbial expression which must have taken some time to grow into use, it supplies the inference that the alphabet in which the *Jod* is the smallest character had been for some time in use. The whole subject is difficult and obscure, but it seems to us that the probabilities run against the claim made for Ezra in respect to the introduction of the square character. On the general subject of this note, see the articles Canon; Esdras; Synagogue, Great; and Hebrew Language, in Kitto's Biblical Cyclopædia; and besides the authorities referred to, the reader may advantageously consult the *Introductions* of Eichhorn, Jahn, Havernick, Ceillier, and Glaire—the Introduction to Esdras in the *Bible de Vence*, and the various works on the Canon of Scripture, particularly those of Cosins, Dupin, Hornemann, Jones, Martinay, and Alexander. The subject is also well and discreetly handled in Prideaux's *Connection of the Old and New Testament.*

It is not known precisely when or where Ezra died; but we know that he was alive and at Jerusalem in the second year of Nehemiah's government, when he read the Law to the people for eight days together at the feast of tabernacles (Neh. viii.). This is the last mention of him in Scripture. Josephus says that he died and was buried at Jerusalem; but this is contrary to the general opinion of the Jews, who allege that he died at Zamzuma, a town on the Tigris, on his way from Jerusalem to Susa, to have an interview with Artaxerxes concerning the affairs of the Jews. This is also the statement of the Talmud. Accordingly, upon the Tigris, about twenty miles above its junction with the Euphrates, there is a tomb supposed to be his, and to which both Jews and Mohammedans make pilgrimages. We give a cut of it below. It is the most important structure (ruins excepted) that appears in all the distance down the river, from Baghdad to the Euphrates. It will be seen that it forms a building like a mosque, enclosed within a strong and high wall. It stands on the west side of the river, and so close to it that the wall almost abuts upon the stream. The banks of the river are here very low. The elegant and highly enriched dome, rising high from the centre of the enclosure, with the palm-tree in the court, gives to the whole a very striking appearance in this now desolate region. The whole structure is of kiln-burnt bricks—the strongest material now used for building in the country. But the cupola has the exterior face of its outer course of bricks coloured with a bright turquoise-blue enamel; and below this, on the supporting collar of masonry, are bands of bright green, ultramarine blue, and black enamel, the mass of the collar being of a very compact light brown brick. The whole is surmounted by a symbolical gilt ornament, representing an open hand enclosed within a glory, or rayed circlet. The exterior court walls, as well as the enclosed building, are in the usual form of a parallelogram.

When the writer of this note visited the spot, in the year 1832, the exterior entrance was guarded by Arabs armed with matchlocks, swords, and bucklers of wood and leather with bosses of brass. The tribe to which they belong claim the custody of the tomb, which is a source of considerable revenue to them, as they make the pilgrims pay heavily for the privilege of offering their devotions at the shrine. There is a collection of their huts in the vicinity; and the whole district is in the occupation of the notoriously thievish tribe to which they belong. Along the inside of the exterior wall extends a range of arched apartments, like those of a caravanserai, for the accommodation of pilgrims and their cattle. The mausoleum of Ezra occupies the centre of the area, and its cupola and castellated walls denote it to belong to the modern and sacred Saracenic order, which is exhibited in other erections of a similar nature. An Arabic inscription over the entrance describes it as having been rebuilt A.H. 1151 A.D. 1737) by Ahmed, pasha of Baghdad. We saw the traces of foundations which appeared to intimate that the previous structure (doubtless the same that was mentioned by Benjamin of Tudela in the twelfth century) was more extensive than the present. The interior is divided into two apartments. The first of these is a large and lofty arched hall, which offers nothing remarkable, except two inscriptions in the Hebrew character upon two dark grey tablets over the entrance to the second chamber, which are scarcely legible from the ground on account of the height and the darkness of the stone. The second chamber is the cell containing the tomb, over which the cupola rises. This apartment is fourteen paces in length by ten broad. In the centre of this room appears the sarco-



TOMB OF EZRA.

phagus, which is a sort of ark or chest of very hard and dark wood, and is of an oblong figure, eight feet by four, with a four-sided slanting roof, the top of which is rather more than six feet from the ground. Large gilt cones are placed at the apex and corners of the roof. The whole is covered with a pall of dark green velvet fringed with gold. This pall is much faded, soiled, and worn by the kisses of the pilgrims, and its fringe reduced by the threads being pilfered to be preserved as relics. Around the upper rim of the sarcophagus, below the roof, runs a Hebrew inscription in wooden letters nailed on with brass nails, giving the genealogy of Ezra, taken from the beginning of chap. vii. The cell is lighted by four small elliptical openings in the collar of the cupola. At one end of the cell is a small niche in which a lamp is kept burning; and two candles are also lighted when pilgrims arrive. Several Jews, Mohammedans, and native Christians, were present at our visit, which gave us an opportunity of observing their proceedings at the tomb. They walked slowly and solemnly around the sarcophagus barefoot, pausing at intervals to pray and to kiss the pall. The Jews were provided with manuscript books in Hebrew, from which they read their prayers or psalms with great fervour. Some women of the party were distinguished by their zeal; they kissed the venerated tomb more abundantly and earnestly than the men, and, not content with this, dipped their fingers in the lamp to anoint themselves with the oil. The veneration of the Jews for this spot—which is now far distant from any town, in a region that once teemed with a settled population — leads them to incur great danger and hardship to visit it. The present is one of many instances in which the Jews continue to manifest that strong veneration for the real or supposed tombs of their prophets to which there are some allusions in the New Testament.

THE BOOK

OF

NEHEMIAH.

In the Introduction to Ezra we have stated that this book and that were formerly accounted as one, and that in the Latin church the two have always been known as the First and Second Books of Esdras. It was there also stated that Spinosa and others regarded both books as having been fabricated by the Sadducees long after the time of Judas Maccabæus. Several German critics, such as Bertholdt, De Wette, and others, apprehend that a part only of the present book was written by Nehemiah; in ancient times, Athanasius, Chrysostom, and the venerable Bede, ascribed the authorship to Ezra, doubtless because this book had formerly made one with that of Ezra; but nearly all interpreters agree in ascribing at least the greater part of the book to Nehemiah. Indeed it seems to us that there is no book of Scripture of which the authorship is more clear; and the passages which have been contested as adverse to this conclusion are so few and inconsiderable, that they might be abandoned without compromising Nehemiah's claim to the authorship. At the outset it is declared that we are about to peruse "the words of Nehemiah the son of Hachaliah," and we can hardly dispute this without implying that the author was an impostor, and if so, that his book has no claim to a place in the sacred volume; but not only is there no trace of imposture in the book, but it is pervaded by a piety, a simplicity, and a sincerity truly exemplary and admirable. The style is even and equally sustained from beginning to end, which is alone a fair reason for regarding it as the work of a single hand. Where any difference is observed it is only that of a writer who uses textually the documents he employs in the composition of his work; but in all that is not such textual citation the style is of the most uniform and level character. The Hebrew in which the book is written is not less pure than that of Ezra; the form of narrative is constantly the same throughout the book; the acts are there always attributed to Nehemiah, and are reported in his own name; and all that is stated of him and his doings agree perfectly well with the times in which he lived and the circumstances in which he was placed. All this is indeed admitted even by those who doubt that Nehemiah wrote everything contained in the book, and whose objections we shall notice under the texts upon which they are founded.

It is principally occupied with an account of its author's first administration of twelve years; after which he returned to the Persian court. But his subsequent arrival at Jerusalem with a new commission, and further reforms executed by him, are noticed at the end; so that the book altogether may be considered to contain the history of twenty-four years, that is, to the year B.C. 420. So Hales. But others make the period longer; and perhaps there are no data for determining with minute precision the particular year to which the history of this book extends, and in which consequently the Old Testament history closes.

Much that is common to this book and to that of Ezra has been stated in the introduction to 'Ezra.' At the end of our introduction to Ezra several works are mentioned which treat of this book and that together; the following are those which treat of this book separately: Wolfii *Nehemias, instaurata Hierosolyma*, etc., 1570; Strigelii *Liber Nehemias*, 1571; Pilkington, *Commentary on Nehemiah*, 1585; Rambachii *Uberiores Adnotationes in lib. Nehemiæ.*

CHAPTER I.

1 *Nehemiah, understanding by Hanani the misery of Jerusalem, mourneth, fasteth, and prayeth.* 5 *His prayer.*

THE words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

2 That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach: the wall of Jerusalem also [1]*is* broken down, and the gates thereof are burned with fire.

4 And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,

5 ¶ And said, I beseech thee, [2]O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

7 We have dealt very corruptly against thee, and have not kept thy commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, [3]*If* ye transgress, I will scatter you abroad among the nations:

9 But *if* ye turn unto me, and keep my commandments, and do them; [4]though there were of you cast out unto the uttermost part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10 Now these *are* thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

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[1] 2 Kings 25. 10.
[2] Dan. 9. 4.
[3] Deut. 4. 25, &c.
[4] Deut. 30. 4.

Verse 1. '*And it came to pass*,' etc.—The narrative with which the book commences is deeply interesting from its exquisite and unaffected naturalness. The ruined state of Jerusalem, and the sad condition of the Jews, are depicted by a few inimitably impressive strokes. The effect upon Nehemiah is described with touching effect—'Then I sat down, and wept, and mourned many days.' And the prayer which follows embodies the true expression of a profoundly afflicted soul: the considerations which might be supposed most likely to avert the wrath of God are presented by the suppliant before his throne with great force and much judgment.

— '*Shushan*.'—This is Susa, mentioned in the note to Ezra vi. 1, as the winter residence of the Persian court. Accordingly we now find the court there in the month Chisleu, which is a winter month, answering to the latter end of November and most of December. We reserve for the note on Dan. viii. 2, such remarks as we have to offer concerning this ancient metropolis, the honour of being identified with which is disputed for two sites, one that of Shus, and the other of Shuster—both situated within the ancient province of Susiana, east of the Tigris.

11. '*The king's cupbearer*.'—This is always mentioned by ancient writers as a highly honourable and confidential office, the bearer of which possessed great influence, from the peculiar opportunities which he enjoyed of access to the royal presence. This was particularly the case at the court of the Medes and Persians—the latter of which was modelled after the former. (See Herodotus, *Thalia*, 34; and Xenophon, *Cyrop*. i. 3.) The last-named author affords incidentally some interesting explanations concerning this office, and the manner in which its functions were discharged. Speaking of the cupbearer of Astyages, the grandfather of Cyrus, he describes him as the most favoured of the king's household officers; and adds, that he was a very handsome man, and that it was part of his duty to introduce to the king those who had business with him, and to send away those who applied for an interview, but whom he (the cupbearer) did not consider it seasonable to introduce. This alone must have made the cupbearer a person of very high consideration at court. The emoluments of the office must have been very considerable to enable Nehemiah to accumulate the wealth without which he could not, for so many years, have sustained the state and hospitality of government from his own purse, as he did, to avoid burdening the people for that support which his official station authorized him to demand.

CHAPTER II.

1 *Artaxerxes understanding the cause of Nehemiah's sadness, sendeth him with letters and commission to Jerusalem.* 9 *Nehemiah, to the grief of the enemies, cometh to Jerusalem.* 12 *He vieweth secretly the ruins of the walls.* 17 *He inciteth the Jews to build in despite of the enemies.*

AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* sad in his presence.

2 Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou *art* not sick? this *is* nothing *else* but sorrow of heart. Then I was very sore afraid,

3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the [1]queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there three days.

12 ¶ And I arose in the night, I and some few men with me; neither told I *any* man what my God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon.

13 And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *so* returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

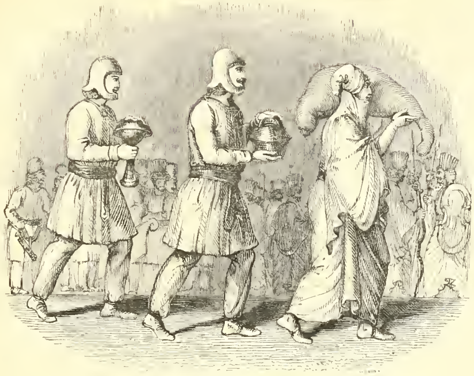
18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for *this* good *work*.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? will ye rebel against the king?

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

[1] Heb. *wife*.

Verse 1. '*I took up the wine, and gave it unto the king.*'—Xenophon, in the passage referred to in the preceding note, informs us of the manner in which the Median (and consequently the Persian) cup-bearers discharged their office. He admires the neat and graceful manner in which they poured out the wine and presented it to the king. From



Ancient Persian Cup-bearers.

his description it seems that the cup was washed in the king's presence, and. being filled, was carried to the king and presented to him on three fingers. His account is explained by the existing customs of the East—according to which, no servant ever *grasps* a cup or other vessel which he gives to or takes from his master, but rests it upon his left hand, and places his right hand lightly upon it, to prevent it from falling. Thus every article, however small, is carried and presented with *both* hands. The sculptures at Persepolis comprehend a great number of figures, bearing cups and vases of different forms and uses; but they are never *grasped*. If the bearer has but one article, he carries it between both hands, as we have described, with peculiar grace of action; and if he has two, he bears one upon the palm of each hand. It also appears from Xenophon, that it was the duty of the cup-bearer to take some of the wine, from the cup presented to the king, into his left hand, and drink it off, to assure the monarch against poison.

2. '*Wherefore the king said*,' etc.—The ensuing conversation between the king and his cupbearer claims admiring notice for the air of truthfulness which pervades it. In the words of Nehemiah we find none of those flatteries, nor any of those low adulations, which eastern favourites usually address to their great masters. He discloses the subject of his affliction in a manner concise and yet full of dignity: 'Why should not my countenance be sad, when the city, the place of my fathers' sepulchres lieth waste, and the gates thereof are consumed with fire?'

6. '*The queen also sitting by him*.'—This may possibly have been Esther, whose parentage and interest in the affairs of her nation were now well known to the king, in consequence of the measures she had induced him to take in order to counteract Haman's bloody scheme for the extirpation of the Jews. Her presence is probably mentioned as a circumstance which helped to encourage Nehemiah in making so important a request; and the impressive manner in which he spoke of the 'city of his fathers' sepulchres' was calculated to affect her, and lead her to use her influence in promoting his suit. If Esther were still alive, as is probable, either she or the queen mother must have been the queen of the text; for Plutarch, in his life of Artaxerxes, informs us that only the king's mother and his real wife were allowed to sit at table with him; and he therefore mentions it as a condescension in that prince, that he sometimes invited his brothers. The presence of the queen denotes the privacy of the occasion; for the Persians and other Oriental nations do not, and never did, allow their wives to be with them at their feasts.

8. '*The wall of the city*.'—It is important to observe that this is the first permission granted to build the *walls* of the city—that is, to make it a fortified place. Hitherto the kings of Persia had only patronized the building of *the temple*, after the precedents set by Cyrus. When this object had been accomplished, the Jews betook themselves to building the city walls; but the misrepresentations of the enemies of Israel had such weight at the Persian court, that orders were sent for this work to be discontinued. In the note to Ezra iv. we endeavoured to shew that this was in the beginning of the reign of the very same king who afterwards made Esther his queen, and granted Ezra and Nehemiah their respective commissions. From the Scripture narrative we do not gather that, to this time, the kings of Persia had ever discountenanced the building of the temple, or ever sanctioned the rebuilding of the city walls. The reason is clear. 'These,' says Howes, 'are two very different things in their nature; for the greatest enemies to Jerusalem being a fortified town again, might nevertheless reverence the worship of the Deity there, as we actually find to have been the case with Artaxerxes, who, when he had refused to permit the walls to be rebuilt, yet sent Ezra with presents "to beautify the house of God."' The same author thinks that the alteration in the intention of the same king with respect to the building of the walls, may be better accounted for by a reference to the then posture of the king's affairs, than to the influence of Esther or the personal favour shewn to a confidential servant. Four years previously the king's forces had sustained a signal defeat by sea and land from Cimon, the Athenian general, which compelled the king to make an inglorious peace, on the conditions—that the Greek cities throughout Asia should be free, and enjoy their own laws; that no Persian governor should come within three days' journey of the Mediterranean; and, that no Persian ships of war should sail between the northern extremity of Asia Minor and the boundary of Palestine (Diod. Sic., lib. 12). Thus excluded

from the whole line of sea-coast, and precluded from keeping garrisons in any of the maritime towns, it became not only a matter of prudence, but of necessity, to conciliate the Jews; to attach them to the Persian interest, and to detach them from the Grecian, by further privileges; that the Persians might have the benefit of a friendly fortified town like Jerusalem, within two days' journey of the sea, and a most important pass, to keep open the communication between Persia and Egypt. Hales, who adopts this view, thinks it confirmed by the subsequent fidelity of the Jews to the Persians in all the Egyptian wars, and even after the Macedonian invasion. 'Surely,' he adds, 'some such powerful motive must have been opposed in the king's mind to the jealousy and displeasure this measure must unavoidably excite in the neighbouring provinces hostile to the Jews, whose remonstrances had so much weight with him formerly. It was necessary, therefore, to intrust the arduous and important commission to an officer high in favour, trust, and confidence, such as Nehemiah, whose services at court Artaxerxes reluctantly dispensed with, as appears from his appointing a set time for Nehemiah's return, and afterwards from his return again to Persia, in the thirty-second year of his reign.'

11. '*So I came to Jerusalem,*' etc.—The picture which Nehemiah draws of the state in which he found the city on his arrival is deeply interesting. He represents himself as filled with grief and consternation at the view of the desolations of Jerusalem; as maintaining for three days such silence as would not permit him to make known his designs; and as traversing by night the ruins and rubbish of the unhappy city. These and other details can only appear trivial to persons deficient in natural good taste; and those who are acquainted with the manners and ideas of the East will not be able to find in the picture a single stroke misplaced, unnatural, or exaggerated.

19. '*Sanballat,*' etc.—These appear to have been neighbouring district governors, under the control of the satrap of Syria. As Horonaim was a considerable town in Moab, 'Sanballat the Horonite' was probably a Moabite: 'Tobiah the servant, the Ammonite,' would from this expression seem to have been a freed slave raised to the government of a province.

CHAPTER III.

The names and order of them that builded the wall.

Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of [1]Hananeel.

2 And [2]next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri.

3 But the fish gate did the sons of Hassenaah build, who *also* laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

6 Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of *one of* the apothecaries, and they [3]fortified Jerusalem unto the broad wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the [4]other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

13 The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate.

14 But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired Shallun the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of [5]Siloah by the king's garden, and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto *the place* over against the sepulchres

[1] Jer. 31. 38.
[2] Heb. *at his hand.*
[3] Or, *left Jerusalem unto the broad wall.*
[4] Heb. *second measure.*
[5] John 9. 7.

of David, and to the [6]pool that was made, and unto the house of the mighty.

17 And after him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning *of the wall.*

20 After him Baruch the son of [7]Zabbai earnestly repaired the other piece, from the turning *of the wall* unto the door of the house of Eliashib the high priest.

21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning *of the wall*, even unto the corner.

25 Palal the son of Uzai, over against the turning *of the wall*, and the tower which lieth out from the king's high house, that *was* by the [8]court of the prison. After him Pedaiah the son of Parosh.

26 Moreover the Nethinims dwelt in [9] [10]Ophel, unto *the place* over against the water gate toward the east, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above the horse gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the [11]going up of the corner.

32 And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

[6] 2 Kings 20. 20.
[7] Or, *Zaccai.*
[8] Jer. 32. 2.
[9] 2 Chron. 27. 3.
[10] Or, *the tower.*
[11] Or, *corner-chamber.*

Chap. iii.—This chapter is full of particulars concerning the walls and its gates and towers. The examination of every separate detail would not much interest the general reader, and would also occupy much room. We shall therefore merely state a few explanatory particulars where they seem most required, reserving some notice of the more important details for those passages, in the present or future books, where they recur in such historical connection as will render more interesting the statements we may then offer. With respect to walls and towers generally, we may refer the reader to the observations in the note to 2 Chron. xxxii.

Verse 1. '*Then Eliashib the high priest,*' etc.—The recital of particulars respecting the rebuilding of the walls of Jerusalem contained in this and the next chapter is full of the natural truthfulness which pervades the book. The zeal and earnestness of the workmen, and the kind of oversight taken by the chiefs, is all represented in such a manner as to present pictures of great interest and animation.

— '*The sheep-gate.*'—Many different statements have been made respecting the gates of the ancient Jerusalem. The following may be offered as probably the most correct distribution of them.

On the north side there were three, namely, 1. The *Old Gate,* probably at the north-east corner (Neh. iii. 6; xii. 30); 2. The *Gate of Benjamin* or of Ephraim, mentioned in Jer. xxxvii. 13; xxxviii. 7; 2 Chron. xxv. 23; and Neh. xii. 39. This gate seems to have derived its name from its leading to the territories of Ephraim and Benjamin, and it is supposed by Dr. Robinson that it may possibly be represented by some traces of ruins which he found on the site of the present gate of Damascus. 3. The *Corner Gate,* which was four hundred cubits from the former, seems to have been at or near the north-west corner. It is mentioned in 2 Kings xiv. 13; 2 Chron. xxv. 23; Zech. xiv. 10; and is probably the same with that which is called the 'Tower of the Furnaces' in Neh. iii. 11; xii. 38.

On the west side one, namely, the *Valley Gate,* which was over against the Dragon Fountain in the valley of Gihon (Neh. ii. 13; iii. 13; 2 Chron. xxvi. 9). It seems to have been the same with the gate which Josephus distinguished by the name of Gennath, which appears to have stood at some small distance east of the Hippic tower, which occupied the north-west angle of Zion. At this point a gate seems to have always existed.

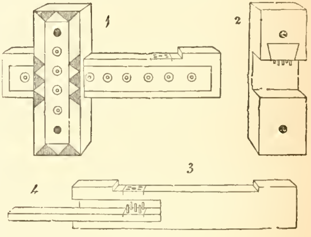
On the south side were two gates, namely, 1. The *Dung Gate,* so called because the filth of the city was carried out this way, and cast into the valley of Hinnom (Neh. ii. 13; xii. 31). It was one thousand cubits from the Valley Gate, and the Dragon Fountain lay between them (Neh. ii. 13; iii. 14). This gate is probably the same with the 'gate between two walls' of 2 Kings xxv. 4; Jer. xxxix. 4; lii. 7; and it seems to be also that which Josephus distinguishes as the *Gate of the Fountain,* which is named in Neh. ii. 14; iii. 15; and seems to have been near the south-eastern corner. It is more fully described as 'the gate of the fountain near the king's pool' (Neh. ii. 14); and 'the gate of the fountain near the pool of Siloah, by the king's garden' (Neh. iii. 15); and the same fountain is doubtless intended by these different designations. It is also probable that this gate is the same which is elsewhere denominated the Brick Gate (or Potter's Gate), leading to the valley of Hinnom (Jer. xix. 2), where the authorized version has 'the east gate.'

On the east there were four gates, namely, 1. The *Water Gate*, mentioned in Neh. iii. 26; 2. The *Prison Gate*, otherwise called the *Horse Gate*, near the temple (Neh. iii. 28; xii. 39); 3. The *Sheep Gate*, probably near the sheep-pool (Neh. iii. 1, 32; xii. 39); and, 4. The *Fish Gate*, which seems to have been quite at the north-east (Neh. iii. 3; xii. 39; Zeph. i. 10; 2 Chron. xxxiii. 14).

It will be observed that in two instances the distances of the gates from each other are specified. The inner gate was only 400 cubits from the gate of Ephraim; and the Dung Gate was 1000 cubits from the Valley Gate. This shews that the gates were in fact less distant from each other than agrees with European notions, and so accounts for the number of the gates, which some regard as objectionable. The account we have given makes them ten; but some make them even more numerous by regarding every name as representing a different gate, whereas we have indicated instances in which several names appear to have belonged to one gate. Those who remember 'the hundred-gated Thebes,' and have read the accounts which we possess of the ancient cities of the east, will feel justified in doubting whether the ancient Orientals had the same objections to numerous gates as are now usually entertained.

The gates of Jerusalem, like those of other walled towns in the east, were shut up at night; hence the force of the beautiful passage in the description of the New Jerusalem, 'The gates of it shall not be shut at all by day; for there shall be no night there' (Rev. xxi. 25); implying that, if there had been night, they would have been shut; but since it was there always day, it would never be closed. It seems, however, that at the great festivals, if there were no cause to apprehend danger, the gates, or some of them, were left open at night; or at least that egress or ingress was then easily obtained. The reader will remember that our Lord left the city the night before he suffered, to go to the garden of Gethsemane; and Mary Magdalene and the other women set forth 'early in the morning, while it was yet dark' to visit the sepulchre, which was outside the town.

6. '*The locks....and the bars.*'—Mr. Lane's *Account of the Modern Egyptians* contains the subjoined representation of the very simple and primitive kind of wooden lock which maintains its ground in Egypt and other parts of the East. We give Mr. Lane's description:—'Every door is furnished with a wooden lock, called a *dubbeh*: the mechanism of which is shewn by the sketch here inserted. No. 1, in this sketch is a front view of the lock, with the bolt drawn back; Nos. 2, 3, and 4, are back views of the separate parts and the key. A number of small iron pins (four, five, or more) drop into corresponding holes in the sliding bolt, as soon as the latter is pushed into the hole or staple of the door-post. The key, also, has small pins, made to correspond with the holes, into which they are introduced to open the lock: the former pins being thus pushed up, the bolt may be drawn back. The wooden lock of a street door is commonly about fourteen inches long (this is the measure of the sliding-bolt): those of the doors of apartments, cupboards, &c., are about seven, or eight, or nine inches. The locks of the gates of quarters (of towns), public buildings, &c., are of the same kind, and mostly two feet, or even more, in length. It is not difficult to pick this kind of lock.' Locks of this sort are common throughout Western Asia: and where greater security than they afford is desired, strong wooden bars are used in addition. The two together probably answer to the 'locks and bars' of the text.



EGYPTIAN LOCK.

CHAPTER IV.

1 *While the enemies scoff, Nehemiah prayeth and continueth the work.* 7 *Understanding the wrath and secrets of the enemy, he setteth a watch.* 13 *He armeth the labourers,* 19 *and giveth military precepts.*

BUT it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they [1]fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

3 Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

4 Hear, O our God; for we are [2]despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked *thee* to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 ¶ But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem [3]were made up, *and* that the breaches began to be stopped, then they were very wroth,

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[1] Heb. *leave to themselves.*
[2] Heb. *despite.*
[3] Heb. *ascended.*

8 And conspired all of them together to come *and* to fight against Jerusalem, and [4]to hinder it.

9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, [5]From all places whence ye shall return unto us *they will be upon you*.

13 ¶ Therefore set I [6]in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the LORD, *which is* great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders, every one had his sword girded [7]by his side, and *so* builded. And he that sounded the trumpet *was* by me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, [8]*saving that* every one put them off for washing.

Verse 18. '*Every one had his sword girded by his side, and so builded.*'—The writer of the present note has often had to notice circumstances in different parts of Asia, of a similar description to those recorded in this and the preceding verses. In countries or districts liable to the visits of, or partly occupied by, Bedouins or Tartars; or where a settled population is divided into adverse clans or tribes; or where the principle of blood revenge is in strong and extensive operation—under all these and other circumstances, the cultivators dare not pursue the labours of the field unarmed. We have seen men following the plough with guns slung to their backs and swords by their sides; or else these and other weapons were placed within reach, while they pursued such labours as kept them stationary. Sometimes, also, but less frequently, we have observed men, armed with guns, swords, spears, clubs, and bucklers, keeping a watchful guard while their fellows pursued their important labours. It is by such statements as these that we are most forcibly impressed with a sense of the misery and fear of a state of society in which even common safety comes to be regarded as the greatest of temporal blessings.

CHAPTER V.

1 *The Jews complain of their debt, mortgage, and bondage.* 6 *Nehemiah rebuketh the usurers, and causeth them to make a covenant of restitution.* 14 *He forbeareth his own allowance, and keepeth hospitality.*

AND there was a great cry of the people and of their wives against their brethren the Jews.

2 For there were that said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them*, that we may eat, and live.

3 *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

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[4] Heb. *to make an error to it.*
[5] Or, *That from all places ye must return to us.*
[6] Heb. *from the lower parts of the place, &c.*
[7] Heb. *on his loins.*
[8] Or, *every one* went *with his weapon* for *water.*

4 There were also that said, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards.

5 Yet now our flesh *is* as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already:* neither *is it* in our power *to redeem them;* for other men have our lands and vineyards.

6 ¶ And I was very angry when I heard their cry and these words.

7 Then [1]I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.

8 And I said unto them, We after our ability have [2]redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing *to answer.*

9 Also I said, It *is* not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?

10 I likewise, *and* my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore *them,* and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and [3]emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

14 ¶ Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is,* twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants *were* gathered thither unto the work.

17 Moreover *there were* at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that *are* about us.

18 Now *that* which was prepared *for me* daily *was* one ox *and* six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

19 [4]Think upon me, my God, for good, *according* to all that I have done for this people.

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[1] Heb. *my heart consulted in me.*

[2] Levit. 25. 48.

[3] Heb. *empty,* or, *void.*

[4] Chap. 13. 22.

Verse 7. '*I rebuked the nobles,*' etc.—Nothing can be imagined more forcible, more touching, or more generous, than this address of the governor to the nobles and rich men of Jerusalem, to induce them to remit the obligations which their poor brethren had incurred in the time of distress. That his words may have the more weight, Nehemiah himself sets the first example of disinterestedness. His commencement throws them all into a dead silence; but at his close the whole assembly breaks forth with one voice: 'We will restore them!—we will require nothing of them!—we will do as thou sayest!' To hold them to this, Nehemiah calls the priests, and bound them to their words by a solemn oath; and to leave in their hearts a deep and durable impression, he terminates the transaction by invoking beforehand the divine malediction upon such as should prove unfaithful to this vow. This had the expected effect. The people responded with a loud 'Amen!'—and we share in the manifest gratification with which the narrator states, 'And the people did according to this promise.'

13. '*I shook my lap, and said . . . even thus be he shaken out, and emptied.*'—The idea of this significant action is evidently derived from the custom of carrying some things in the lap or skirt of the outer robe, as our women do sometimes in their aprons, and which being discharged at once, makes a complete clearance. In 2 Kings iv. 39, one of the sons of the prophets is described as going into the field to gather herbs, 'and gathered there of wild gourds his lap full,' which denotes the existence of the custom from which the allusion is taken. The act of Nehemiah was equivalent to that of Paul, who *shook his raiment* and said, 'Your blood be on your own heads; I am clean' (Acts xviii. 6). Significant actions of this sort are still very common in the East. By shaking his garment, as if to clear it from dust, or empty his lap, a person is understood to express his reprobation of, or dissent from, or to clear himself from the responsibility of, what is done, said, or asserted. Even when inadvertently performed in the presence of others, such acts are considered of such bad import, that the person who shakes his robe is liable to

very severe reproof for so doing. In quarrels between men or women, the curses which they bestow upon each other are generally accompanied with the shaking of their garments and such expressions as, 'Thus may it be with thee.'

15. '*The former governors . . . . were chargeable unto the people.*'—This does not appear to be mentioned as a matter of reproach to them; but merely to intimate that they had received from the people that provision which was their due, and with which they were probably less able than Nehemiah to dispense. It would seem that the forty shekels of silver was the *daily* income of the governor—amounting to about 1800*l.* a-year; besides which he received the whole or principal part of the provisions required for his household—as 'bread' includes all kinds of provisions. This altogether formed 'the bread of the governor,' which the pious and noble-minded governor, whose transactions we are now perusing, declined to accept, bearing the heavy charges of his government from his own purse for many years. The principle of contribution here indicated is that which prevailed throughout the Persian empire, in which the dues of government were paid partly in a stipulated annual amount of precious metal, and partly in provisions and other commodities, which the respective provinces could most easily supply or were most famous for producing. Thus the government of Babylonia, besides an annual tax in metal of a thousand talents (218,750*l.*), was bound to keep the king's court supplied with victuals for four months in the year, and other provinces for the eight remaining months. These supplies were so ample that all the guards and officers of the court received no salaries, but provisions only—that is, were paid in kind. The same principle operated among the inferior governments of provinces and towns, as we see that it did at Jerusalem when under the Persian yoke. But it was not new to the Jews, as we observe very similar regulations for the supply of the Hebrew court in the time of Solomon. The kings of Persia themselves seem to have desired at their own particular tables some representative product of all their provinces; for we read that they ate no bread but that made from the wheat of Assos in Phrygia, no wine but that of Damascus, no salt but that of Egypt, and so on. On the same plan we may be tolerably certain that the government at Jerusalem had required from each district an adequate supply of its most esteemed products.

CHAPTER VI.

1 *Sanballat practiseth by craft, by rumours, by hired prophecies, to terrify Nehemiah.* 15 *The work is finished to the terror of the enemies.* 17 *Secret intelligence passeth between the enemies and the nobles of Judah.*

Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; (though at that time I had not set up the doors upon the gates;)

2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in *some one of* the villages in the plain of Ono. But they thought to do me mischief.

3 And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 ¶ Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;

6 Wherein *was* written, It is reported among the heathen, and [1]Gashmu saith *it*, *that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, *O God*, strengthen my hands.

10 ¶ Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

11 And I said, Should such a man as I flee? and who *is there*, that, *being* as I *am*, would go into the temple to save his life? I will not go in.

12 And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

15 ¶ So the wall was finished in the twenty and fifth *day* of *the month* Elul, in fifty and two days.

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[1] Or, *Geshem*, verse 2.

16 And it came to pass, that when all our enemies heard *thereof,* and all the heathen that *were* about us saw *these things,* they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

17 ¶ Moreover in those days the nobles of Judah [2]sent many letters unto Tobiah, and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah sworn unto him, because he *was* the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my [3]words to him. *And* Tobiah sent letters to put me in fear.

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[2] Heb. *multiplied their letters passing to Tobiah.*

[3] Or, *matters.*

Verse 2. '*In* some one of *the villages in the plain of Ono.*'—Probably the word rendered 'in the villages' should be left as a proper name—'in Cephirim'—which was most likely the same as *Chephirah,* one of the towns which belonged to the Gibeonites, and afterwards to the tribe of Benjamin (Josh. ix. 17; xviii. 26).

5. '*With an open letter in his hand.*'—That the letter was *open,* is very probably noticed as a circumstance denoting the disrespect with which Nehemiah was treated. Although the Orientals do not close their letters after our fashion, they never send them open but to an inferior person, or to one whom, if a superior or equal, they intend to treat with studied disrespect. The letters of the Western Asiatics, which are usually very brief, are commonly rolled up, and the roll flattened to about the breadth of an inch. These letters are not sealed with wax; but pasted at the ends, or else a bit of paper is fastened around with gum and sealed with the usual *ink* impression. Letters to inferiors are often sent as unsealed rolls; but to superiors and even equals they are neatly done up in bags of silk, satin, or taffety. D'Arvieux relates a reform which he introduced into the official correspondence of the chief emir of the Arabs settled in Palestine. The illness of this chief's secretary, and the inconvenience it occasioned, induced him to undertake his duty in writing the emir's letters. They had before been coarsely written and rudely done up. 'I made a cipher,' he says, 'of his (the emir's) name and titles, in which every letter was artificially interwoven. This I put at the top or bottom of the letters, according to the quality of the person addressed, with strokes or flourishes on each side, to give him, according to the way of the Orientals, some marks of grandeur . . . . . The prince, considering the manner in which I did his letters, upon large paper, in a character he was not used to, and with a magnificence that was till then unknown to him, was quite overjoyed.' He afterwards adds, that before the letters were dispatched, he fitted them up in little taffety bags, of several colours, a formality to which the emir had been an utter stranger. The latter was so delighted with all this that he cried up D'Arvieux for the best scribe in the world. 'But,' he says, 'I should not have passed for such among nicer and more instructed persons; but I was with the Arabs of the desert, who are very ignorant; and although what I did was very indifferent, it was good enough for the Bedouins—a people without ceremony and without politeness.' This being the case, Nehemiah would probably have overlooked the unceremonious state of the letter had it come from Geshem the Arabian; but Sanballat doubtless knew well what was due to a person in Nehemiah's station; and therefore the *open* state of the letter could be nothing less than a studied insult.—It will be observed that D'Arvieux notices the large size of the paper on which he wrote; accordingly, letters to kings and princes are written on very large paper, with great breadth of margin. These fold in a large size, and are elegantly done up in cases of silk, satin, or of silk interwoven with threads of silver or gold. In this case the ribbon, or gold or silver lace with which the bag is tied, is sometimes, after being knotted, passed through wax, which is impressed with a seal in the usual manner.—The omission of all such little epistolary ceremonials, about which the Orientals are very particular, was a significant circumstance which Nehemiah could not fail to notice—particularly as he had been brought up in one of the most ceremonious courts in the world.

CHAPTER VII.

1 *Nehemiah committeth the charge of Jerusalem to Hanani and Hananiah.* 5 *A register of the genealogy of them which came at the first out of Babylon,* 8 *of the people,* 39 *of the priests,* 43 *of the Levites,* 46 *of the Nethinims,* 57 *of Solomon's servants,* 63 *and of the priests which could not find their pedigree.* 66 *The whole number of them, with their substance.* 70 *Their oblations.*

Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he *was* a faithful man, and feared God above many.

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar *them:* and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

4 Now the city *was* [1]large and great; but the people *were* few therein, and the houses *were* not builded.

5 ¶ And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein,

6 [2]These *are* the children of the province,

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[1] Heb. *broad in spaces.*

[2] Ezra 2. 1, &c.

that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with Zerubbabel, Jeshua, Nehemiah, [3]Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say*, of the men of the people of Israel *was this;*

8 The children of Parosh, two thousand an hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.

10 The children of Arah, six hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

15 The children of [4]Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

20 The children of Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Hashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of [5]Hariph, an hundred and twelve.

25 The children of [6]Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, an hundred fourscore and eight.

27 The men of Anathoth, an hundred twenty and eight.

28 The men of [7]Beth-azmaveth, forty and two.

29 The men of [8]Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Gaba, six hundred twenty and one.

31 The men of Michmas, an hundred and twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other [9]Elam, a thousand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children of Senaah, three thousand nine hundred and thirty.

39 ¶ The priests: the children of [10]Jedaiah, of the house of Jeshua, nine hundred seventy and three.

40 The children of Immer, a thousand fifty and two.

41 The children of Pashur, a thousand two hundred forty and seven.

42 The children of Harim, a thousand and seventeen.

43 ¶ The Levites: the children of Jeshua, of Kadmiel, *and* of the children of [11]Hodevah, seventy and four.

44 The singers: the children of Asaph, an hundred forty and eight.

45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 ¶ The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,

47 The children of Keros, the children of Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of Shalmai,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaseah,

52 The children of Besai, the children of Meunim, the children of Nephishesim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of Bazlith, the children of Mehida, the children of Harsha,

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[3] Or, *Seraiah.*
[4] Or, *Bani.*
[5] Or, *Jora.*
[6] Or, *Gibbar.*
[7] Or, *Azmaveth.*
[8] Or, *Kirjath-arim.*
[9] See verse 12.
[10] 1 Chron. 24. 7.
[11] Or, *Hodaviah*, Ezra 2. 40; or, *Judah*, Ezra 3. 9.

55 The children of Barkos, the children of Sisera, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

57 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of [12]Amon.

60 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.

61 [13]And these *were* they which went up *also* from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their father's house, nor their [14]seed, whether they *were* of Israel.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

63 ¶ And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 These sought their register *among* those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

65 And [15]the Tirshatha said unto them, that they should not eat of the most holy things, till there stood *up* a priest with Urim and Thummim.

66 ¶ The whole congregation together *was* forty and two thousand three hundred and threescore,

67 Beside their manservants and their maidservants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.

68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:

69 *Their* camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

70 ¶ And [16]some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.

71 And *some* of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.

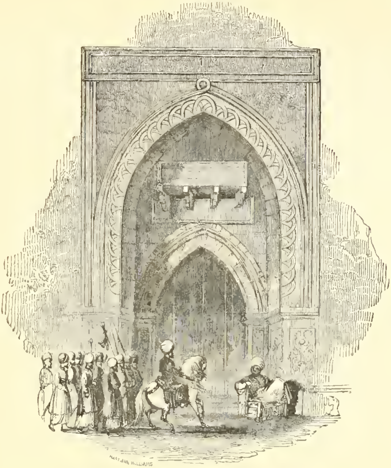
72 And *that* which the rest of the people gave *was* twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel *were* in their cities.

[12] Or, *Ami.*
[13] Ezra 2. 59.
[14] Or, *pedigree.*
[15] Or, *the governor.*
[16] Heb. *part.*

Verse 3. '*Let not the gates . . . be opened until the sun be hot; and while they stand by.*'—The gates were to be opened in the presence of the responsible officers named, and not until somewhat after sunrise, probably that any enemies might be clearly seen, and the inhabitants up and in a condition to defend themselves. Most Oriental towns of any consequence are walled, and great strictness is usually observed in shutting and opening the gates. They are usually closed about sunset, and opened about sunrise. When once closed, they are seldom opened to let any one pass in or out, unless to persons of great authority or consequence. The rule is generally very strict, though not equally so in all places. For this reason travellers are obliged to calculate their journeys so as to arrive at towns before the gates close, as they may otherwise have to wait outside all night; or, when travelling by night, they endeavour to manage so as not to arrive long before the gates are opened. Parties seldom travel by day except in winter; and in that season the uncomfortable prospect of spending a cold night outside the walls of a town occasions great anxiety when any unforeseen delay on the road renders it doubtful that the town may be reached before the gates are closed. In those parts of Western Asia where the winter cold is severe, disastrous consequences sometimes arise from miscalculation or delay.

4. '*The city was large and great: but the people were few therein.*'—The walls were doubtless built on the old foundations, which accounts for this. The circumference of the walls is now only about two miles and a half; but it must anciently have been far more extensive. Josephus says, the circumference of the city was thirty-three furlongs: but as this was after the third wall had been built by Agrippa, the city in Nehemiah's time must have been less extensive. On such a point Josephus is a better authority than Hecatæus, who makes the circumference of Jerusalem to have been fifty furlongs—that is, more than six miles. The observation in the text, though only applicable to the then existing state of Jerusalem, would be, according to our ideas, applicable to most Oriental towns. They cover a great extent of ground in comparison with their population. For although the streets are narrow, the houses usually stand so much apart, and every respectable house is built with such large open courts, and then there are often so many gardens and plantations, that Asiatic towns do not contain generally anything near the population of English towns of similar extent. But the naturally contracted site of Jerusalem probably had some effect in preventing this dispersed mode of building under ordinary circumstances.



Eastern Gate.

CHAPTER VIII.

1 *The religious manner of reading and hearing the law.* 9 *They comfort the people.* 13 *The forwardness of them to hear and be instructed.* 16 *They keep the feast of tabernacles.*

And all the [1]people gathered themselves together as one man into the street that *was* before the water gate; and they spake unto Ezra the [2]scribe to bring the book of the law of Moses, which the Lord had commanded to Israel.

2 And Ezra the priest brought the law before the congregation both of men and women, and all [3]that could hear with understanding, upon the first day of the seventh month.

3 And he read therein before the street that *was* before the water gate [4]from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law.

4 And Ezra the scribe stood upon a [5]pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam.

5 And Ezra opened the book in the [6]sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

6 And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with *their* faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people *stood* in their place.

8 So they read in the book in the law of

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[1] Ezra 3. 1.
[2] Ezra 7. 6.
[3] Heb. *that understood in hearing.*
[4] Heb. *from the light.*
[5] Heb. *tower of wood.*
[6] Heb. *eyes.*

God distinctly, and gave the sense, and caused *them* to understand the reading.

9 ¶ And Nehemiah, which *is* [7]the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day *is* holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for *this* day *is* holy unto our LORD: neither be ye sorry; for the joy of the LORD is your strength.

11 So the Levites stilled all the people, saying, Hold your peace, for the day *is* holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even [8]to understand the words of the law.

14 And they found written in the law which the LORD had commanded [9]by Moses, that the children of Israel should dwell in [10]booths in the feast of the seventh month:

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it is* written.

16 ¶ So the people went forth, and brought *them*, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

18 Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day *was* [11]a solemn assembly, according unto the manner.

[7] Or, *the governor.*

[8] Or, *that they might instruct in the words of the law.*

[9] Heb. *by the hand of.*

[10] Levit. 23. 34. Deut. 16. 13.

[11] Heb. *a restraint.*

Verse 1. '*To bring the book of the law.*'—This being the first day of the seventh ecclesiastical year was the new year's day of the civil year, and therefore a great day. The first day of every month was a festival; and the commencement of *this* month was also particularly distinguished as the feast of Trumpets, which continued for two days. The people were probably apprized, on this great occasion, that Ezra had finished his edition of the books of the Law; and which they therefore desired to hear read to them. Ezra was no doubt rejoiced at the invitation.

4. '*A pulpit of wood . . . . made for the purpose.*'—Something probably in the shape of a scaffold or raised platform, ascended by steps, and railed or otherwise fenced. It must have been large, as it contained thirteen persons besides Ezra.

7. '*Caused the people to understand the law.*'—It is probable that, as Ezra read the law in pure Hebrew, the Levites explained or translated it, period by period, into the Chaldee dialect, which, from their long residence in Babylonia, had now become the vernacular tongue of the Jews. It is indeed important to note, that from the time of the Babylonish captivity the Hebrew ceased to be the language of the Jews, although perhaps it was not *completely* displaced by the Chaldee till the time of the Maccabees. The Hebrew and Chaldee were cognate dialects, both of which have long ceased to be living tongues; and the knowledge of the latter, as a dead language, has only been preserved through its having been once used by the Jews. Through that use we have certain portions of the Scripture (Ezra iv. 8, to vi. 18; vii. 12-26; Jer. x. 11; Dan. ii. 4, to the end of ch. vii.) in Chaldee; and also the Targums or paraphrases, which were written in that language to make the sacred books intelligible to the people. For the Law has always, even to this day, been read to the people in Hebrew; after which, while the Chaldee remained the vernacular tongue, an explanation was given in it, after the precedent supposed to be here established by Ezra. These explanations were at first oral, but were afterwards written down, and form the Targums or paraphrases which are still preserved. The Chaldee, as in use among the Jews, doubtless acquired many words peculiarly Hebrew. It is quite certain that the Chaldee did become the vernacular tongue of the Jews from the time of the Captivity; but it is contended by some, that the Hebrew was *at this time* intelligible to the people; and therefore that the explanation given by the Levites did not consist in interpretation, but in an exposition of the meaning of difficult passages. We think, however, that if the language of the people was in such a condition on the return from the Captivity that Chaldee ultimately became the vernacular tongue, that language must necessarily have been so much more familiar to them than the pure old Biblical Hebrew as to have rendered some verbal explanation of the latter indispensable. Those who have attended to languages in a state of transition will apprehend that a very considerable proportion of what was read was intelligible to the people, but that there were many words and phrases which they could not understand; and we conceive that the Levites, in repeating, from different sides of the pulpit, what Ezra had read, employed, in such instances at least, Chaldee words and phrases of equivalent meaning. Whether they also gave an expository explanation is not necessarily a separate or opposing question, since they may have done both, and probably did so, considering how imperfectly the mass of the people were then acquainted with the Law.

14. '*That the children of Israel should dwell in booths.*'

—This was the feast of Tabernacles, to be observed on the fifteenth of this month; and being therefore close at hand when the injunction concerning it was read to them, they began to prepare for it at once.

18. '*Day by day .... he read in the book of the law.*'—It is generally understood that, from the example of this reading of the law by Ezra, one very important consequence followed, which was, that from thenceforward provision was made that the law should be read every sabbath-day to the people in their own cities. This was probably at first done in the open air, after the example of Ezra; but the inconvenience of this practice in cold or wet weather appears soon to have led to the erection of appropriate buildings for the purpose. This seems to have been the origin of synagogues, of which there does not appear to have been any before the Babylonish captivity. To this salutary regulation may perhaps be attributed the fact that the Jews were never after, as a nation, chargeable with idolatry, to which they had been previously so prone, and which was the prime source of all the judgments and calamities that befel them.

CHAPTER IX.

1 *A solemn fast, and repentance of the people.* 4 *The Levites make a religious confession of God's goodness, and their wickedness.*

Now in the twenty and fourth day of [1]this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.

2 And the seed of Israel separated themselves from all [2]strangers, and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped the LORD their God.

4 ¶ Then stood up upon the [3]stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, Stand up *and* bless the LORD your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.

6 Thou, *even* thou, *art* LORD alone; [4]thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee.

7 Thou *art* the LORD the God, who didst choose [5]Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of [6]Abraham;

8 And foundest his heart [7]faithful before thee, and madest a [8]covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it, I say*, to his seed, and hast performed thy words; for thou *art* righteous:

9 [9]And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea;

10 And [10]shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou get thee a name, as *it is* this day.

11 [11]And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the [12]mighty waters.

12 Moreover thou [13]leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 [14]Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and [15]true laws, good statutes and commandments:

14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And [16]gavest them bread from heaven for their hunger, and [17]broughtest forth water for them out of the rock for their thirst, and promisedst them that they should [18]go in to possess the land [19]which thou hadst sworn to give them.

16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed [20]a captain to return to their bondage: but thou *art* [21]a God ready to pardon, gracious and merciful, slow to

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[1] Chap. 8. 2.
[2] Heb. *strange children.*
[3] Or, *scaffold.*
[4] Gen. 1. 1.
[5] Gen. 11. 31, and 12. 1.
[6] Gen. 17. 5.
[7] Gen. 15. 6.
[8] Gen. 12. 7, and 15. 18, and 17. 7, 8.
[9] Exod. 3. 7, and 14. 10.
[10] Exod. 7, 8, 9, 10, 12, and 14 chapters.
[11] Exod. 14. 21, 22.
[12] Exod. 15. 10.
[13] Exod. 13. 21.
[14] Exod. 19. 20, and 20. 1.
[15] Heb. *laws of truth.*
[16] Exod. 16. 14, 15.
[17] Exod. 17. 6. Num. 20. 9, &c.
[18] Deut. 1. 8.
[19] Heb. *which thou hadst lift up thine hand to give them.*
[20] Num. 14. 4.
[21] Heb. *a God of pardons.*

anger, and of great kindness, and forsookest them not.

18 Yea, [22]when they had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou in thy manifold mercies forsookest them not in the wilderness: the [23]pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

20 Thou gavest also thy [24]good spirit to instruct them, and withheldest not thy [25]manna from their mouth, and gavest them [26]water for their thirst.

21 Yea, forty years didst thou sustain them in the wilderness, *so that* they lacked nothing; their [27]clothes waxed not old, and their feet swelled not.

22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of [28]Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess *it*.

24 So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them [29]as they would.

25 And they took strong cities, and a fat land, and possessed houses full of all goods, [30]wells digged, vineyards, and oliveyards, and [31]fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

26 Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy [32]prophets which testified against them to turn them to thee, and they wrought great provocations.

27 Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.

28 But after they had rest, [33]they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest *them* from heaven; and many times didst thou deliver them according to thy mercies;

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and [34]withdrew the shoulder, and hardened their neck, and would not hear.

30 Yet many years didst thou [35]forbear them, and testifiedst [36]against them by thy spirit [37]in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou *art* a gracious and merciful God.

32 Now therefore, our God, the great, the [38]mighty, and the terrible God, who keepest covenant and mercy, let not all the [39]trouble seem little before thee, [40]that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

33 Howbeit thou *art* just in all that is brought upon us; for thou hast done right, but we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, we *are* servants this day, and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants in it:

37 And it yieldeth much increase unto the kings whom thou hast set over us because of

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[22] Exod. 32. 4.
[23] Exod. 13. 22. Num. 14. 14. 1 Cor. 10. 1.
[24] Num. 11. 17.
[25] Exod. 16. 15. Josh. 5. 12.
[26] Exod. 17. 6.
[27] Deut. 8. 4.
[28] Num. 21. 21, &c.
[29] Heb. *according to their will.*
[30] Or, *cisterns.*
[31] Heb. *tree of food.*
[32] 1 Kings 19. 10.
[33] Heb. *they returned to do evil.*
[34] Heb. *they gave a withdrawing shoulder.*
[35] Heb. *protract over them.*
[36] 2 Kings 17. 13. 2 Chron. 36. 15.
[37] Heb. *in the hand of thy prophets.*
[38] Exod. 34. 6,
[39] Heb. *weariness.*
[40] Heb. *that hath found us.*

our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.

38 And because of all this we make a sure *covenant*, and write *it*; and our princes, Levites, *and* priests, [41]seal *unto it*.

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[41] Heb. are *at the sealing*, or, *sealed*.

Verse 25. '*They took* ..... *a fat land*.'—The Jews called that which was excellent of everything, the *fat*. The American Indians in like manner say, *Osto Neehe*, 'the *fat* of the pompion;' *Tranche Neehe*, 'the *fat* of the corn.' Neeha is the adjective, signifying *fat*, from which the word Nectar 'a bear,' is derived. Adair's *American Indians*, p. 45.

29. '*Withdrew the shoulder, and hardened their neck*.'—These comparisons are drawn from the refusal of the yoke by refractory oxen.

36. '*We are servants this day*.'—The whole of the complaint in this and the ensuing verse is very touching. However favoured they were in many respects by the Persian kings, they were still but servants ('slaves,' as the original denotes) in their own land to a foreign master. There is a force in this which must not pass unobserved. The Persian kings, while they almost required divine honours to be rendered to their own persons, allowed their subjects no better name than that of 'slaves;' nor did the latter aspire to a name more honourable. The tribute to the king, partly in money and partly in kind, appears to have been heavy in proportion to their means, and was so much loss to them: tribute paid to a foreign prince, residing in another country, being much more grievous, even if of smaller amount, than the taxes required by a resident government, and spent in the land. Nor was this all; for this foreign king also had 'dominion over their bodies;' meaning, doubtless, that he had an absolute claim upon their personal services, particularly in his wars; and this was at all times a great hardship to the Jews, on account of the peculiarities of their law, which almost precluded them from acting in a foreign army. On this account they esteemed it the greatest of favours to be exempted, and sometimes paid heavily to procure exemption, or suffered great persecution rather than serve. They were, however, sometimes induced to serve their foreign lords, or as auxiliaries in foreign armies, by being allowed such conditions as enabled them to observe what they understood their law to enjoin—such as that they should not be required to fight on the Sabbath, and so on.

CHAPTER X.

1 *The names of them that sealed the covenant.* 29 *The points of the covenant.*

Now [1]those that sealed *were*, Nehemiah, [2]the Tirshatha, the son of Hachaliah, and Zidkijah,

2 Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: these *were* the priests.

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.

14 The chief of the people; Parosh, Pahath-moab, Elam, Zatthu, Bani,

15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileah, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 ¶ [3]And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given [4]by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;

30 And that we would not give [5]our daughters unto the people of the land, nor take their daughters for our sons:

31 [6]And *if* the people of the land bring ware or any victuals on the sabbath day to sell, *that* we would not buy it of them on the sabbath, or on the holy day: and *that* we would leave the [7]seventh year, and the [8]exaction of [9]every debt.

32 Also we made ordinances for us, to

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[1] Heb. *at the sealings*. [2] Or, *the governor*. [3] Ezra 2. [4] Heb. *by the hand of*. [5] Exod. 34. 16. Deut. 7. 3. [6] Exod. 20. 10. Levit. 23. 3. Deut. 5. 12. Chap. 13, 15, &c [7] Levit. 25. 4. [8] Deut. 15. 2. [9] Heb. *every hand*.

charge ourselves yearly with the third part of a shekel for the service of the house of our God;

33 For the shewbread, and for the continual meat offering, and for the continual burnt offering, [10]of the sabbaths, of the new moons, for the set feasts, and for the holy *things*, and for the sin offerings to make an atonement for Israel, and *for* all the work of the house of our God.

34 And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the Lord our God, as *it is* written in the law:

35 And [11]to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the Lord:

36 Also the firstborn of our sons, and of our cattle, as *it is* written [12]in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

37 [13]And *that* we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, [14]when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

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[10] See Num. 28 and 29.
[11] Exod. 23. 19. Levit. 19. 23.
[12] Exod. 13. 2.
[13] Levit. 23. 17. Num. 15. 19, and 18. 12, &c.
[14] Num. 18. 26.

Verse 32. '*The third part of a shekel.*'—This was about ten pence. We do not find such a contribution anywhere enjoined in the law. It must therefore be regarded as a tax imposed by the people upon themselves for the support of the temple. This is implied indeed in the form of expression, 'We made ordinances for us to charge ourselves yearly,' etc. It seems clear that the interpretation which taught that Exod. xxx. 12 (see the note on Num. i. 2) required from every adult male an annual poll-tax of half a shekel, had not yet been discovered. It is very possible that this actual establishment of a poll-tax of a third of a shekel, gave occasion to that interpretation at a subsequent period, and that then the amount was raised, on that supposed authority, to half a shekel. We do not again hear of *this* smaller contribution; but we know that half a shekel was payable in the New Testament times, and was sent to the treasury of the temple by the Jews of every region.

CHAPTER XI.

1 *The rulers, voluntary men, and the tenth man chosen by lot, dwell in Jerusalem.* 3 *A catalogue of their names.* 20 *The residue dwell in other cities.*

And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts *to dwell* in *other* cities.

2 And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

3 ¶ Now these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

4 And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri *was* their overseer: and Judah the son of Senuah *was* second over the city.

10 Of the priests: Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God.

12 And their brethren that did the work of the house *were* eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer *was* Zabdiel, [1]the son of *one of* the great men.

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And Shabbethai and Jozabad, of the chief of the Levites, [2]*had* the oversight of the outward business of the house of God.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in the holy city *were* two hundred fourscore and four.

19 Moreover the porters, Akkub, Talmon, and their brethren that kept [3]the gates, *were* an hundred seventy and two.

20 ¶ And the residue of Israel, of the priests, *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 [4]But the Nethinims dwelt in [5]Ophel: and Ziha and Gispa *were* over the Nethinims.

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers *were* over the business of the house of God.

23 For *it was* the king's commandment concerning them, that [6]a certain portion should be for the singers, due for every day.

24 And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, *was* at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, *some* of the children of Judah dwelt at Kirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof,

26 And at Jeshua, and at Moladah, and at Beth-phelet,

27 And at Hazar-shual, and at Beer-sheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachish, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.

31 The children also of Benjamin [7]from Geba *dwelt* [8]at Michmash, and Aija, and Beth-el, and *in* their villages,

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftsmen.

36 And of the Levites *were* divisions *in* Judah, *and* in Benjamin.

[1] Or, *the son of Haggedolim.*
[2] Heb. were *over.*
[3] Heb. *at the gates.*
[4] See chap. 3. 26.
[5] Or, *the tower.*
[6] Or, *a sure ordinance.*
[7] Or, *of Geba.*
[8] Or, *to Michmash.*

Verse 2. '*That willingly offered themselves to dwell at Jerusalem.*'—We see from this chapter that the next matter to which Nehemiah turned his care was to fill with a suitable population the city which was still so thinly peopled. The causes which had kept it from being properly occupied no longer existed, seeing that the city was now secured with gates and walls; but the people were not ready to abandon at once the homesteads which they had established in other places. The town would indeed gradually have acquired an adequate population; but this process was slow, and it was important that Jerusalem should at once enjoy a suitable population. The governor therefore prevailed upon the leading men of the nation to remove thither; others willingly followed, and every tenth man was chosen by lot to become an inhabitant of the holy city.

3. '*The Nethinims.*'—The word Nethinim (נְתִינִים from נָתַן *nathan*, 'to give,') means *the given ones*, or persons *given* to the priests and Levites for the more laborious and servile duties of the temple. Some think that they were the remains of the Gibeonites, whom Joshua *gave* to be hewers of wood and drawers of water. But, in Ezra viii. 20, the Nethinims are described as those 'whom David and the princes had appointed (*given*) for the service of the Levites:' these were probably captives taken from some of the people conquered by David. We also read that when Solomon built the temple, he made the strangers (subject Canaanites) that were in the land, hewers of wood and bearers of burdens. It is probable that the Nethinims, after the captivity, were individuals from the remains of these three classes; and as we can scarcely imagine that the Jews could retain their authority over them, when equally with themselves captives in a strange land, it is pleasant to suppose that those Nethinims who returned

from the captivity did so voluntarily, being sincere proselytes, who did not esteem their employment at the temple intolerable or degrading. Nor was it; for they are mentioned with respect, after the Levites, and it is even said that they were 'expressed by name,' which, according to Hebrew notions, was an honourable distinction. The number that returned was however small—392 with Zerubbabel, and 220 with Ezra. They were placed in the cities of the Levites, and attended at the temple in rotation, like their superiors. Their numbers appear, however, to have been inadequate to the duties they had to perform; and hence it was, probably, that, as we read in the preceding chapter (*v.* 34), lots were cast among the priests, Levites, and people, for 'the wood offering,' that is, as explained, to decide at what stated times, year by year, and by what households the duty of supplying fuel for the altar should be taken. This was originally the duty of the congregation, before the Gibeonites relieved them, and now the deficiency of the Nethinims renders necessary a partial recurrence to the ancient practice.

CHAPTER XII.

1 *The priests,* 8 *and the Levites, which came up with Zerubbabel.* 10 *The succession of high priests.* 22 *Certain chief Levites.* 27 *The solemnity of the dedication of the walls.* 44 *The offices of the priests and Levites appointed in the temple.*

Now these *are* the [1]priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,

2 Amariah, [2]Malluch, Hattush,

3 [3]Shechaniah, [4]Rehum, [5]Meremoth,

4 Iddo, [6]Ginnetho, Abijah,

5 [7]Miamin, [8]Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 [9]Sallu, Amok, Hilkiah, Jedaiah. These *were* the chief of the priests and of their brethren in the days of Jeshua.

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over [10]the thanksgiving, he and his brethren.

9 Also Bakbukiah and Unni, their brethren, *were* over against them in the watches.

10 ¶ And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam; of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

15 Of Harim, Adna; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

17 Of Abijah, Zichri; of Miniamin; of Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

22 ¶ The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers, *were* written in the book of the [11]chronicles, even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise *and* to give thanks, according to the commandment of David the man of God, ward over against ward.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the ward at the [12]thresholds of the gates.

26 These *were* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

27 ¶ And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, *with* cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof*

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[1] Ezra 2. 1.
[2] Or, *Melicu,* verse 14.
[3] Or, *Shebaniah,* verse 14.
[4] Or, *Harim,* verse 15.
[5] Or, *Meraioth,* verse 15.
[6] Or, *Ginnethon,* verse 16.
[7] Or, *Miniamin,* verse 17.
[8] Or, *Moadiah,* verse 17.
[9] Or, *Sallai,* verse 20.
[10] That is, *the psalms of thanksgiving.*
[11] 1 Chron. 9. 14, &c.
[12] Or, *treasuries, or, assemblies.*

one went on the right hand upon the wall toward the dung gate:

32 And after them went Hoshaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the priests' sons with trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.

37 And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward.

38 And the other *company of them that gave* thanks went over against *them*, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall;

39 And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate: and they stood still in the prison gate.

40 So stood the two *companies of them that gave* thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers [13]sang loud, with Jezrahiah *their* overseer.

43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

44 ¶ And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions [14]of the law for the priests and Levites: [15]for Judah rejoiced for the priests and for the Levites [16]that waited.

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, [17]according to the commandment of David, *and* of Solomon his son.

46 For in the days of David [18]and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they [19]sanctified *holy things* unto the Levites; [20]and the Levites sanctified *them* unto the children of Aaron.

[13] Heb. *made* their voice *to be heard*.
[14] That is, *appointed by the law*.
[15] Heb. *for that joy of Judah*.
[16] Heb. *that stood*.
[17] 1 Chron. 25 and 26.
[18] 1 Chron. 25. 1, &c.
[19] That is, *set apart*.
[20] Num. 18. 26.

Verse 11. '*Jaddua*.'—Some writers think that the verse concluding with this name could not have been written by Nehemiah, seeing that Jaddua did not succeed to the priesthood till upwards of a century after the date of Nehemiah's first commission; so that, allowing him to have been then a young man, as he probably was, he could not well have been less than 130 years of age when this was written. This is not impossible, certainly; but it seems less likely than that the names of the successive high-priests, down to the subversion of the Persian empire, were inserted by a later hand. The precise periods at which the priests here named succeeded each other cannot be determined with much certainty. But as they became very important ruling authorities in the period between the conclusion of Nehemiah's reforms and the invasion of Asia by Alexander, we insert the order and state of their succession as given by Prideaux and Hales.

The high-priest *Seraiah*, who was slain by Nebuchadnezzar, must have left more than one son who did not share his ruin. Ezra must have descended from one of his younger sons, for his eldest was *Josedech*, who was carried into captivity, and appears to have acted as high-priest among the captives. He died before the decree for the restoration of the Jews was issued by Cyrus, and was succeeded by his son *Jeshua* or *Joshua*, who returned to Jerusalem with the first caravan under Zerubbabel, and who is conspicuously mentioned in the prophecies of Zechariah. He was succeeded by his son *Jehoiakim* (B.C. 483 to 453, thirty years), in whose time the second caravan of returned captives, under Ezra, arrived at Jerusalem. After him came *Eliashib* (B.C. 453—413, forty years), who lived during all the history which the present book records, and whose improper conduct during Nehemiah's absence at the Persian court will presently come under our notice. He was followed by his son *Joiada*, or *Judas* (B.C. 413—373, forty years), who was succeeded by *Jonathan*, or *John* (B.C. 373—341, thirty-two years), in the eighth year of whose pontificate his brother Jeshua came to Jerusalem to supersede him in his office, in virtue of a grant which he obtained from Bagoses, the Persian satrap of Syria and Phœnicia. But Jonathan would by no means yield; in consequence of which a great strife took place between them in the inner court of the temple, Jeshua attempting by force to enter upon the execution of the office, and the other endeavouring by force to prevent him. The former was killed in the strife. The Persian governor, after having been at Jerusalem to inquire into the circumstances, punished this horrible crime by laying a heavy tribute upon the lambs offered in sacrifice, which proved a great burden to the people, and was not remitted till the accession of Ochus, king of Persia, B.C. 358. Jonathan, however, retained his dignity, and on his death was succeeded by *Jaddua* or *Jaddus* (B.C. 341—321, twenty years), in whose time Alexander the Great made his appearance in Asia. After that conqueror had reduced Tyre, he proceeded to Jerusalem; but it is said, by Josephus and others, that his hostile intentions were averted by his being met on his approach by the high-priest in his official robes, followed by the priests in their proper habits, and the people in white raiment. Alexander was astonished; having, as he said, before seen in a vision a person attired like the high-priest, who had encouraged his great enterprises, and promised him complete success. He therefore gave his right hand to Jaddua, and, entering the city peaceably, proceeded to the temple and offered sacrifice under the direction of the high-priest. This personage also explained to Alexander the prophecies in Daniel, that a Grecian king should overthrow the Persian empire. This was rightly understood by the latter to refer to himself; and he was altogether so much gratified, that, so far from molesting the Jews, he encouraged them to ask what privileges they desired: these were, that they should be allowed the enjoyment of their own laws and customs, and be exempted from tribute every seventh year. This was readily granted; and thus the yoke of Persia was exchanged for that of the Macedonians. Very good reasons for questioning this story are given by Bishop Thirlwall in his *History of Greece* (vi. 206); but in fact, as it evidently rests on mere tradition, even a knowledge of human nature, and of the particular author, justifies large deductions from the statement, although most of the benefits which are described as resulting from this interview, were, undoubtedly, on some account or other acquired.

22. '*Darius the Persian.*'—As the high-priest Jaddua, mentioned in this verse and verse 11, lived in the time of Darius Codomanus, who was overthrown by Alexander, while the regular history of the book appears to terminate early in the reign of Darius Nothus, it may be doubted which of the two is intended by 'Darius the Persian.' Dr. Hales thinks it is Darius Nothus.

27. '*The dedication of the wall of Jerusalem.*'—It was a custom among the ancients to consecrate the walls of cities to their gods, and to consider them sacred in virtue of that consecration. We have no account of the dedication of the *completed* wall; but there is a particular account in Ovid's *Fasti* of the sort of dedication which took place in laying the foundations of the walls of Rome by Romulus. We quote the passage in Massey's translation:—

'On a proper day they went their rounds,
And with a plough mark'd out the city's bounds;
The day was Pales' feast: a ditch they made,
And in the earth and at the bottom laid
New corn and soil fetch'd from the neighb'ring ground
Then fill'd the ditch with earth, and made a mound;
And on the new-made mound an altar raised,
On which, as soon as that the incense blazed,
Another hole was dug, from whence the plough,
Held firm, was drawn by a white ox and cow.
Then to the gods the king address'd this prayer—
"My suppliant voice, O Jove and Vesta, hear!
And father Mars, and all ye pow'rs divine,
O be propitious to my great design:
This city which I build with pious view,
Though named from me, I consecrate to you:
To the sun's rising and its setting ray,
May it extend its wide imperial sway,
To distant ages may it thriving rise,
And o'er all cities reign beneath the skies." '
Fasti, lib. iv. *v.* 819, etc.

CHAPTER XIII.

1 *Upon the reading of the law separation is made from the mixed multitude.* 4 *Nehemiah at his return causeth the chambers to be cleansed.* 10 *He reformeth the offices in the house of God.* 15 *The violation of the sabbath,* 23 *and the marriages with strange wives.*

ON that day [1]they read in the book of Moses in the [2]audience of the people; and therein was found written, [3]that the Ammonite and the Moabite should not come into the congregation of God for ever;

2 Because they met not the children of Israel with bread and with water, but [4]hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.

3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

4 ¶ And before this, Eliashib the priest, [5]having the oversight of the chamber of the house of our God, *was* allied unto Tobiah:

5 And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, [6]which was commanded *to be given* to the Levites, and the singers, and the porters; and the offerings of the priests.

6 But in all this *time* was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and [7]after certain days [8]obtained I leave of the king:

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.

8 And it grieved me sore: therefore I cast forth all the houshold stuff of Tobiah out of the chamber.

9 Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.

10 ¶ And I perceived that the portions of the Levites had not been given *them*: for the Levites and the singers, that did the work, were fled every one to his field.

11 Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their [9]place.

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[1] Heb. *there was read.* [2] Heb. *ears.* [3] Deut. 23. 3. [4] Num. 22. 5. Josh. 24. 9. [5] Heb. *being set over.*
[6] Heb. *the commandment of the Levites.* [7] Heb. *at the end of days.* [8] Or, *I earnestly requested.* [9] Heb. *standing.*

12 Then brought all Judah the tithe of the corn and the new wine and the oil unto the [10]treasuries.

13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and [11]next to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and [12]their office *was* to distribute unto their brethren.

14 [13]Remember me, O my God, concerning this, and wipe not out my [14]good deeds that I have done for the house of my God, and for the [15]offices thereof.

15 ¶ In those days saw I in Judah *some* treading winepresses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath day: and I testified *against them* in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath day?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day.

20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye [16]about the wall? if ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

22 And I commanded the Levites that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath day. Remember me, O my God, *concerning* this also, and spare me according to the [17]greatness of thy mercy.

23 ¶ In those days also saw I Jews *that* [18]had married wives of Ashdod, of Ammon, *and* of Moab:

24 And their children spake half in the speech of Ashdod, and [19]could not speak in the Jews' language, but according to the language [20]of each people.

25 And I contended with them, and [21]cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: [22]nevertheless even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?

28 And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* son in law to Sanballat the Horonite: therefore I chased him from me.

29 Remember them, O my God, [23]because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;

31 And for the wood offering, at times appointed, and for the firstfruits. Remember me, O my God, for good.

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[10] Or, *storehouses*. [11] Heb. *at their hand*. [12] Heb. It was *upon them*. [13] Verse 22. [14] Heb. *kindnesses*. [15] Or, *observations*. [16] Heb. *before the wall*. [17] Or, *multitude*. [18] Heb. *had made to dwell* with them. [19] Heb. *they discerned not to speak*. [20] Heb. *of people and people*. [21] Or, *reviled them*. [22] 1 Kings 11. 1, &c. [23] Heb. *for the defilings*.

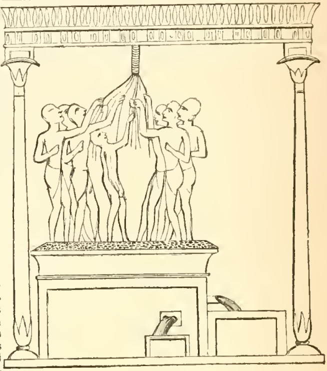
Verse 4. '*Eliashib ..... was allied unto Tobiah*.'—It seems that the enemies of Israel, having failed in their open hostility to the Jews, had now taken a different ground, and made overtures of friendship and alliance, in order either to seek their overthrow by underhand means, or to share in whatever advantages the Jews held in possession or prospect. In this they seem to have succeeded; for the two most notorious adversaries of the Jews formed matrimonial connections with distinguished Jewish families. Tobiah himself married the daughter of Shechaniah, the son of Arah, of a family (apparently of note) that came from captivity with Zerubbabel; and his son Johanan had obtained to wife the daughter of Meshullam, who was one of the chief managers, under Nehemiah, of the rebuilding of the city wall (Ezra ii. 5; Neh. iii. 4, 30, and vi. 18). It also appears, from verse 28, that even the grandson of the high-priest had become the son-in-law of Sanballat, that other noted enemy of the Hebrews. It is noticed in chap. vi. 17, 18, that in consequence of these alliances, Tobiah, in particular, had much written correspondence with the Jews, many of whom were his sworn supporters.

5. '*Had prepared for him a great chamber.*'—Considering how strict the regulations were which excluded aliens from the sacred precincts, this profanation was so very gross that it is difficult to account for it otherwise than by supposing that, as the temple services had ceased and the priests and Levites discontinued their attendance, the temple had come to be looked upon as a common public building, part of which might be made into a dignified residence for so important a person as Tobiah, when he came to Jerusalem.

6. '*But in all this time was not I at Jerusalem.*'—His leave of absence was for twelve years, and when these were expired he returned to resume his station at the Persian court. When he departed, no person with adequate authority appears to have been left to carry on or complete his measures. His salutary regulations, and even the solemn covenant into which the people had entered, were gradually infringed and violated. The general laxity of principle and conduct may be estimated from the proceedings, as above described, of the persons who might have been expected to offer the brightest examples of knowledge and faithfulness. In addition to these enormities, the temple service was neglected; the tithes, appointed for the support of the Levites and the singers, were abstracted by the high-priest and his agents, or withheld by the people; the sabbath was profaned in every possible way; and marriages with strange women were frequent among the people. In accounting for the demoralization of this period, it may not be improper to connect it with the frequent march of Persian troops through the territory in passing to and from Egypt, which was frequently in a state of revolt. By this Judæa was made to share in the evils of war, than which nothing is more relaxing of the bonds by which the order of civil society is maintained. The tidings of this relapse occasioned much grief to Nehemiah at the Persian court, and he ultimately succeeded in obtaining permission to return to Judæa. He returned in his former capacity as governor, and applied himself most vigorously to the correction of the evils which had gained ground during his absence. His exertions appear to have been continued for four years, or until the third year of Darius Nothus, whom Nehemiah designates as Darius the Persian. The end, therefore, of this eminent person's second reform, which may be taken as the final act in the restoration and settlement of the Jews in their own land, may be ascribed to the year 420 B.C. With this year, therefore, the canon of the Old Testament concludes; for Malachi, the last of the prophets, is alleged by tradition, supported by every probability of internal evidence, to have prophesied during this later administration of Nehemiah.

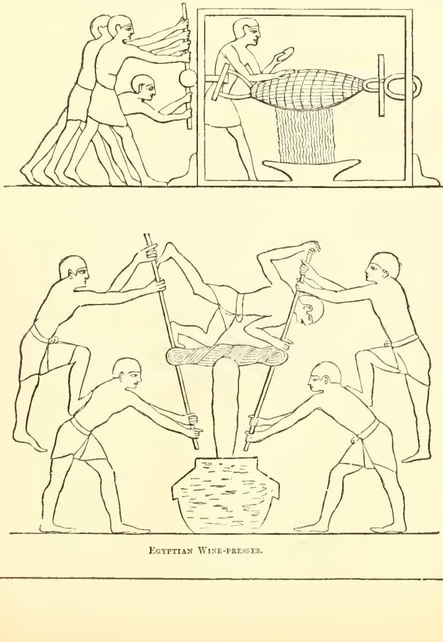
15. '*Treading winepresses.*'—There are many interesting allusions in Scripture to the culture of the vine and to the processes by which its fruit was made into wine. The intimations, so far as can be ascertained, correspond very completely with the representations often repeated in the paintings of ancient Egypt, and with the existing usages of the East. From the former we have derived a few cuts, which certainly furnish the most instructive and authentic illustrations that can now be obtained. They are taken from a series in Rosellini (*I Monumenti dell' Egitto*), in which the whole process is exhibited, from the gathering of the grapes to the storing of the wine. Our cuts exhibit the processes by which the juice was expressed, and to which we shall at present confine our attention. See also the notes and cut under Gen. xl.

'*Treading*' is invariably mentioned in Scripture as the process by which the juice was pressed from the grapes; and the press is described not as a moveable utensil, but as being dug or built. So in the paintings of Egypt and in existing usage, the wine-press is either dug *in* the ground and lined with masonry, or built *upon* the ground; and the hollow being filled with grapes, the men get in and tread upon them, the expressed juice being discharged by a spout into another receptacle prepared for the purpose. The first cut exhibits a most complete and beautiful specimen of the constructed wine-press of this kind, and explains many Scriptural references. It is square—something like an altar—the upper part being made hollow to receive the grapes. The treaders stand in them more than ancle deep. The juice, as expressed, is seen to come out at two spouts and fall into as many vats. As these spouts are not on the same level, while the discharges from them are simultaneous, it is probable that the press has a false bottom pierced with holes, and a true one below, with a spout from each. The whole is enclosed within a beautiful frame-work, the use of which is to sustain the ropes by which the men hold on. In other representations of humbler treadings, where the grapes seem to be placed in a hollow dug in the ground, the men hold by a single rope stretched horizontally between the tops of two upright poles. It appears, Jer. xxv. 30 ('He shall give a shout, as they that tread the grapes'), and xlviii. 33 ('None shall tread with shouting'), that the Hebrew wine pressers cheered their labour by joyful acclamations (the proper meaning) as they jumped upon the grapes. The processes here described are in principle so similar to those now in use in the East, that the latter do not require specific notice. The custom of treading grapes, at least in the first instance, still exists in different parts of Europe. Mr. Cyrus Redding (*History and Description of Modern Wines*) notices its existence in some of the islands of the Greek Archipelago, at St. Lucar in Spain, in Italy—at least in Calabria—and in some of the north-eastern departments of France. He adds, 'In some parts of France a labourer, with sabots, treads the grapes out, as they come from the vineyard, in a square box having holes in the bottom, and placed over a square vat. The murk is then removed, and he proceeds with fresh grapes until the vat beneath is full. Sometimes they are squeezed out in troughs, by men who get into the vats and use both sabots and hands at once' (pp. 26, 27). It is highly probable that such humbler processes were employed by those Hebrews who had no extensive vineyards, but cultivated some vines and made wine with their produce.

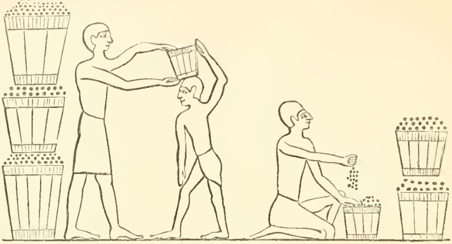

Egyptian Wine-press.

There is no notice in Scripture, so far as we recollect, of any other or after process for obtaining the juice in the first instance, or for extracting what remained in the murk after the treading process. If the Jews had none such, they probably mixed it with water, and thus obtained a wine of inferior quality. But it is probable that *treading*, although the principal, was not the only process known among them. Most nations had probably some other besides (see Henderson's *History of Ancient and Modern Wines*. p. 38), and if so, they could not have had anything more simple than what is shewn in the other Egyptian processes which our remaining cuts exhibit. From these, however, it does not very clearly appear whether the method is employed to extract juice that remained in the murk after being trodden, or as a different process for pressing the fresh grapes in the first instance. Every probability is in favour of the former opinion; but the engravings themselves seem to exhibit baskets of perfect grapes being subjected to this process, and such therefore we must conclude them to be, unless we supposed that the murk is *intended*, although the grapes be *represented*, as perhaps the artists felt that the murk could not be, by them, so represented as not to be mistaken for something else. However this may be, we see that the substance to be pressed (whether perfect grapes or grapes already trodden) is put into a sort of bag, apparently made of flags or rushes. This bag is sometimes suspended horizontally in a frame, but not always, and, whether so or not, is twisted round by strong staves or handspikes; the juice which is squeezed out being received into a vessel placed underneath. The third cut exhibits the bag in its last state of compression, which is so complete as to shew that the juice must have been very completely extracted. The last cut is connected with the preceding, exhibiting persons employed in carrying grapes to replenish the exhausted press. We observe a number of large heaped baskets or buckets, from which a man supplies smaller buckets, which boys carry upon their heads to the press, where they deposit the contents in other large buckets, and return with their small empty ones for more. What makes us the rather think that, although perfect grapes are represented, those that have been already trodden are intended, is that there is here an intermediate process—the substance is deposited in large buckets, and thence conveyed to the press; whereas, when the process of supply is connected with *treading*, we see the grapes brought at once from the vine to the wine-press, without any intermediate deposit.

16. '*There dwelt men of Tyre also therein, which brought fish.*'—It would appear from this verse that the Phœnicians were in the habit of bringing fish for sale to Jerusalem—which is in itself an interesting fact—and that they did this without making any distinction between the Sabbath and other days, but brought their fish and sold it publicly on the holy day. The exemption for the sale of certain kinds of fish on the sacred day, which is conceded even in our northern latitude, might seem to be more necessary in a warm climate, where fish can only for a short time be preserved. But the law of the Jewish

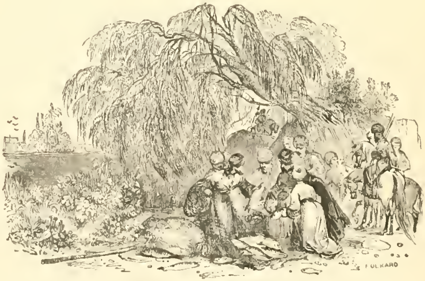


Egyptian Wine-presses.



Conveying Grapes to the Wine-press.

Sabbath was very strict, and has ever been strictly interpreted; and Nehemiah, after remonstrating in very forcible language with the nobles of the land in this matter, adopted the very strong measure of directing the city gates to be kept shut from the beginning to the end of the Sabbath, and, to ensure rigid obedience to his orders, he committed the gates on these holy days to the charge of his own servants. On the first few Sabbaths in which the rules were enforced, the fish-sellers, and other persons bringing goods for sale to Jerusalem, remained all day under the walls of the town. But this gave offence to Nehemiah, who threatened, if this were done again, to resort to violent means of prevention. By this means he at length succeeded in doing away with all appearance of traffic, labour, and travel on the day which the Lord had commanded to be kept holy.



Selling Fish.

THE BOOK

OF

ESTHER.

THIS book takes its name from that of the person who is the leading character in it. The Jews call it MEGILLAH ESTHER, or 'the Volume of Esther,' or simply 'the Volume,' by way of eminence, for by them the book has always been held in peculiar veneration. They place it on a level with the Pentateuch, affirming that when all other Scripture shall cease, the book of Esther shall be as stable as that of the Law, which shall never cease, or be destroyed, or lost. There is, therefore, no foundation for the statement which has become current through its being found in so popular a work as Baxter's *Saint's Everlasting Rest*—that the Jews treat the book with peculiar disrespect, and cast it to the ground before they read it, because the name of God is not once found in it.

So much has been written for and against the canonical authority of the book, that it may be well to state, as briefly as possible, the authority on which its place in the canon of Scripture rests, and the grounds on which it has been impugned.

It has been supposed by Le Clerc and other critics, that the book of Esther is no other than an historical romance, or a kind of tragedy, in which the action is carried on by imaginary characters. This opinion has not been often advanced, since the historical basis, at least, of the book has been established by Eichhorn; and it is now more commonly urged that the basis of the narrative is indeed historically true, but that it is embellished with many imaginary circumstances. Some of those who entertain these opinions, do not necessarily on that account impugn the canonical authority of the book; for they admit that, seeing the sacred canon does include many parables and fables in illustration of great truths, there is no reason why the great doctrine of God's providence should not be set forth under the Divine sanction by such a tale or by such a 'narrative founded on facts,' as they suppose this book to contain. Yet, on the other hand, these views of the book have, although not necessarily, yet generally, been held in connection with a feeling adverse to the claim of 'Esther' to a place in the canon of the Old Testament.

It certainly seems to us that the claim of the book to be regarded as a narrative historically true has not been weakened in the controversy. In the midst of all dispute stands forth this great fact, that the Jewish people do now celebrate, and have immemorially celebrated, a festival designed to perpetuate the memory of the events which the book records, and for the origin of which no other account exists than that which is here presented to us. This account of its origin those who celebrate the feast believe to be the true one; and we can trace this account, as well as their belief in it, up nearly to the time in which the feast originated. There is hardly any other book existing which can produce, after the lapse of twenty-three centuries, the evidence of a living custom, which it adequately explains, to its historical truth; and we cannot but agree with Eichhorn, that this alone, apart from every other argument, is abundantly sufficient to establish the historical verity of the narrative. We justly consider the existing feast of the Passover as establishing the historical authority of the book in which the account of its origin is found. Here we have a case of the same kind respecting the feast of Purim, only that—taking it merely as a matter of historical evidence—this seems to us the stronger of the two, seeing that from the comparative recency of the events we are enabled to trace the historical existence of the feast within the period of what our jurists hold as "legal memory" of the time which the record assigns to its institution. It is harder to believe than is anything which the human understanding rejects, that a solemnity of this proximate celebration should have been founded upon circumstances not historically true. The author of the second book of Maccabees, whom we cite merely as an ancient Jewish author, living probably in the century before Christ, and epitomising a writer in or near the time of Judas Maccabæus, states, that when that hero instituted an annual feast in commemoration of the deliverance of the people from the Syrians, he fixed it to the thirteenth day of the month Adar, which, he adds, was "the day before Mardocheus's day," meaning of course the feast of Purim (3 Macc. xv. 37). This is not only a direct testimony to the celebration of the feast in the time of Judas, and if then, also at some indeterminate period before; but the feast in celebration of the victory over Nicanor being fixed to the thirteenth of Adar, would of itself suggest that the feast of Purim on the fourteenth of the same month already existed, and dictated the selection of the thirteenth for the other, in order that the anniversaries of these two great deliverances might follow each other. Josephus, in giving the history as contained in this book, expressly states, that the feast instituted on that occasion continued to be celebrated by all the Jews throughout the habitable world (*Antiq.* xi. 6). The Talmud also makes frequent mention of it as a well known and ancient feast, and its celebration has been maintained to this day.

Add to the leading testimony which grows out of the feast of Purim, the fact that the book has been received not only by the Christians, but by the Jews, as a record of historical truth, and not as a pleasing tale; and the leading characters, Esther and Mordecai, as real personages and not as creatures of the imagination. The book is also not wanting in intrinsic signs obvious to literary criticism, of the reality of the history which it contains. The recital is simple and unornamented: the author gives the genealogy of Mordecai; he states the ancestors of Esther; he designates the ten sons of Haman; he refers to the existing annals of Persia, which recorded the exultation of Mordecai; and he affirms that letters were written by Mordecai and Esther to all the Jewish communities in the Persian empire. This last fact, among others, must have been known for true or false at the time the Old Testament canon was settled; and its untruth would have sufficed to exclude the book from the collection. Now it is not too much to say, that this manner of writing—this scrupulous care to fix particulars—and these circumstantial details which no one inventing a tale would dream of recounting—all evince the presence of a faithful historian drawing his narrative from authentic sources of information.

A strong stand against the truth of the history has been taken on the ground that the facts are improbable, and not in accordance with Oriental or ancient Persian manners. De Wette makes much of this. Now the manners and customs of the ancient and modern nations of the East, *and especially of the Persians*, being a subject to which we have ourselves for many years paid great attention, and in which we have not lacked opportunities of personal observation and comparison, we will take upon us to affirm, without hesitation, that this is a matter in which De Wette's own information is greatly imperfect; and to express a well founded conviction that there is scarcely a single incident narrated in the book, or a single custom indicated, an exact parallel of which might not be found in the ancient and modern history and usages of Persia and the East. Even China might produce them all. This has been shewn by a learned Jesuit Missionary, P. Cibot, who, in one of the volumes of the *Mémoires sur les Chinois*, shews that to almost every circumstance and usage in this book a parallel from the Chinese writers might be produced. Some specimens of his parallels are given among our Notes.

It seems to us probable that the very completeness of the narrative, in the gradual and progressive development of results, may have suggested the first idea of the book being a fiction. But this characteristic is equally exhibited in the history of Joseph, which no one has on that ground impugned. A writer of fiction also is careful to avoid every circumstance tending to weaken the effect his narrative is intended to produce. But the writer of history, though some of his personages may stand high in his favour, must make known their public errors not less than their public merits. Tried by this test also, the book of Esther comes out with the characteristics of true history and not of fiction; for the writer represents his principal characters as pursuing their vengeance so insatiably as excites some revulsion of feeling to their disadvantage, and seems to have very nearly awakened the displeasure of the king.

So much for the historical character of the book. We may now say a few words as to its canonicity, for a book might be true history without being entitled to a place in the canon. Now in this case the Jews have always regarded this as one of their sacred books; its claim to a place there has never been questioned by them; and they have even treated it with extraordinary veneration. The tradition of the Christian churches in favour of this claim has always been unanimous, constant, and universal. The book itself contains nothing to bring this claim into question; on the contrary, it contains a record of the utmost importance for shewing the continued action of Divine Providence in behalf of the race from which, in the process of time, the Messiah was to spring. The objections which have been urged against this claim are not such as to affect this solid *primâ facie* evidence of its right to the place it occupies. So far as they arise from the contents of the book, this has been shewn by the considerations advanced to prove that it is a true history. The absence of the names 'God' or 'Lord' in the book is indeed a singular and startling circumstance. But the presence of God is, to us, everywhere *felt* and indicated in it, and it is therefore of little real consequence that the name does not occur. The tendency of the book is indeed so pious, that we read it many times in our youth without noticing the absence of the Divine name; and should perhaps not have found it out to this day, had it not been indicated by others. Still the fact is singular. That the Divine name was omitted for fear of offending the Persians as some fancy, we utterly deny. The Persians were likely to concern themselves very little with a book written in Hebrew—and so far from being offended with the use of the name of God, their own edicts concerning the Jews contain it, and even that of Jehovah. The more likely explanation is that the book is drawn up chiefly from the Persian records, which treated it as a matter of human affairs without seeing the Divine hand which Jews and Christians can easily recognize.

An objection to the canonical authority of the book has been drawn from the fact of its not being mentioned in the lists of the canonical Scripture furnished by a few of the early Christian fathers. But it is contained in the lists furnished by those of highest name, and in the greatest number; and some of those who omit it in their lists, cite its contents as canonical in other places. This suggests the probability that in their copies it was joined to some other book, the name of which stands for both, just as Ruth was formerly joined to Judges, Nehemiah to Ezra, and Lamentations to Jeremiah. It is also possible that the apocryphal additions with which the book is laden in the Septuagint, and which the Latin church still retains, may have raised a doubt in some minds respecting that portion which forms our book of Esther, and which alone was accounted canonical by the Hebrews. This is not the only instance in which the genuine book has, since its separation by the Protestant churches, inherited the weight of those doubts and objections which were originally applied to the book as incumbered with apocryphal additions.

Very various have been the opinions respecting the authorship of Esther. Some ascribe it to Ezra, some to Nehemiah, some to Mordecai, the last being the conclusion most generally received. We who believe the book to be a real history, and recognize no authority which could bring it into the Old Testament canon much later than the events which it records, may consider Mordecai as the most likely person to have been the writer, on account of the leading part he took in the transaction, and from the desire he evinces to perpetuate the memory of it. The Jews themselves somewhat differ in opinion on this point; some think it was composed by the high-priest Jehoiakim, son of Jeshua, while the Talmud (in *Bava Bathra*, c. 1) seems rather to ascribe it to the great synagogue. Those writers who regard the work as a tale or an embellished history, are under little concern about the name or time of the author. Spinoza supposes it was fabricated subsequently to the re-establishment of the temple services by Judas Maccabæus; and many recent German critics have maintained that it was written by some Palestine Jews long after the events which it records.

In the arrangements of the Jews, the book of Esther is placed among the *Hamesh Megilloth* or Five Volumes—a designation which includes also Ruth, Canticles, Ecclesiastes, and the Lamentations; and the best Rabbinical commentaries on the book are involved in those which interpret the whole five Megilloth. Such are those of Aben Ezra, Jarchi, etc. There is also a separate commentary by R. Aaron Ariob, under the fanciful title of שׁמן המּור *Shemen Hammur*, or 'Oil of Myrrh,' which is a synopsis or transcript of all that previous Rabbinical writers had produced respecting Esther. It was written at the end of the sixteenth century, and was printed in 1601. The Spanish Rabbi Isaac in the same century left a commentary on the book, which was printed at Venice in 1565; this is chiefly a compilation from the Gemara and Maimonides. A German Rabbi, Eliezer the son of Elias, who died in 1586, also left a commentary on the book with the title of יוסף לקח *Yoseph Lekah*, 'the Augmentor of Doctrine,' which was printed at Cremona in 1576, and at Hamburg in 1711. These Hebrew commentaries evince the deep interest which this book possesses to the Jews. Passing by the various Latin commentaries which treat of Esther along with other of the lesser historical books of Scripture, the following separate commentaries claim enumeration:—Strigelii *Liber Esther, argumentis et scholiis illustratus*, Lips. 1551, 1552; Brentii *Commentarius in Esdram, Nehemiam, et Esther*, Tubingæ, 1575, the part of which on Esther was translated and published in this country under the title, '*A Discourse upon the book of Esther*,' interpreted by J. Stockwood, Lond. 1584; Feuardentii *Commentaria in lib. Esther*, Par. 1585; Drusii *Adnotationes in lib. Estheræ*, Lugd. Bat. 1586; Wolderi *Libri Estheræ analyticæ dispositiones*, Dantischi, 1625; Bonartii *In Estheram Commentarius litteralis et moralis*, Colon. 1647, a work which obtains high praise from Carpzov; Montani *Comment. litteralis et moralis in lib. Esther*, Mad. 1647; Adami *Observationes theologico-philologicæ*, Gron. 1710, a work containing a commentary on Esther in which much attention is given to the comparison of the manners and customs of the ancient Persians with the details of the present book. In 1839 was produced at Halle a work by Dr. Baumgarten, in which the reality of the history of Esther and the veracity of the author are ably vindicated, and the arguments against it of some modern critics are satisfactorily disposed of. The whole subject is also handled very satisfactorily in the *Introductions* recently produced on the Continent. There is no separate original English commentary on Esther.

CHAPTER I.

1 *Ahasuerus maketh royal feasts.* 10 *Vashti, sent for, refuseth to come.* 13 *Ahasuerus, by the counsel of Memucan, maketh the decree of men's sovereignty.*

NOW it came to pass in the days of Ahasuerus, (this *is* Ahasuerus which reigned, from India even unto Ethiopia, *over* an hundred and seven and twenty provinces :)

2 *That* in those days, when the king Ahasuerus sat on the throne of his kingdom, which *was* in Shushan the palace,

3 In the third year of his reign, he made a feast unto all his princes and his servants ; the power of Persia and Media, the nobles and princes of the provinces, *being* before him :

4 When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, *even* an hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all the people that were [1]present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace ;

6 *Where were* white, green, and [2]blue, *hangings,* fastened with cords of fine linen and purple to silver rings and pillars of marble : the beds *were of* gold and silver, upon a pavement [3]of red, and blue, and white, and black, marble.

7 And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and [4]royal wine in abundance, [5]according to the state of the king.

8 And the drinking *was* according to the law ; none did compel : for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women *in* the royal house which *belonged* to king Ahasuerus.

10 ¶ On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven [6]chamberlains that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty : for she *was* [7]fair to look on.

12 But the queen Vashti refused to come at the king's commandment [8]by *his* chamberlains : therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king said to the wise men, which knew the times, (for so *was* the king's manner toward all that knew law and judgment :

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the [9]seven princes of Persia and Media, which saw the king's face, *and* which sat the first in the kingdom ;)

15 [10]What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains ?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

19 [11]If it please the king, let there go a royal commandment [12]from him, and let it be written among the laws of the Persians and the Medes, [13]that it be not altered, That Vashti come no more before king Ahasuerus ; and let the king give her royal estate [14]unto another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall

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[1] Heb. *found.*
[2] Or, *violet.*
[3] Or, *of porphyry, and marble, and alabaster, and stone of blue colour.*
[4] Heb. *wine of the kingdom.*
[5] Heb. *according to the hand of the king.*
[6] Or, *eunuchs.*
[7] Heb. *good of countenance.*
[8] Heb. *which was by the hand of* his *eunuchs.*
[9] Ezra 7. 14.
[10] Heb. *what to do.*
[11] Heb. *If it be good with the king.*
[12] Heb. *from before him.*
[13] Heb. *that it pass not away.*
[14] Heb. *unto her companion.*

give to their husbands honour, both to great and small.

21 And the saying [15]pleased the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and [16]that *it* should be published according to the language of every people.

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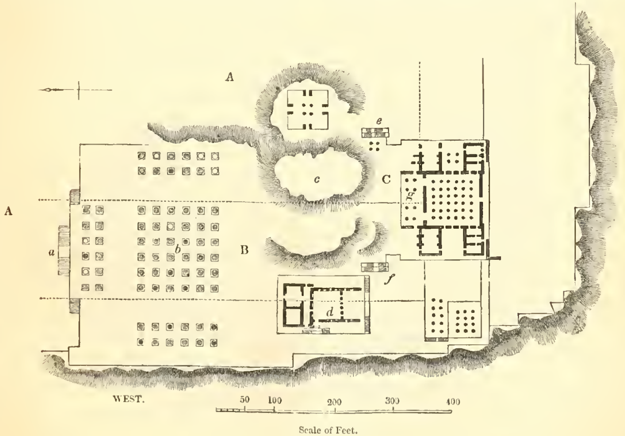
[15] Heb. *was good in the eyes of the king.*

[16] Heb. *that one should publish it according to the language of his people.*

Verse 3. '*In the third year of his reign he made a feast.*'—From the Chinese illustrations by M. Cibot, referred to in the Introduction, we may cite the following with reference to the present text; it is remarked that this feast made by the king in the third year of his reign, and to which all the grandees of his vast empire were invited, and to which the people of the capital also came, took place, probably, at the completion of the period of mourning for his father. In this point of view, it is conformable to, and is illustrated by, the usages observed among the Chinese at the present day. Among them the mourning for a father or mother continues for three years among all ranks of the people, from the emperor to the lowest of his subjects; and is observed with great rigour and precision. The feast which Ahasuerus gave at the end of his mourning resembles those public feasts called by the Chinese *yen-yen*, and which are of the most remote antiquity among them. These were of several kinds; but the grand yen-yen, or state feasts prescribed by the law, were—1. Those which were given throughout the empire to the aged and to citizens distinguished for their virtues or their services; 2. Those which the emperor and all the princes of the empire gave in their capitals, after the literary and military examinations; 3. Those which were given after a grand hunting, or at the end of a war, before the party broke up; 4. Those which the emperor gave to the princes, feudatory, tributary, or foreign, who came to his court. The records of the early dynasties speak with high eulogium of these yen-yen, which are described as contributing powerfully to draw closer the bonds of civil society, and as tending to maintain a cheerful subordination, and to inspire princes with paternal and benevolent sentiments.

— '*The nobles and princes of the provinces.*'—Such in China was the concourse of which speaks the *Chi-king*, when it says: 'As the rivers are seen to hasten their course to the sea, and to bear to it the tribute of all their waters, so came from all parts the princes of the empire, to render their homage to the emperor.' It is in the highest degree probable, that in the one case as in the other, the feast was preceded by the solemn homage of all the princes. It seems not very likely that the governors should have been simultaneously convoked from all parts of the vast Persian empire, 'from India unto Ethiopia,' merely to be feasted.

5. '*The court of the garden of the king's palace.*'—The details concerning the palace, here and elsewhere, would, if adequately explained, tend greatly to illustrate the several texts which refer to them. On considering the best mode of obtaining such explanation, the preferable course seems to be, to refer to the remains of the only existing Persian palace that belongs to this remotely ancient period. We accordingly give a ground-plan of the remains of the royal palace at Persepolis, now called the *Takht-e-Jemsheed*, or 'throne of Jemsheed.' As the site

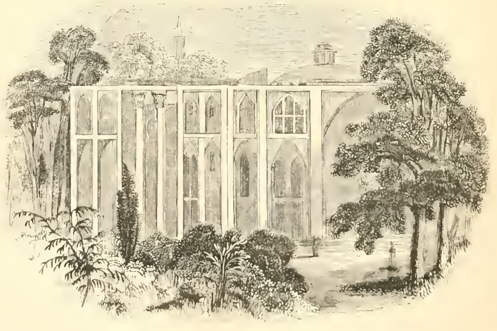


Ground-plan of Part of the Ruins at Persepolis.

is not Scriptural, we shall not enter into any discussions concerning these wonderful ruins, or give any other description than is necessary for the immediate purpose we have in view.

These ruins appear upon an extensive artificial terrace or platform at the base of a mountain, and having before it, westward, a great plain. This platform is faced with enormous blocks of smoothed stone, and appears to have been, in different parts, from thirty to fifty feet above the level of the plain. The western face of this platform is more than a quarter of a mile (1425 feet) in length, and its depth eastward is more than 900 feet. The ascent is only from the west, by a magnificent staircase formed by two double flights of steps. On ascending these, the most extensive level of the plain is gained; for there are three levels or terraces, successively rising above each other. As much of this average level as our cut comprehends is marked on the north and east by the letters A A; the next terrace is B, the highest C. As the properly palatial remains are upon this last high terrace, we shall confine our brief notice to it, merely suggesting the obvious probability, that the terrace A was the palace garden, with various buildings dispersed in it. The ascent to the platform B from that of A is by four flights of steps (*a*)—two corresponding ones near the opposite extremities, and two others towards the middle. The front is covered with interesting and multifarious sculptures, which have furnished many valuable illustrations to the present work. Ascending the steps, the spectator arrives at the most striking parts of the ruins (*b*), consisting of a number of lofty and beautiful pillars of a peculiar order. Of the whole number, fifteen only remain entire; but these, with the pedestals of many others, sufficiently point out the arrangement which the ground-plan exhibits. This is the *Chehel Minar*, or 'Palace of Forty Columns,' as it is improperly called. That they formed no part of an inhabited building must be quite certain, but rather a vast and magnificent hall, for the display of 'the great king's' state, and 'the riches of his glorious kingdom,' on occasions of high ceremony or regal festival —such as the present chapter records. In fact, we conceive it to answer to 'the court (hall or vestibule) of the garden of the king's palace' in which Ahasuerus made his great feast. Some of the best travellers doubt that this hall ever could have had a roof. The distance of the pillars from each other, and many other circumstances, sanction this conclusion. Neither does it appear that it had any walls; and, therefore, when in use, it was probably covered with an awning, and more or less enclosed with curtains, doubtless of great magnificence, as is still on similar occasions the usage of the East. Thus it would form a sort of tent, the grandest that imagination can well conceive. Now, let us see how this idea illustrates the text: 'The king made a feast . . . in the court of the garden of the king's palace; where were white, green, and blue hangings, fastened with cords of fine linen and purple, to silver rings and pillars of marble . . . upon a pavement of red, and blue, and white, and black marble.' Here we see that the entertainment was not *in* the palace itself, nor in any building, but in the court of the palace garden. And yet it was not in a temporary erection for the occasion, for there was a *marble* pavement, and *marble* pillars, which pillars were for the support of rich hangings, under which term an awning is probably included. All these circumstances are applicable to the Chehel Minar, and we think that the comparison does, on the one hand, well illustrate the use of this remarkable hall; while, on the other, that the hall furnishes a most authentic and striking illustration of the present text.

It is to be observed that, although we have spoken generally of the platform C as one, yet, in fact, different masses of building thereon stand on distinct terraces, not of uniform height. Avoiding minute details, we need only indicate that the highest of these is that on which stands the mass of buildings at *g*. This last building, forming of itself a great mansion, is generally supposed to have been the residence of the monarch: which conclusion is favoured by the arrangement of its parts and the character of the sculptures, which also would seem to denote that the large central hall was the scene of his private banquets and audiences. This then we may understand to have answered to 'the king's house' (ch. v. 1). We see that it is quite a distinct building, with two opposite flights of steps, one (*e*) leading from the great general platform, and the other (*f*) from the inner court of the mass of building at *d*. This last is also a distinct, and, though very large, smaller building than the 'king's house.' Heeren thinks it answers to 'the queen's house,' or 'house of the women,' that is, the haram, which is mentioned in this book, and which forms an essential and important part of every Oriental palace. On this point there can be nothing but a bare conjecture, and its probability in this instance arises from its appearing that this building is the only part besides that considered



Royal Palace at Ispahan.

as the king's house, which appears to have been suited to domestic habitation. At c, and occupying great part of the space between that which we call the king's house and the great hall of columns, is an immense mound which doubtless is composed of the ruins of an important part of this imperial seat. Sir R. K. Porter supposes that it formed a division of the palace answering to that more to the south at *g*, but probably still more magnificent, as being nearer to the grand hall or colonnade of Chehel Minar. He thinks, indeed, that this was probably the grand banqueting-hall, and perhaps the same that was fired by Alexander the Great. This idea does not interfere with our previous conclusions concerning the Chehel Minar and its possible uses. For while *that* may have been employed for occasions of the grandest description, as that which the text records, the second would still have been required for the ordinary business of state, and for the celebration of the more common festivals, while the mansion at *g* formed the peculiar and proper residence of the great king.

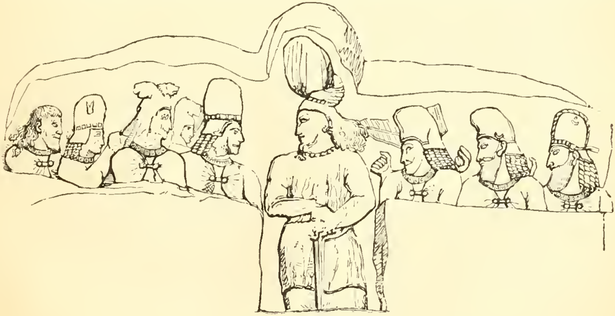
The transactions of the present book took place at Susa, not at Persepolis; yet we may conceive that, in the great palaces, there was such an analogy in the distribution and adaptation of the parts as to enable us to obtain illustrative ideas from the view of these remarkable ruins, which, from their high antiquity, furnish the most authentic, if not the clearest, information which can now be obtained. We may indeed rely the more safely on this analogy, from considering that the *principle* of arrangement here exhibited is that which still, more or less, prevails in the modern palaces of Persia. They consist generally of a number of distinct buildings, at least two, situated in adjoining courts or gardens; and while the king's proper residence is in the innermost building (the haram), he appears at stated times (almost daily) in the great hall of the outer mansion, where he receives the homage of the princes and nobles of his empire, and transacts whatever public business requires his attention. As having a proper connection with this statement, we have here introduced a cut representing the exterior building of one of the modern royal palaces of Persia, at Ispahan.

6. '*Hangings.*'—The great palace halls, mentioned in the preceding note, are usually open towards the garden in front; and when closed in summer, it is not by doors, but by rich curtains or hangings, which are considered preferable to doors, as they admit the air while they exclude the sun. But a different explanation has been given in the preceding note, which would suggest that it was a sort of tent-palace, supported on pillars. Such are still used in Persia, on great festivals, and also in India. Accordingly, the description here given appeared to Mr. Forbes to suggest an analogy to the shahmyanah, or large canopy, *spread on lofty pillars in the gardens and courts* of the Mogul princes, and attached by cords of various colours. Some of these awnings belonging to the Indian emperors were very costly, and distinguished by various names; the most so was that called the *bargab*, mentioned in the *Ayeen Akbery*, belonging to the emperor Akber; which was of such magnitude as to contain ten thousand persons; and the erecting of it employed one thousand men for a week, with the help of machines. One of these shahmyanahs, without any ornament, cost ten thousand rupees (*Oriental Memoirs*, iii. 191).

8. '*None did compel.*'—This was an excellent law, which reminds one of the proclamation made by the crier at the most magnificent marriage feast given by Tamerlane in the plain of Ganigul: 'This is the time for feasting and rejoicing; let no one encroach on another, or ask, "Why have you done this?"' (Ranking's *Historical Researches*, 163). The Athenians had just the contrary practice, obliging a person either to drink his portion, or leave the company, according to the old law, Η πιθι, η απιθι—*aut bibe, aut abi*, 'Drink, or away.'

9. '*The queen made a feast.*'—This is perfectly in accordance with existing Oriental usages, which oblige women to feast separately from the men, even on the same occasions of rejoicing. Vashti's feast is pointedly said to be in the palace, as if to mark the separation more distinctly; the king's entertainment being in 'the court of the garden.'

10. '*When the heart of the king was merry with wine.*'—This is no doubt mentioned by way of accounting for the exceedingly unroyal behaviour of the king. It would seem that in their cups the great personages assembled at this feast began to talk about the beauty of their women. The king would appear to have vaunted of the superior loveliness of his queen Vashti, and at length to prove his assertion resolved to produce her. But when he sent for her, she refused to come. The man whose slightest expression of will was a law in that vast empire had been publicly disobeyed by a woman. An earthquake could not have created a stronger sensation in the palace of Shusan; and all the grandees partook of the royal indignation and alarm. The fact could not but be bruited abroad, and how, hereafter, could any man expect to be obeyed in his own house, after it had become known that the king himself had been disobeyed? The matter was too grave to be settled in a summary manner, and the king thought proper to seek the advice of his state council. Memucan, one of the council, very clearly expressed the



FROM A SCULPTURE AT NAKSHI RUSTAM, NEAR PERSEPOLIS.

feeling we have described—the alarm at the ill effect of the queen's example upon 'the ladies of Media and Persia,' if the crime were suffered to go unpunished; and he proposed that Vashti should no more come into the king's presence, and that her royal state should be given 'to another that is better than she.' This was agreed to, as was also the further and very sage proposal of this same great councillor, that the king should put forth a decree in all the languages of his great empire, enacting that 'every man should bear rule in his own house,' and that 'all the wives should give to their husbands honour, both to great and small.' History has not recorded the effect of this sage decree upon the ladies of Media and Persia.—*Pictorial History of Palestine.*

12. '*Vashti refused to come.*'—It is carefully noted that the king was drunk, to account for his making such an order. That Vashti refused to comply with it is natural, for, according to Oriental notions, a woman of reputation would consider it an ignominy worse than death to appear thus before a society of men with her face uncovered. None but courtezans do, or ever did, appear at the entertainments of men in Persia.

14. '*The seven princes.*'—When Darius Hystaspes succeeded to the Persian throne, his coadjutors in the destruction of Smerdis, the usurping Magian, according to previous agreement, received the most distinguished honours. They had the right of entering the palace at any time without being announced; of wearing their caps in a peculiar fashion, which distinguished them from all other Persians; and in all public affairs they were first to deliver their opinion. Hence, under the kings of this race, we find seven princes, who are several times mentioned in Scripture, thus distinguished, and by whose advice the principal affairs of the empire appear to have been transacted. The cut which we give, after a sculpture at Nakshi Rustam, near Persepolis, exhibits a king in apparent conference with seven men, one queenly-looking lady also being present. One might almost suspect that we saw Ahasuerus, Vashti (or else Esther), and the seven counsellors. But the sculpture certainly belongs to a considerably later period; and the cut can only therefore be offered as a pictorial analogy—curious, considering the source from which it is derived.

CHAPTER II.

1 *Out of the choice of virgins a queen is to be chosen.* 5 *Mordecai the nursing father of Esther.* 8 *Esther is preferred by Hegai before the rest.* 12 *The manner of purification, and going in to the king.* 15 *Esther best pleasing the king is made queen.* 21 *Mordecai discovering a treason is recorded in the chronicles.*

AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, [1]unto the custody of [2]Hege the king's chamberlain, keeper of the women; and let their things for purification be given *them:*

4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

5 ¶ *Now* in Shushan the palace there was a certain Jew, whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 [3]Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he [4]brought up Hadassah, that *is,* Esther, his uncle's daughter: for she had neither father nor mother, and the maid *was* [5]fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with [6]such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house: and [7]he preferred her and her maids unto the best *place* of the house of the women.

10 Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew *it.*

11 And Mordecai walked every day before the court of the women's house, [8]to know how Esther did, and what should become of her.

12 ¶ Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit,* six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;)

13 Then thus came *every* maiden unto the

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[1] Heb. *unto the hand.* [2] Or, *Hegai,* verse 8. [3] 2 Kings 24. 15. 2 Chron. 36. 10. Jer. 24. 1. [4] Heb. *nourished.* [5] Heb. *fair of form and good of countenance.* [6] Heb. *her portions.* [7] Heb. *he changed her.* [8] Heb. *to know the peace.*

king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines; she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which *is* the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and [9]favour [10]in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a [11]release to the provinces, and gave gifts, according to the state of the king.

19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

20 Esther had not *yet* shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 ¶ In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, [12]Bigthan and Teresh, of those which kept [13]the door, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, who told *it* unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

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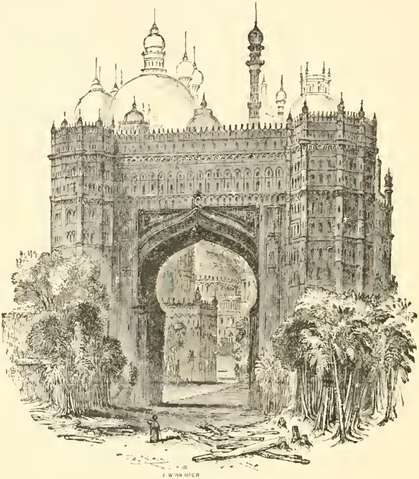
[9] Or, *kindness.*
[10] Heb. *before him.*
[11] Heb. *rest.*
[12] Or, *Bigthana*, chap. 6. 2.
[13] Heb. *the threshold.*

Verse 3. '*Keeper of the women.*'—This office answers probably to the daroga, or chief eunuch, of the modern Persian haram. He is generally an aged and disagreeable person, whose office is one of high trust and responsibility, with commensurate authority over the women under his supervision. To them, he is (next to the king) the most important person in the world, as their comfort quite depends upon his favour, to win which is a high object of ambition among them.

17. '*Made her queen.*'—It seems throughout this book that the Persian kings had but one queen, properly so called. But it appears, from profane history and from intimations in this chapter, that there were a considerable number of secondary wives ('concubines' in our version), and of other females who had not reached this distinction. The principle on which the female establishments of the Persian kings have been formed and conducted seem to have undergone little change from the most ancient times; and therefore the modern establishment may furnish satisfactory illustrations of the ancient, and consequently may explain some passages of the present book, in which there are continual allusions to the condition of such establishments.

The female establishment of the king occupies an extensive interior building, or collection of buildings, called the haram (or sacred place), which is as secluded as a nunnery from the observation of the world. These interior palaces sometimes display considerable magnificence, but generally want such large and splendid halls as those which the exterior and public buildings exhibit. The finest apartments of the haram are those more especially appropriated to the king's use; for here, properly speaking, is his private residence, where he sleeps and spends much of his time. He is the only male (except children) ever seen there, the other inmates being exclusively women and eunuchs. The haram is divided into several quarters, each having its governor, under the orders of the daroga, already mentioned. In this establishment exist the same officers, guards, and functionaries, as in the public court; but they are all occupied and discharged by females. It is an Amazonian city in miniature. In the present chapter we find three classes of women: 1, the queen; 2, the secondary wives ('concubines' in our version), who, after having engaged the notice of the king, occupied a part of the haram different from that in which they had previously lived; 3, the women not thus distinguished, and therefore, for the time, of an inferior class. With some necessary differences, similar distinctions continue to prevail. The principal difference is, that the king has several legal wives, besides those of a secondary class. The accommodation and attendance of the women varies according to their rank—from the distinguished wife, with her separate apartment and many slaves, down, through various degrees, to the slaves who minister to the wants and amusements of the superior ladies, and are subject to their control. The first business of the king in the morning, after he is risen, is, says Sir J. Malcolm, 'to sit from one to two hours in the hall of the haram, where his levees are conducted with the same ceremony as in his outer apartment. Female officers arrange the crowd of his wives and slaves with the strictest attention to the order of precedency. After hearing the reports of these intrusted with the internal government of the haram, and consulting with his principal wives, who are generally seated, the monarch leaves the interior apartments' (*History*, ii. 548). He adds, in a note, that 'When the king is seated on his throne in the public hall of his haram, no one but the highest born and most favoured of his legitimate wives are allowed to sit in his presence. It is said that two only of the present (late) king's wives enjoy that privilege.' This passage will be useful presently in illustrating the beginning of the fifth chapter.

21. '*Mordecai sat in the king's gate.*'—From the frequent mention of his presence there, it seems that he had some official employment at court. Some fancy that he was a porter; which is altogether an unnecessary supposition, when we recollect that it was and is the custom in the East for officers of the court and the state to wait about the gates and in the outer courts of their princes till their attendance is required. Xenophon mentions that it was determined, in an assembly of Persians and others, that the men of note and quality should always attend at the gates of Cyrus, and yield themselves to his service, in whatever he required, until he dismissed them. This, he thinks, was the origin of the custom which prevailed in his time, for those who were under the king to remain in attendance at his gates. Mordecai may therefore have been a person of consideration, notwithstanding his attendance at the royal gates.



ORIENTAL PALACE GATE.

CHAPTER III.

1 *Haman, advanced by the king, and despised by Mordecai, seeketh revenge upon all the Jews.* 7 *He casteth lots.* 8 *He obtaineth by calumniation a decree of the king to put the Jews to death.*

AFTER these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him.

2 And all the king's servants' that *were* in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did *him* reverence.

3 Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

7 ¶ In the first month, that *is*, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that *is*, the lot, before Haman from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar.

8 ¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws *are* diverse from all people; neither keep they the king's laws: therefore it *is* not [1]for the king's profit to suffer them.

9 If it please the king, let it be written [2]that they may be destroyed: and I will [3]pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries.

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' [4]enemy.

11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee.

12 Then were the king's [5]scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, which *is* the month Adar, and *to take* the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

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[1] Heb. *meet, or, equal.*

[2] Heb. *to destroy them.*

[3] Heb. *weigh.*

[4] Or, *oppressor.*

[5] Or, *secretaries.*

Verse 1. '*Haman . . . . the Agagite.*'—Agag was the common name of the kings of Amalek, whence the Targums and Josephus understand that he was descended from the kings of those ancient and doomed enemies of the Jews. Probably the word means no more than Amalekite, in the general sense.

— '*Advanced him, and set his seat above all the princes that were with him.*'—What degree of respect was attached to higher seats and places may be learned from the following anecdote, mentioned by Hanway in his *Travels through Persia*, i. 318: 'The next day, in a visit I made this khan, his son, the governor, arose hastily from his seat and retired: I soon understood from my interpreter that I had ignorantly affronted him, by going higher up the room than he was seated, though I was on the opposite side. I could hardly avoid laughing at so ridiculous a ceremony, especially as I was his guest; but whether it was at his option, his father being present, to go as high up the room as he pleased, it seemed as little consistent with my own health as common regard to my own dignity to sit near the door. The Persians treat their superiors in rank in the most awful manner, hardly having any voice or opinion, or thinking themselves obliged while in their presence to acts of civility, even in their houses.'

This distinction was probably shewn to Haman at such times as the king invited the princes to supper. Xenophon, who however attributes the origin of too many Persian institutions to Cyrus, says that this prince intimated the estimation in which the persons invited were held, by the station he assigned them at his table. The person he desired most to honour he set at his *left hand*, which is still the post of honour in many parts of the East, because, as Xenophon explains, that side being defenceless, greater confidence is expressed in the person stationed there. This privilege of place was not however perpetual; a man might rise to this distinction by honourable deeds, and another might lose his high seat by misconduct or neglect. It seems that this distinction was much envied, for the same writer describes Hystaspes (the father of Darius Hystaspes) as venturing to ask Cyrus why Chrysantas was preferred to it rather than himself. *Cyropædia*, viii. 5.

4. '*He had told them that he was a Jew.*'—This no doubt came out in the explanation which he gave of his reasons for declining to render homage to the Amalekite; which was doubtless founded upon the old enmity between the races of Israel and Amalek, and upon the ancient wrongs which Israel had sworn never to pardon or forget. It requires some knowledge of the intense importance which the Orientals have in all ages attached to external indications of respect, to comprehend the dire wrath which filled the breast of Haman at the conduct of Mordecai in withholding the customary marks of respect. When he learned that Mordecai was a Hebrew, he could not but be aware of the class of feelings by which he was actuated; and if an Israelite had cause to hate an Amalekite, had not an Amalekite good cause to hate a Jew? Had not the Hebrews sworn to exterminate the Amalekites; and to the extent of their power had they not done so? Had not that power which was once so great, that 'higher than Agag' had become a proverbial description of the highest human greatness—had it not been broken and reduced to nought by the conquering sword of Hebrew kings? And their hate was not yet appeased; for this one Jew could be but regarded as the exponent of the feeling which burned in every Hebrew against the line of Amalek. Thoughts like these must have dwelt upon the mind of Haman, for they enable us to discern, which we cannot do under any other explanation, a train of ideas and feelings which might in an ill-regulated mind lead to the resolution which Haman formed, to use the vast power which the confidence of the king left in his hands for the destruction of the whole Hebrew race.

7. '*They cast Pur, that is, the lot.*'—The Septuagint preserves a clause of this verse which assists to explain its

meaning. It thus reads: 'They cast Pur, that is, the lot, before Haman, from day to day, and from month to month (that he might destroy in one day the race of Mordecai, and the lot fell for the fourteenth) of the twelfth month, that is, the month Adar.' From this it appears that the lots were cast in order to determine the month and the day of the month which might be most propitious for this barbarous undertaking, or most calamitous for the Jews. The practice of inquiring the propitious time for particular measures, whether of great or small importance, is still in full vigour in the East, and particularly so among the Persians. The lucky day, hour, or moment is sought on all occasions, and by all classes of persons. No one commences a journey, or even puts on a new dress, without consulting the astrologer or the almanac for a fortunate moment. The king himself keeps an astrologer of great reputation for the purpose; and those who cannot afford to get special directions from an astrologer, consult the almanac, in which the lucky and unlucky days are distinguished, with particular directions concerning the days proper for particular measures—such, in short, as we see in our old almanacs, or indeed in almanacs of recent date. In the East and West, the superstition of unlucky and lucky days has been in principle the same: in both, the almanacs have been made subservient to it after the same fashion; telling people on certain days to take no journey, to begin nothing, to put on new apparel, to begin calculations and writings, to write letters, to buy weapons, to repair to kings, to put children to school, to abstain from medicine, to hire a servant, to take a wife, to give gifts to kings, to begin a journey, to let ambassadors and messengers proceed, to take heed of princes—with other such directions, fixing suitable or unsuitable days for all the contingencies of public or private life. Almanacs of this kind are very old, and the ideas which they develop are still older. The Egyptians had something of the sort. To determine the contingency by lot was, however, a simpler idea than to apply to the stars for information.

This superstition, of taking lots upon every event, was practised by the ancient Chinese as well as by the ancient Persians. The ancient books of the Chinese enable us to ascertain the importance which they attached to the lot: and the usages thus ascertained seem to throw more light on the scriptural intimations than can be found in the trivialities of modern Oriental usage. By the Jews themselves, the lot was only resorted to on extraordinary occasions; and the employment of the lot on such occasions was not only not discouraged, but was highly sanctioned and approved. The territories of the tribes were distributed by lot; the first king of Israel was chosen by lot; and of two persons whose succession to the apostleship of Judas seemed equipoised, the choice was referred to the lot. Among the Chinese, it seems to have been the leading principle that the lot was only to be resorted to in matters which human sagacity could not determine, and concerning which it could not be considered that the will of God had already been sufficiently indicated. In the *Chou-King*, it is stated that the emperor Chun having chosen Yu at first for his minister, and after for his successor, this great man, whose modesty equalled his merit, resisted the nomination, and proposed others whom he thought more worthy of the throne than himself. Finding that no attention was paid to his protests, he demanded that the choice should be committed to the decision of fate. But Chun would not hear of this, because it appeared to him that the will of heaven had already been clearly manifested.

There are some passages of the *Li Ki* which sufficiently inform us as to the opinion of the ancient Chinese regarding this ceremony of drawing lots. It is there stated that great ceremonies have their fixed days, and that fate is only to be consulted on extraordinary and accidental occasions. 'Our ancient kings made use of the *Po* and the *Chi* [forms of the lot], by which they dissipated the doubts of the people, and determined matters of consequence for them. The ancients say: If you doubt, consult the Chi, and say no more that the thing ought not to be done. The day being arrived, the hand must be put to the work.' If they wish to know anything by the voice of fate, they try but once. The subject of the reference must be in itself good and according to reason, for otherwise there ought to be no recourse to it.' The Chinese commentators are very diffuse on all these and other texts of the *Li Ki*. The most distinct results which they exhibit are—1. That events depend on the Spirit; 2. That the designs of the Spirit are impenetrable in all that concerns the common order of our duties; 3. That the Almighty sometimes manifests his will in a striking manner; and, 4. That princes made it a point of religion to abandon all enterprises and projects which the Spirit disapproved by the lot. Lu-chi, in particular, expresses himself thus: 'We consult fate upon doubtful things, to shew our respect for the Spirit, and decide by his permission. When he manifests his will, we dare not resist. Thus the prince seeing the people hesitate on a change of capital, or the soldiers upon a battle, etc., he consults fate, and whatever it indicates is a decision. It is thus that our pious ancestors evinced their respect for the Spirit, and taught the people to submit themselves to his will.'

8. '*There is a certain people*,' etc.—Not a little remarkable is the mode in which Haman proceeded to realize his object. He took occasion to mention to the king that there was dispersed through his empire a people (not naming them) 'whose laws are diverse from all people, neither keep they the king's laws;' he hence argued that it was detrimental to the interests of the crown that such a people should be suffered to exist; and he therefore recommended that they should be destroyed. The only reasonable objection which could be urged would be the loss to the revenue of the capitation tax which these people paid; and to obviate this Haman offered to deposit in the royal treasury not less than ten thousand talents of silver. The offer of this immense sum, which, computed by the Babylonian talent, is equal to two millions sterling—and for the mere purpose of gratifying a bloody whim—evinces the wealth which such favourites of the crown under the ancient monarchies were able to accumulate; and this is the more remarkable when we consider that this high post was, as in this case, often occupied by foreigners and slaves, or by the descendants of such. This renders it the less wonderful that Nehemiah was in a condition to sustain the charges of his government from his own resources. It will be recollected that Haman appears to have been the chief minister of the king, and that functionary, probably then as at present in Persia, enjoyed peculiar opportunities for the acquisition of wealth. On New Year's day, the king receives the offerings of his princes and nobles; on one such occasion, when Mr. Morier was present, the offering of the person holding this office surpassed every other in value, amounting to about 30,000*l*. in gold coin. Other statements are extant concerning the extraordinary wealth possessed by some of the subjects of the ancient Persian empire. In the reign of Xerxes, the father of this Ahasuerus, a noble Lydian named Pythius entertained the whole Persian army—the largest ever assembled—on its march towards Greece; and then freely offered to contribute all his property in gold and silver to the support of the war. It amounted altogether to 2000 talents of silver and 4,000,000 (wanting 7000) of gold Darics—more than four millions of our money; besides which he had, as he said, estates and slaves which would still afford him a suitable maintenance. This noble offer was declined by the king, as that of Haman was by Ahasuerus. Herodotus, vii. 27-30.

10. '*The king took his ring from his hand, and gave it unto Haman*.'—This was as a mark of his acquiescence, and to give Haman the power of executing his designs. In China, when a minister sets out to the wars, the emperor, if he is in high favour, gives him a particular seal, which confers on him the power of life or death, of commanding the government of the provinces, of raising the troops, etc. But this seal is always given with great ceremony at the palace. See the notes on Gen. xli. 42; 1 Kings xxi. 8.

CHAPTER IV.

1 *The great mourning of Mordecai and the Jews.* 4 *Esther, understanding it, sendeth to Mordecai, who sheweth the cause, and adviseth her to undertake the suit.* 10 *She excusing herself is threatened by Mordecai.* 15 *She appointing a fast undertaketh the suit.*

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping, and wailing; and [1]many lay in sackcloth and ashes.

4 ¶ So Esther's maids and her [2]chamberlains came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.

5 Then called Esther for Hatach, *one* of the king's chamberlains, [3]whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* shall there [4]enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?

15 ¶ Then Esther bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews that are [5]present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: and if I perish, I perish.

17 So Mordecai [6]went his way, and did according to all that Esther had commanded him.

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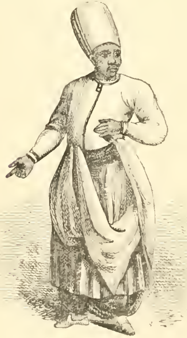
[1] Heb. *sackcloth and ashes were laid under many.*
[2] Heb. *eunuchs.*
[3] Heb. *whom he had set before her.*
[4] Heb. *respiration.*
[5] Heb. *found.*
[6] Heb. *passed.*

Verse 1. '*Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry.*'—The cries of grief are much the same in all countries; and it is not astonishing that other signs less natural are so different among different people and nations. Among the Chinese, whose usages often furnish a living exhibition of ancient Oriental usages not elsewhere preserved, the tearing the clothes has always been, as among the Jews, one of the great signs of grief. The ancient written character for the word *mourning habits* means, when analyzed, *the wearing of clothes rent* or *disordered*. When they weep over the coffin of one they have tenderly loved, with tears, sighs, and sobs, they strike their bosoms, and pull their clothes as if they would tear them in pieces. Laws cannot command grief, but it regulates the manifestation of it as a matter belonging to the exterior decencies of society. Hence there are many regulations for the whole conduct of manners, founded on and illustrating the habits of the people. Among these we find that widows rend their garments in the intensity of their extreme grief. The monograph for '*he put on sackcloth*' exactly represents the mourning cloth of the Chinese. This is a large white linen cloth coarsely sewn, and has strips of half ravelled linen in lieu of buttons and buttonholes. The grandees and princes are on a level with the people in this respect. Their clothes of grief are as coarse and as negligent as those of the poorest people, and all the marks of their grandeur disappear.

We do not find that in China they cover the head with ashes in their mourning; but they have a practice of the same description. The son does not appear at the interment of his father but with a mourning cloth soiled and blackened with ashes; to have it white and clean would be considered grossly indecent. The *Li-Ki* says positively that the linen with which this is made ought never to be or have been washed.

As to the cloth of mourning which Mordecai wore on the occasion of the edict of proscription and death issued by Ahasuerus, we find in the great commentary of *Li-Ki* circumstances recorded in which the ancient Chinese clothed themselves in mourning habits sometimes more dolorous than even for the death of their parents:—1. In public calamities, in order to shew that they bowed themselves in submission to the rod of Tien, and that they were grieved at having provoked his anger by their misdeeds. We find in the annals that China being afflicted with a seven years' drought, Tching Tong clothed himself in a garment of bamboo, cut his nails and hair in testimony of grief, fasted and withdrew into the desert of Sang to conjure Tien to punish him only. 2. After a victory, to teach the people the value of the life of man, and augment their regard for those who had sacrificed theirs in the defence of their country; and to remind them of the sad results of even successful war. 3. When any one was in disgrace with the prince. When a grandee is disgraced, says the *Li-Ki*, he takes the cloth and cap of mourning, casts away his shoes, cuts his nails, and combs not his hair. It is also said in the *Kia-yu* of Confucius, that the great mandarins took clothes of mourning when they came to throw themselves at the feet of the prince to ask pardon for their faults; but the missionaries doubt the authority of this information.

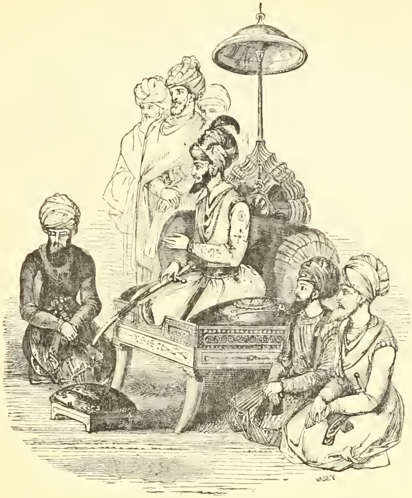
4. '*Esther's maids and her chamberlains* (eunuchs) *came and told it her.*'—In China the empress has a great number of eunuchs in her service. Among these eunuchs there are some who possess the grade and honourable title of mandarins. He who is at the head of the house, whom they call Tsong-Kouen, or superintendant-general, receives his orders from the mouth of the empress. He is charged with their delivery to the subalterns, to see them executed, and to render an account to his mistress. Such, to Esther, was Hatach, whom the king had made her first officer. Under whatever circumstances the household of the empress is formed, it is the emperor who nominates the Tsong-Kouen; but he generally appoints the person she prefers, unless he should think her much deceived in her choice, or desires to mortify her. The employment of the Tsong-Kouen to the empress is one of those in the imperial household which requires the most integrity and discretion, because this officer is in fact the minister of the empress for the government of the seraglio. None are exalted to this charge but old eunuchs, who have merited confidence by a long course of faithful service, and who, so far from sowing divisions, which they might very easily do, seek to keep all things peaceable amongst themselves and their inferiors. The most essential and the most difficult part of this employment is to content equally the empress and emperor; and as he could only succeed in this by strengthening the bonds of their union, it is his interest to devote himself to that object. However, as he is the right hand of the empress and the ruler of her house, the just ordering of her affairs is to him a duty and an honour. For the sake of his mistress he must endeavour to prevent her taking any wrong steps; he must charge himself with her faults, and indeed be ready to sacrifice himself for her interests. If in the Chinese history we read of some who have been false and traitorous, and have acted in the intrigues devised against the empress, and by conspiracies precipitated her into the abyss of disgrace, we find a far greater number whose fidelity has bordered on heroism, and who prefer to lose all rather than become a party to iniquitous intrigues against their mistress. Generally speaking, the Tsong-Kouen is a chosen eunuch, who has gained the confidence of the empress, and justifies that confidence by his good conduct.



EUNUCH OF THE TURKISH SERAGLIO.

11. '*Whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death.*'—Thus in China it is exceedingly difficult to present any memorial to the emperor, who may long be kept in ignorance of what is passing in the empire. A Chinese author has said, that 'all the roads lengthen as they approach the throne.' The couriers keep the posts in activity and speed day and night without ceasing, to and from all parts of the empire; but what happens within a mile of his palace does not arrive at the prince for a month; it may be eight months before he hears what happens two miles off; and often a year elapses before he hears what passes within a hundred miles. The theory of the law supposes the emperor to be accurately informed of all that passes in the empire; and it would appear that in old times the sovereign was sufficiently accessible to the complaints and suits of his subjects. But for many ages past great care has been taken to prevent him from being annoyed with petitions of individuals, or representations adverse to the men in power. When the emperor appears in public, indeed, the inferior mandarins have the right of kneeling by the wayside, and of then holding up any memorials they wish to submit to the emperor, who sends to take them from their hand: but this procedure is often dangerous to the party from the notice it attracts. The missionary Castiglione once undertook the responsibility of presenting a petition to the emperor, as his majesty was in the room where he painted. But although Castiglione was a mandarin, and as such entitled to present a petition in the ordinary way, he violated the law by this private presentation. The emperor turned pale with astonishment, and said to him, '*Thou art a stranger; thou knowest not our laws: what thou hast done deserves death.*' The monk knew this before; but was willing to face death for the cause to which his life was devoted, and to which the petition related.

The law here mentioned was a general one, and although, in its original intention, the queen was probably not thought of, the present queen knew that she was not necessarily exempted from its application. We have frequent instances that the proverbially *fixed* laws of the Medes and Persians admitted less than any other ever known of modification, exemption, or alteration. Of this we have another instance just below; for Mordecai was persuaded that a general law for the destruction of the Jews having been issued, even the queen herself would not be spared when it became known that she was a Jewess; and so, afterwards, in her addresses to the king, we see that Esther considers her own life compromised by the



King on his Throne.—Modern Persia.

edict. With regard to the present instance, it was known to the Greek historians that none were admitted to the king without being called; but they do not appear to have known that queens and princesses were included in the application of this rule. They give many incidental statements concerning the difficulty of access to the king. The rule seems to have been that even when the king was in his outer apartments, no one was admitted to his presence uncalled or unannounced; and that when in his interior residence, not even the most dignified inhabitants of the interior palace might presume to appear before him unbidden. The historians relate that the freedom of access to the sovereign presence was first checked by Dejoces, king of Media, who directed that no one, of whatever rank, should appear before him unless specially called, but that all business should be transacted through messengers and ministers, his nearest attendants only being allowed to see his face. The Persians adopted this and other regulations of the Median court; hence we may understand the distinction allowed to the seven princes 'who saw the king's face,' that is, who might appear before him uncalled. Even these, however, were not admitted when any of the king's wives were with him; and this restriction enabled the king to see them as little as he pleased, as the doorkeeper had only to intimate that the king was thus engaged. One of the privileged nobles, who disbelieved the excuse, cut off the ears and noses of the two doorkeepers; for which he and all his family (excepting his wife and eldest son) were punished with death (Herodotus, i. 99; iii. 118, 119). Subject to variations from individual character, most Oriental kings have, in like manner, rendered their presence rare and of difficult approach,—not only as a precaution against treachery, but in order that their subjects, seeing them but seldom, and never but in circumstances of state and splendour—never under conditions of human infirmities and wants—might be brought to regard them as beings of a higher and finer nature, and might hence the more cheerfully submit to the powers which they wield, and which are usually far greater than those with which it seems safe or proper that a man should be intrusted. The effect is well calculated; for it is difficult to imagine the intense veneration with which the royal person is and has been regarded in Persia and other countries of the East.

— '*The golden sceptre*.'—That the Persian king had a golden sceptre we learn from Xenophon, who makes Cyrus say, among other things, to Cambyses, his son and appointed successor, 'Know, Cambyses, that it is not *the golden sceptre* which can preserve your kingdom; but faithful friends are a prince's truest and securest sceptre.' *Cyrop.*, viii. 7. In the Persepolitan sculptures we do not perceive that the kings bear any other sceptre than that long staff which is represented in the cuts to Ezra, i., and without which the king never appears, under whatever circumstances represented.

CHAPTER V.

1 *Esther, adventuring on the king's favour, obtaineth the grace of the golden sceptre, and inviteth the king and Haman to a banquet.* 6 *She, being encouraged by the king in her suit, inviteth them to another banquet the next day.* 9 *Haman, proud of his advancement, repineth at the contempt of Mordecai.* 14 *By the counsel of Zeresh he buildeth for him a gallows.*

Now it came to pass on the third day, that Esther put on *her* royal *apparel*, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: and the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee to the half of the kingdom.

4 And Esther answered, If *it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And the king said unto Esther at the banquet of wine, What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request *is;*

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and [1]to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

9 ¶ Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless Haman refrained himself: and when he came home, he sent and [2]called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 ¶ Then said Zeresh his wife and all his friends unto him, Let a [3]gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

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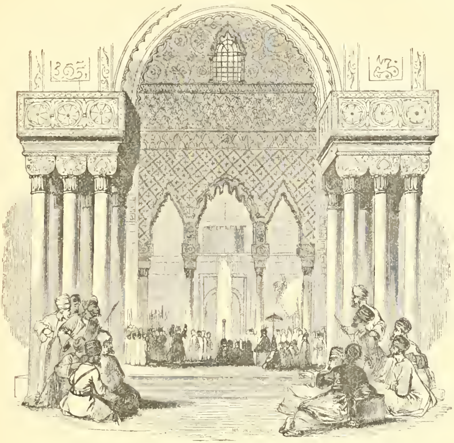
[1] Heb. *to do.*

[2] Heb. *caused to come.*

[3] Heb. *tree.*

Verse 1. '*Stood in the inner court of the king's house.*'—This was obviously the more private residence of the king, not only from the mention of the inner court, but because it is certain that the queen would not have appeared at a more public levee in the outer palace. Yet he was seated in state upon his throne, and sceptre in hand, whence it may seem that he was holding some such levee, for determining the affairs of his imperial establishment, as we have in a former note described the present kings of the same country as holding daily within the haram. That the king, sitting in the hall, saw Esther when she appeared in the court, is explained by the circumstance that in Persian palaces the principal and most splendid apartment is always entirely open in front (unless closed by a curtain), so that the king, seated at the upper end of the hall, with his face towards the court, has a complete view over it. At audiences and levees the nobles and others stand in the open court, unless individuals are called by name into the hall. The princes of the blood and a few high functionaries have however the privilege of ordinarily standing in the hall or its portico. Some idea of these arrangements is afforded by the annexed engraving, which represents the more public levee of an eastern court.

3. '*It shall be even given thee to the half of the kingdom.*'—This form of speech has an evident reference to the custom among the ancient kings of Persia in bestowing grants or pensions to their favourites. This was not by payments from the treasury, but by charges upon the revenues of particular provinces or cities. Thus a particular city or province was to support the luxury of the favoured person in a particular article, another in some other article, and so on. In this manner, when Xerxes wished to make a magnificent provision for Themistocles, he gave him the city of Magnesia for his bread, Myonta for his meat and other victuals, and Lampsacus for his wine. This enabled him to live in great splendour. (Diodorus, xi. 12; Plutarch, *Vit. Themist.*) Thus also provision was made for the wants and luxuries of the queens,—one city or province being given them for clothes, another for their hair, another for their necklaces, and so on for the rest of their expenses. Herodotus mentions that the revenues of the city of Anthylla in Egypt were assigned by the Persians to



ROYAL LEVEE. MODERN ORIENTAL.

the queen for the cost of her sandals (*Euterpe*, 98). And mention is made of a Greek ambassador to Persia who spent a whole day in travelling through a district called (in consequence of such assignment) 'the Queen's Girdle;' and another in traversing a territory styled 'the Queen's Head-dress.' (Socrates, *in Plat. Alcibiad.*) To speak therefore of giving 'unto the half of the kingdom,' has a sort of exaggerated propriety which could not, without such explanation, be well understood. The above statement may also suggest some ideas concerning the cost and splendour of Queen Esther's 'royal apparel.'

12 '*The queen did let no man come in with the king unto the banquet . . . but myself.*'—It appears from this book, as well as from Greek authors, that, although there is a great resemblance in general usage, the queens of Persia were allowed far greater liberty and respect than they now enjoy. No queen now would think of inviting a man to her banquet; nor perhaps would this have been allowable in the present instance had not the king also been present. To couple Haman with the king in the invitation was a most flattering distinction, of which both appear to have been fully sensible. As there is so much said of eating and drinking in this book, we will, once for all, introduce an interesting description from Athenæus (iv. 145, after Heraclides of Cumæ) of the usages of the ancient Persian court in this matter. From this account, which is well corroborated, it appears that of the king's guests the greater number ate without, so as to be seen by all; while the remainder and more distinguished dined with the monarch in the interior. Yet even these last did not properly eat *with* the king. There were in the interior palace two apartments opposite each other, in one of which sat the king, and in the other his guests. The prince saw them through a screen which rendered him invisible to them. On feast days, they sometimes dined all together in a large hall. When the king gave a banquet (which often happened) he did not admit more than twelve persons. The prince then *ate* apart, after which an eunuch called the guests to come and drink with the king, which they did, but not with the same wine. (This explains what is meant by a 'banquet of wine.') They sat upon the ground (carpeted, doubtless), and the prince reclined upon a couch with golden feet (answering to the 'beds of gold and silver' of ch. i. 6, and the 'bed' of ch. vii. 8). But the king usually ate alone, or sometimes his wife or some of his sons were admitted to his table; and it was the custom for the young women of the haram to sing before him at his meals. The repast of the king was very magnificent. There were killed daily for the service of the palace not less than a thousand victims—such as horses, camels, oxen, asses, and particularly sheep; besides various kinds of fowl. The greater part of these meats, as well as the bread, were destined for the support of the guards and various satellites of the court; being carried into the peristyle of the palace, and there distributed in rations. At the entertainments each guest had his portion set before him, and carried away that which he did not eat.—This account in many of its circumstances agrees with the *present* usages of Persia; and we believe there are few passages of Scripture alluding to Persian entertainments which will not be explained by a reference to it.

CHAPTER VI.

1 *Ahasuerus, reading in the chronicles of the good service done by Mordecai, taketh care for his reward.* 4 *Haman, coming to sue that Mordecai might be hanged, unawares giveth counsel that he might do him honour.* 12 *Complaining of his misfortune, his friends tell him of his final destiny.*

On that night [1]could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of [2]Bigthana and Teresh, two of the king's chamberlains, the keepers of the [3]door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

4 ¶ And the king said, Who *is* in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

5 ¶ And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man [4]whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?

7 And Haman answered the king, For the man [5]whom the king delighteth to honour,

8 [6]Let the royal apparel be brought [7]which the king *useth* to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and [8]bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: [9]let nothing fail of all that thou hast spoken.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered.

13 And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they *were* yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

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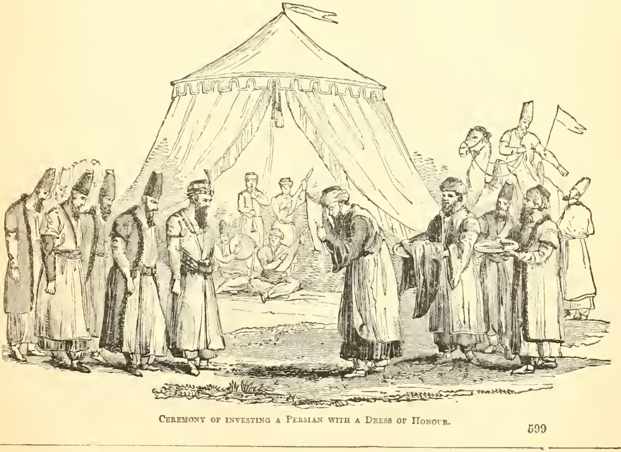
[1] Heb. *the king's sleep fled away.*
[2] Or, *Bigthan*, chap. 2. 21.
[3] Heb. *threshold.*
[4] Heb. *in whose honour the king delighteth.*
[5] Heb. *in whose honour the king delighteth.*
[6] Heb. *Let them bring the royal apparel.*
[7] Heb. *wherewith the king clothed* himself.
[8] Heb. *cause him to ride.*
[9] Heb. *suffer not a whit to fall.*

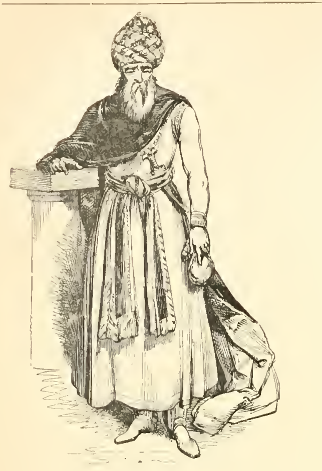
Verse 1. '*The book of records of the chronicles.*'—In the three books of Ezra, Nehemiah, and Esther, there are many passages which intimate the care taken by the Persian government to register every occurrence. The testimony of the Greek writers is to the same effect, and is accompanied by details which sufficiently instruct us in the whole system. We have before seen something similar in the courts of the Hebrew kings, and the practice has prevailed in other Oriental nations; but we know of no nation which took so much pains as the Persians to preserve the memory of its exploits by written documents. They have all perished, with the exception of the few extracts preserved in these books and in the older Greek historians. The Persians do not appear, at this early period, to have had any historical poets, such as they had at a much later time, and still less any real historians. Heeren seems to have well discriminated the character of their history as being essentially connected with their policy, and a necessary fruit of the despotism which reigned among them, and of the profound veneration with which the kings were regarded. All that the king did or said was deemed worthy of registration. He was usually surrounded by scribes whose duty it was to take note of his words and actions: they were rarely absent from him, and always attended when he appeared in public. They were present at his festivals, at his reviews of the army, and attended him in the tumult of battle, and registered whatever words fell from him on these occasions. They were equally charged with the registration of edicts and ordinances, which, according to the usage of the East, were written in the king's presence, sealed with his ring, and then despatched by couriers. Such were the sources of the royal journals or chronicles of Persia, which were deposited in the different capitals of the empire where the king resided—at Babylon, Susa, and Ecbatana, and formed the archives of this people. But, properly speaking, they must have formed rather the history of the court than of the empire, and certainly appear to have embraced many anecdotes of even the private life and sayings of the king. From the incident in the text, it appears that the kings sometimes had these journals read to them.

Many corroborative and illustrative anecdotes might be adduced, not only from the ancient accounts of Persia, but from the usages of other Oriental nations. Two or three of the shortest will suffice for our present purpose. Herodotus, in describing the review made by Xerxes of his vast army, states that he was attended by secretaries, who wrote down the answers which he received to the various questions which he put as he rode along the ranks in his chariot (vii. 100). The same historian represents this monarch as seated on Mount Ægaleos, to view the battle of Salamis; and whenever he saw any one of his own people displaying peculiar valour in the fight, he inquired about him, and the secretaries in attendance made a note of the answer, which usually specified the name and city of the person whose deed had attracted the royal notice (viii. 90). There is no very distinct notice of the attendance of secretaries at the royal feasts: they seem rather to have been called when anything occurred for them to record—at least at the private meals of the king; but it appears that they attended at public feasts. The travellers of the middle age, in their ample descriptions of the state of the Mongol emperor, tell us that when he dined four secretaries were seated under his table to write down his words—*which he might never revoke* (Ranking's *Historical Researches*, p. 75). As the king's word was also an unalterable law among the Medes and Persians, we may here infer a similar usage. These facts serve to illustrate the mode in which materials were probably collected. Perhaps the final preparation was not unlike that in Abyssinia, as described by Bruce: 'The king has near his person an officer who is meant to be his historiographer: he is also keeper of his seal, and is obliged to make a journal of the king's actions, good and bad, without comment of his own upon them. This, when the king dies, or at least soon after, is delivered to the council, who read it over, and erase everything false in it, whilst they supply every material fact which may have been omitted, whether purposely or not.' Bruce's editor (Dr. A. Murray) observes that the 'complete chronicle of a reign, written by the king's historiographer, contains all the remarkable transactions at court during every day in the month throughout the whole year' (Bruce, iii. 409).

8. '*The royal apparel . . . . which the king useth to wear.*'—In the notes to Gen. xli. 42, and 1 Sam. xviii. 4, the reader will find adequate illustrations of the honour conferred by the present of a dress from the king. We take this opportunity of introducing a cut which exhibits the ceremony of receiving such a dress, as described in the former of the notes to which we refer. The person who is to be invested has proceeded to the appointed place to meet the bearer of the dress of honour, where a tent has been pitched for the occasion. Standing opposite to the favoured person, the king's commissioner commences the ceremony by pressing to his forehead the royal order, which he is about to read previously to the presentation of the dress. The dresses presented by the ancient kings of Persia were such Median robes as they wore themselves, and which none might wear but those on whom they conferred them. The privilege of wearing such a dress, therefore, formed a permanent distinction of a very high order. It was death for any one to wear the king's *own* robe; and it is therefore an instance of the ambition of Haman that, supposing these honours were intended for himself, he should have made such a proposal. It was an honour which, from its extraordinary character, was, beyond all things, calculated to express the most pre-eminent favour and distinction, and render it at once visible to all the people.

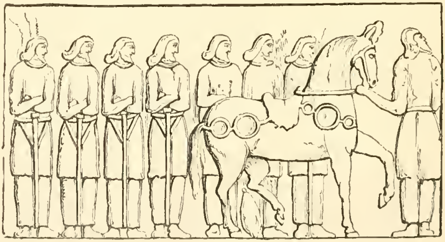
— '*The horse that the king rideth upon.*'—In 1 Kings i. 33, we read that David directed that Solomon should be set upon his own mule, and conducted down to Gihon, there to be anointed and proclaimed king. This indicates the distinction implied in riding the animal the king was accustomed to use. Indeed, the Hebrew writers say, that it was most unlawful for any one to ride on the king's horse, to sit on his throne, or use his sceptre. The present direction is obviously on the same idea, which is a very common one in the East. It is a part of that system which is employed to render the royal person venerable, that whatever has once been appropriated to the king's use becomes his exclusively, so that no one dares to share its use with him, or to succeed him in it when his own occasion for it has ceased. Hence it was, if it be not still, the


Ceremony of investing a Persian with a Dress of Honour.



Dress of Honour.

custom for no one to ride the horse of the Turkish sultan either during or after its short period of service. When that expired, the happy animal was never again mounted, and was kept for the remainder of its life without any kind of labour. Our wood-cut certainly represents the horse of a Persian king; but at a period considerably later than that to which the present history refers. It is copied from part of a Persian sculpture on the face of a rock near Shapor. It represents a horse, held in attendance till the king comes forth to mount it, from the council or levee which he is represented as holding in a higher compartment of the same sculpture, which we have not introduced. The figure is curious and interesting, though we have no assurance that its furniture resembled that of the king's horse in the time of Mordecai.

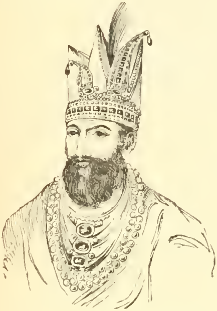


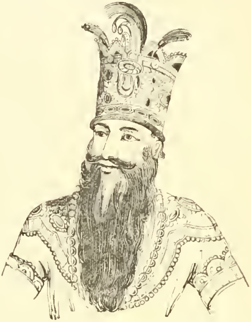
The King's Horse. From a Sculpture on a Rock near Shapor.

— '*The crown royal which is set upon his head.*'—Some think that the horse's head is intended, the 'horse' being the immediate antecedent. Without disputing that horses when paraded in state were, in a certain sort, crowned, we rather suppose that the turban, cap, or crown which the king wore, or such as he wore, is intended. It was a capital crime to wear the *same* turban or crown that the king had worn, as well as any other part of his dress. Alexander adopted the Persian usages in this and other respects, and Arrian tells a story how, when the king was sailing on the Euphrates, his turban fell off among some reeds. One of the watermen immediately jumped out and swam to fetch it; but, finding that he could not carry it back in his hand without wetting it, he put it upon his head and brought it safely to the boat. Alexander gave him a talent of silver for his zeal, and then ordered his head to be struck off, for irreverently setting the royal diadem thereon.—That in all these particulars the mad ambition of Haman aspired to one of the actual dresses of the king—sacred and peculiar as this was—appears evident from the fact that there could have been nothing else of this sort for Haman to aspire to, since from his high station he must already have enjoyed the Median dress—which was that which the king himself wore, and which constituted the dress of honour that he gave to his favourites. Haman was however prudent enough to stop here, and did not ask for the sceptre and the bow, which were the more peculiar distinctions of Persian royalty. These distinctions are thus enumerated by Statius (*Theb.* lib. viii.)—

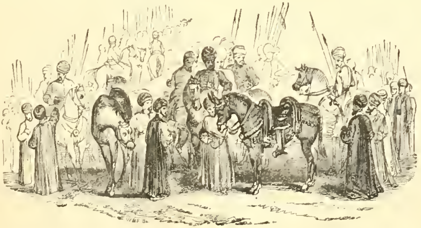
> '——When some youth of royal blood succeeds
> To his paternal crown, and rules the Medes,
> His slender grasp, he fears, will ill contain
> The weighty *sceptre*, and his *bow* sustain,
> *And trembling takes the courser's reins in hand,*
> *And huge tiara*, badge of high command.'—Lewis.

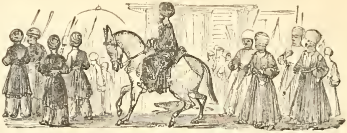
On comparing the description in ancient writers with the intimations in the present book, and with sculptures at Persepolis, concerning the state crown of the Persian kings, it seems difficult to make them coincide as separate statements; but, if we join them together as one statement, we imagine that the result furnishes a crown of essentially the same kind as those which are still worn by the kings of Persia. We give two specimens: one from a portrait of Nadir Shah, and the other from Sir R. K. Porter's portrait of the late Futteh Ali Shah. Its basis seems to be fashioned on the model of the Median cap which the king wears in the Persepolitan sculptures; while at its top we recognize the rayed crown; and, at the bottom, the richly-jewelled border answers to the primitive diadem, or regal circlet. Without therefore contending that the high turban and added wreath, or *cydaris* of Xenophon, the 'huge tiara' of Statius, and the 'great crown of gold' of ch. viii. 15, answer in every respect to the representations which our cuts afford; we do think that the state crowns of modern Persia furnish the best attainable idea of those worn by Cyrus and his successors. They are certainly not at all like the crowns of Europe: nor must the reader suppose that the 'crowns' anywhere mentioned in the Bible bore resemblance to them. We do not recognize any such crowns in ancient coins and sculptures; and Selden states that they did not come into use till about the age of Constantine. The Oriental crown is usually a cap more or less enriched with gems and gold, and sometimes bound about at the base with a rich shawl. We add the description which Mr. Morier gives of the magnificent crown of Futteh Ali Shah, as represented in our cut. 'The king was one blaze of jewels, which literally dazzled the sight on first looking at him. . . . .A lofty tiara, of three elevations, was on his head, *which shape appears to have been long peculiar to the crown of the great king.* It was entirely composed of thickly-set diamonds, pearls, rubies, and emeralds, so exquisitely disposed as to form a mixture of the most beautiful colours, in the brilliant light reflected from its surface. Several black feathers, like the heron-plume, were intermixed with the splendid aigrettes of this truly imperial diadem, whose bending points were finished with pear-formed pearls of immense size.' The king's usual head-dress is a plain black cap, which bears probably about the same relation to this crown as the plain cap of the Persepolitan sculptures bore to the ancient state crowns.


CROWN OF NADIR SHAH, KING OF PERSIA.


CROWN OF FUTTEH ALI SHAH, KING OF PERSIA.

11. '*Thus shall it be done unto the man whom the king delighteth to honour.*'—The above events, strange as they appear to us, are eminently characteristic of Persia; and so enduring are the essential features of Oriental character and usages, that there is scarcely a single circumstance in the narrative which might not in the same country have occurred at the present day, without any marked contrariety of modern and ancient manners. The annexed engravings illustrate the modern incidents of such a procession of honour as the text describes.


PROCESSION OF HONOUR. Start.



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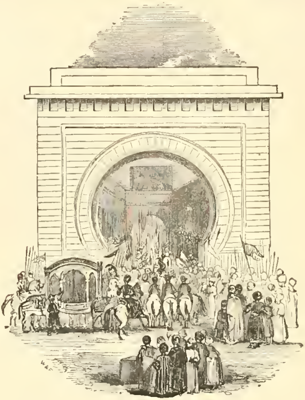

PROCESSION OF HONOUR. Return.

CHAPTER VII.

1 *Esther, entertaining the king and Haman, maketh suit for her own life and her people's.* 5 *She accuseth Haman.* 7 *The king in his anger, understanding of the gallows which Haman had made for Mordecai, causeth him to be hanged thereon.*

So the king and Haman came [1]to banquet with Esther the queen.

2 And the king said again unto Esther on the second day at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4 For we are sold, I and my people, [2]to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, [3]that durst presume in his heart to do so?

6 And Esther said, [4]The adversary and enemy *is* this wicked Haman. Then Haman was afraid [5]before the king and the queen.

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[1] Heb. *to drink.*

[2] Heb. *that they should destroy and kill and cause to perish.*

[3] Heb. *whose heart hath filled him.*

[4] Heb. *the man adversary.*

[5] Or, *at the presence of.*

7 ¶ And the king arising from the banquet of wine in his wrath *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther *was*. Then said the king, Will he force the queen also [6]before me in the house? As the word went out of the king's mouth, they covered Haman's face.

9 And Harbonah, one of the chamberlains, said before the king, Behold also, the [7]gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

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[6] Heb. *with me.*

[7] Heb. *tree.*

Verse 7. '*He saw that there was evil determined against him by the king.*'—He saw not only that he had cause to apprehend evil, but that evil was *determined*, and he saw this by the king's rising abruptly and going out. At this day it is a signal of death when the king rises abruptly and withdraws: the offender knows then that evil—death—is *determined* against him. Probably the eunuchs would have seized Haman immediately, had he not at the instant appealed to the queen.

8. '*Fallen upon the bed whereon Esther was.*'—The couch on which she reclined (see the note on ch. v. 11). In the agony of his spirit he had probably fallen down to embrace her knees in supplication. There may however be something more in this than appears, for it was a capital crime to sit on the royal seat. Quintus Curtius relates an anecdote of Alexander, who, when sitting in his chair warming himself by a fire in the open fields, saw a soldier who had almost lost the use of his limbs and senses through cold. The king instantly set the man in his own seat, and exerted himself actively in recovering him. When he came to himself, and saw where he was seated, with the king standing near, he was greatly alarmed, but was cheered by the monarch, who observed, 'Had you rested in the Persian king's chair, it would have cost you your life; but by rest in my chair it has been saved.'

'*They covered Haman's face.*'—The meaning of this impressive and even awful, action, seems to have been to place him as a criminal before the king, whose face he was no longer thought worthy to behold—and to receive from him his doom. Criminals were anciently and are still in some parts of the East brought to receive judgment with their hands bound and faces covered. There is a striking illustrative passage in Q. Curtius:—'Alexander ordered Philotas to be brought before him. He had his hands bound and his head covered with an old veil. The assembly were moved with pity to see in that lamentable guise one whom they had been wont to behold with envy. The day before, they had seen him general of the horse; they knew that he had supped with the king: and now, on the sudden, they saw him not only accused but condemned and bound' (1. vi. 9).

CHAPTER VIII.

1 *Mordecai is advanced.* 3 *Esther maketh suit to reverse Haman's letters.* 7 *Ahasuerus granteth to the Jews to defend themselves.* 15 *Mordecai's honour, and the Jews' joy.*

ON that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he *was* unto her.

2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 ¶ And Esther spake yet again before the king, and fell down at his feet, [1]and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

5 And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse [2]the letters devised by Haman the son of Hammedatha the Agagite, [3]which he wrote to destroy the Jews which *are* in all the king's provinces:

6 For how can I [4]endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 ¶ Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, [5]may no man reverse.

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[1] Heb. *and she wept and besought him.*

[2] Heb. *the device.*

[3] Or, *who wrote.*

[4] Heb. *be able that I may see.*

[5] See chap. 1. 19.

9 Then were the king's scribes called at that time in the third month, that *is*, the month Sivan, on the three and twentieth *day* thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring, and sent letters by posts on horseback, *and* riders on mules, camels, *and* young dromedaries:

11 Wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and *to take* the spoil of them for a prey,

12 Upon one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

13 The copy of the writing for a commandment to be given in every province *was* [6]published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 *So* the posts that rode upon mules *and* camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 ¶ And Mordecai went out from the presence of the king in royal apparel of [7]blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.

16 The Jews had light, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

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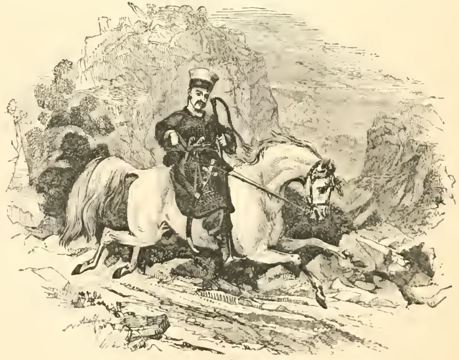
[6] Heb. *revealed*.

[7] Or, *violet*.

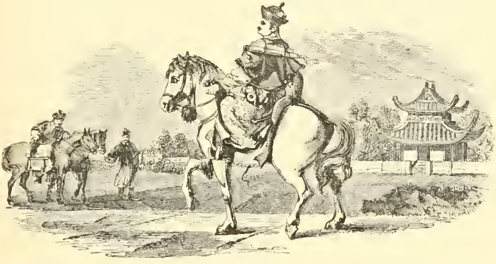
Verse 10. '*Sent letters by posts*.'—This is one of many intimations in this book, calculated to engage the attention of those who take interest in studying the progress of society in the arts of convenience and civilization. The testimony of the Greek writers coincides with this, in directing our attention to Persia for the origin of posts and couriers. It is said that when the empire became so vast as in the time of Cyrus, that monarch thought of a plan for facilitating the exchange of communications between the court and provincial governments. After having



TURKISH COURIER.

ascertained how far a good horse might go in a day, with ease and expedition, he caused stables to be erected at the determined distances throughout his dominions, and furnished each with a suitable establishment of horses, and with men to take care of them. There was also a postmaster at each of these stages, whose duty it was to receive the packets as they arrived, and immediately despatch them with fresh horses and couriers. Thus the posts travelled night and day, without intermission; and hence it was proverbially said that they flew swifter than cranes. The expedition with which the king was thus enabled to obtain intelligence from, and forward edicts to, the remotest parts of his empire, astonished the ancient world.

We learn from an interesting paper in the Jesuits *Mémoires sur les Chinois*, that in China the usage was at least equally ancient. 'We see from the *Tcheon-li* that there were great roads which went from the capital of a kingdom to those of its provinces, and from the capital of one kingdom to that of another. On these roads, at every league, were found places for rest and refreshment; and about every three leagues, inns for sleeping; and about every five leagues, markets and caravanserais for the couriers and other agents of the government. It was only at these stations, five leagues apart, that the couriers of the court and the public officers found relays of horses. Confucius, whose expression Mong-tsee has copied, says that *the impressions of good example travelled faster than the couriers who carried the orders of the court.* The commentators allege that this comparison of Confucius evidently indicates the existence of posts. If so, posts were established in China five hundred years at least before Christ. But a regular system of posts cannot be traced historically higher than to the year 230 B.C. The reason is very simple and decisive: they were not necessary when each vassal prince really governed his small states; but when Tsing-chi-hoang centralized all this dispersed power, and brought all internal government under his sceptre, continual posts became necessary, that the court might have timely information of all events, and issue its orders continually. This famous emperor gave minute attention to the organization of the communications by posts: and the new division of China made at that time was regulated with reference to the post-roads.' The system, therefore, which excited the strong admiration of Marco Polo and other early travellers in China, being so much more perfect than any thing they had ever heard of in Europe, was already a thousand years old in that country, and coeval with the ancient Persian system which it helps to illustrate.



CHINESE COURIER.

15. '*In royal apparel of blue and white.*'—This was doubtless the dress which Haman had recommended the king to give to the man he delighted to honour; and this corroborates the conclusion that it was really the king's own dress, and not merely the common Median dress of honour, which was, as to its make, *like* the king's. This mixture of blue (or purple) and white was peculiar to the king, and for that reason is doubtless here noticed. It is well to compare this description of Mordecai's appearance on leaving the palace, with Xenophon's description of the attire in which Cyrus himself appeared in public: 'Cyrus himself then appeared, wearing *a turban, which was raised high above his head, with a vest of a purple colour, half mixed with white;* and this mixture of white none else is allowed to wear. On his legs he had yellow buskins; his outer robe was wholly of purple; and about his turban was a diadem or wreath' (*Cyrop.* viii. 23). Every one of these things occur in the description of Mordecai's royal attire, except the yellow buskins. Xenophon however adds, that the diademed turban was *not* peculiar to the king, but was allowed to his relations. This doubtless answers to the 'great crown' which Mordecai wore. The description does not correspond with the appearance of the cap which the king wears in the sculptures of Persepolis, as represented in the cuts to Neh. i. This difference, which has perplexed antiquarians, is probably owing to the fact that the sculptures represented the king as he usually appeared *in his palace;* whereas the description refers to his appearance when he went *abroad*, or on occasions of high state within doors.

CHAPTER IX.

1 *The Jews (the rulers, for fear of Mordecai, helping them) slay their enemies, with the ten sons of Haman.* 12 *Ahasuerus, at the request of Esther, granteth another day of slaughter, and Haman's sons to be hanged.* 20 *The two days of Purim are made festival.*

Now in the twelfth month, that *is*, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)

2 The Jews gathered themselves together

in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and [1]officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did [2]what they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace [3]was brought before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what *is* thy petition? and it shall be granted thee: or what *is* thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to morrow also according unto this day's decree, and [4]let Haman's ten sons be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,

17 On the thirteenth day of the month Adar; and on the fourteenth day [5]of the same rested they, and made it a day of feasting and gladness.

18 But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar *a day of* gladness and feasting, and a good day, and of sending portions one to another.

20 ¶ And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far,

21 To stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that *is*, the lot, to [6]consume them, and to destroy them;

25 But [7]when *Esther* came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim after the name of [8]Pur. Therefore for all the words of this letter, and *of that* which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as

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[1] Heb. *those which did the business that belonged to the king.*
[2] Heb. *according to their will.*
[3] Heb. *came.*
[4] Heb. *let men hang.*
[5] Heb. *in it.*
[6] Heb. *crush.*
[7] Heb. *when she came.*
[8] That is, *lot.*

it should not [9]fail, that they would keep these two days according to their writing, and according to their *appointed* time every year;

28 And *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not [10]fail from among the Jews, nor the memorial of them [11]perish from their seed.

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with [12]all authority, to confirm this second letter of Purim.

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth,

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed [13]for themselves and for their seed, the matters of the fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

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[9] Heb. *pass.*

[10] Heb. *pass.*

[11] Heb. *be ended.*

[12] Heb. *all strength.*

[13] Heb. *for their souls.*

Verse 17. '*And made it a day of feasting and gladness.*'—The Jews, in the progress of time, instituted various festivals and fasts in commemoration of remarkable occurrences in their history, and for which, of course, the law of Moses afforded no sanction. The authority for the establishment of such additional celebrations would seem not to have been at first admitted without dissenting voices; and, if we may believe the Rabbinical writers, not fewer than eighty-five elders protested against the institution of the feast of Purim as an unauthorized innovation (Lightfoot's *Exercit. on John*, xx. 22). The feast, however, has, to the present day, continued to occupy a very conspicuous place in the Hebrew calendar. The festival has been observed on the fourteenth and fifteenth of the month Adar; but when the year happened to be an intercalary one, there are two celebrations—the first called the Little Purim, with comparatively little ceremony, in the month Adar, and the other, in the usual manner, in the intercalated month of Ve-Adar. On each day of the feast the book of Esther is read in the synagogues from beginning to end, and all Jews, of every sex and age, to whom attendance is not quite impracticable, are required to be present, for the better preservation of the memory of the important deliverance which it records. The copy of Esther which is read on this occasion must be written on vellum, as a single roll, by itself; and where the names of Haman's ten sons occur (and indeed in other copies of the book, manuscript and printed), they are disposed in a peculiar order, intended, as is explained, to suggest the idea of ten bodies hanging on a gibbet. The reader pronounces all these names with great rapidity, as if in one breath, to intimate that they were all hanged, and expired in the same moment of time. Whenever the name of Haman himself occurs, there is a terrible uproar raised in the synagogue: the whole congregation clap with their hands, and stamp with their feet, exclaiming, 'Let his name be blotted out; may the memory of the wicked rot!' The children at the same time are instructed to hiss, and to strike the forms with wooden mallets provided for the occasion. When the reading is finished, the whole congregation exclaim, 'Cursed be Haman! Blessed be Mordecai! Cursed be Zeresh! Blessed be Esther! Cursed be all idolaters! Blessed be all the Israelites! And blessed also be Harbonah, at whose instance Haman was hanged!' It is said to have been formerly customary to write Haman's name upon a great stone, and, regarding it as his representative, to batter it with other stones till the writing was effaced or the stone broken, exclaiming, as before, 'Let his name be blotted out,' etc.

The days of the festival have formed the carnival and bacchanalia of the Jews, in which they give way to riotous carousing, remarkable in a people so much distinguished for general sobriety. The Talmud indeed seems to indicate it as a matter of duty that a man should be so far gone in liquor as to be unable to distinguish between 'Cursed be Haman!' and 'Blessed be Mordecai!' This direction has been pretty well acted upon. Among other extravagancies on this occasion, 'Some put on fools' coats, and raked like pickled herrings about the streets, and danced in the very synagogues while the book of Esther was reading. Others disguised themselves in strange antick dresses—men in the habit of women, and women dressed like men, with their faces disguised' (Lewis's *Origines*, ii. 622). At present, and particularly in England, the feast is celebrated with great hilarity, but not with greater excess or riot than with us usually attends the common festivities of Christmas. 'Alms are given to the poor; relations and friends send presents to each other; and all furnish their tables with every luxury they can command. The modern Jews think it no sin then to indulge largely in their cups, some of them, indeed, to intoxication, in memory of Esther's banquet of wine, in which she succeeded in defeating the sanguinary designs of Haman' (Allen's *Modern Judaism*, p. 419). This carnival is preceded by a fast, in memory of that of Esther (ch. iv.); it should last three days, but is usually confined to one.

CHAPTER X.

1 *The greatness of Ahasuerus,* 3 *and Mordecai's advancement under him.*

And the king Ahasuerus laid a tribute upon the land, and *upon* the isles of the sea.

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king [1]advanced him, *are* they not written in the book of the chronicles of the kings of Media and Persia?

3 For Mordecai the Jew *was* next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

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[1] Heb. *made him great.*

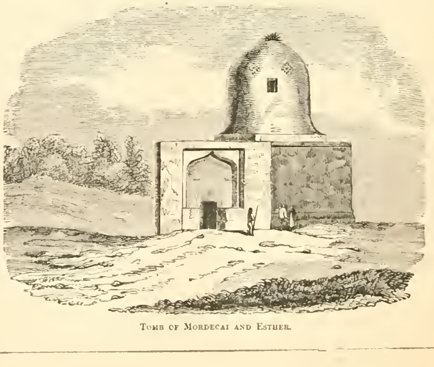
We introduce a cut of the alleged tomb of Esther and Mordecai at Hamadan, the ancient Ecbatana (see the note on Ezra vi. 1). The site is very likely to have been that of the interment of one or both of those eminent personages. Ecbatana was one of the seats of the royal court to which they were attached; and the Jews, who always, from the time of the captivity, have abounded in this region, have distinguished the spot of their burial, and preserved the memory of it by tradition. The existence of this honoured sepulchre has rendered Hamadan a place of pilgrimage to the Jews from time immemorial; and some of their number have always been resident there. Benjamin of Tudela makes mention of it, and says that there were then fifty thousand Jews in the town: but little confidence is to be placed in his statements concerning the numbers of Jews he found at different places. In the note referred to, we have stated, on the authority of a resident Jew, the number now to be found there. Although the tomb now standing is more ancient than that of Ezra, it is on essentially the same plan, both in its exterior and interior appearance, with such differences as proceeded from the difference of situation, one being in the midst of a town, and the other on the borders of the desert. The present tomb is seen in our cut without the enclosing wall, which conceals the proportions of Ezra's tomb. The bell-shaped dome is also in an older taste than that which the other tomb exhibits. The stork's nest, by which it is surmounted, is such as frequently appears upon the highest points of public buildings in that country. The tomb stands on ground somewhat more elevated than any in the immediate neighbourhood, and is in rather a decayed condition. The entrance to the building is by a stone door of small dimensions, the key of which is always kept by the chief rabbi. This door conducts to the ante-chamber, which is small, and contains the graves of several rabbis. A second door, of still more confined dimensions than the first, leads to the tomb-chamber, which is larger than the outer apartment. In the midst of this stand the two sarcophagi of Mordecai and Esther, of dark and hard wood, like that of Ezra. They are richly carved, and have a Hebrew inscription along the upper ledge, taken from ch. ii. 5, and x. 3. The wood is in good preservation, though evidently very old. The present building is said to occupy the site of one more magnificent, which was destroyed by Timur Beg, soon after which this humble building was erected in its place, at the expense of certain devout Jews; and it is added, that it was fully repaired about 160 years since by a rabbi named Ismael. If this local statement be correct, some of the inscriptions which now appear must, as the resident Jews state, have belonged to the preceding building, which however could not have been the *original* mausoleum, since one of these inscriptions describes it as having been finished posterior to the Christian era. This inscription is on the present dome, and has thus been translated by Sir Gore Ouseley: 'Thursday, fifteenth of the month Adar, in the year 4474 from the creation of the world, was finished the building of this temple over the graves of Mordecai and Esther, by the hands of the good-hearted brothers Elias and Samuel, the sons of the deceased Ismael of Kashan.' According to the vulgar Jewish æra, this would have been not more than about eleven centuries ago; but the date is probably after the computation of the eastern Jews, which would make the date answer to about 250 A.D.

Sir Robert Ker Porter has given copies, with the following translations, of the other inscriptions, which are at least curious.

From a marble slab in the Sepulchre.—'Mordecai, beloved and honoured by a king, was great and good. His garments were those of a sovereign. Ahasuerus covered him with this rich dress, and also placed a golden chain around his neck. The city of Susa rejoiced at his honours, and his high fortune became the glory of the Jews.'

On the sarcophagus of Mordecai.—'It is said by David, "Preserve me, O God! I am now in thy presence. I have cried at the gate of heaven, that thou art my God; and what goodness I have received came from thee, O Lord;—Those whose bodies are now beneath in this earth, when animated by thy mercy, were great; and whatever happiness was bestowed upon them in this world came from thee, O God!—Their grief and sufferings were many; but they became happy, because they always called upon thy holy name in their afflictions. Thou liftedst me up, and I became powerful. Thine enemies sought to destroy me, in the early times of my life; but the shadow of thy hand was upon me, and covered me as a tent, from their wicked purposes."—Mordecai.'

From the sarcophagus of Esther.—'I praise thee, O God, that thou hast created me. I know that my sins merit punishment, yet I hope for mercy at thy hands: for whenever I call upon thee thou art with me; thy holy presence secures me from all evil.—My heart is at ease, and my fear of thee increases. My life became, at the last, through thy goodness, full of peace.—O God! shut not my soul out from thy divine presence. Those whom thou lovest never feel the torments of hell. Lead me, O merciful Father, to the life of life; that I may be filled with the heavenly fruits of Paradise!—Esther.'



Tomb of Mordecai and Esther.

THE BOOK

OF

JOB.

There is perhaps no book of the Old Testament which has opened so large a field of controversy as the book of Job, or concerning which interpreters have been so much divided. To attempt any satisfactory report or analysis of so extensive a discussion would require more space than the limits to which we are restricted will allow for all the notes to this book. We shall therefore confine ourselves to a few preliminary considerations upon each of the *principal* points on which the controversy has turned; and shall also state some of the more instructive results of the discussion, in connection with the particular texts to which they refer or which they contribute to illustrate.

Is the Book of Job a real history?—A section of Jewish and Christian interpreters contend that Job is a fictitious character, and that the narrative is an invention intended to instruct through the medium of parable. But the reality of Job's existence and history has been the standing belief of the Jewish and Christian churches, and is supported by the great body of commentators and critics of all countries and denominations. Hengstenberg indeed states that the prevailing opinion is, that Job is not a real history: but he must mean the prevailing opinion at this day in Germany; for the mass of living opinion among the critics of all other countries, and the vast weight of all past and present opinion, is undoubtedly that the book of Job is a true history. Indeed, the Scripture itself bears no equivocal testimony to its reality; and the internal evidence which the book affords to the same effect cannot easily be set aside. The real existence of Job is distinctly recognized by Ezekiel (xiv. 14), who names Noah, Daniel, and Job, together, in such a manner as to show that the last was not a less real personage than Noah and Daniel. St. James also (v. 11) refers to the patience of Job, and to the evidence which his history afforded of the Lord's pity and tender mercy. The weight of this consideration has been too little regarded by many continental critics; but surely it is contrary to all probability and to Scriptural usage, that the Holy Spirit should refer us to a feigned history for an example of patience, and of its ultimate reward, if the person proposed as a model, his patience, and his recompence, were alike unreal. Such a procedure would be unworthy of God and useless to man. Our constant experience teaches that the mind of man is not easily impressed by ideal examples of virtue, and that we should be but vainly urged to endurance by a view of the patience of a person who never existed. Justly relying upon this, the churches which celebrate the memories of the saints, have indicated their conviction of Job's real existence by including him in their commemorations. His name is inscribed in the most ancient martyrologies: the Greek and Oriental churches devote the sixth of May to his honour, and the Latin church celebrates his festival on the tenth of the same month. These things are of no weight of themselves, but they evince the antiquity and the prevalence of the opinion which seems the most probable in itself, and which appears to us not to have been shaken by any arguments which have been as yet advanced. Then the book itself specifies those minute particulars which a fictitious narrative commonly overlooks:—The number of Job's sons and daughters is stated; the quantity and nature of his goods is mentioned, and discriminated in such proportions as still usually exist under the same circumstances; and the residence of Job and his friends is described with all the geographical precision of true history. It must, however, be carefully distinguished that the question of the divine authority of the book, and its title to a place in the Canon, is by no means affected by the determination of the question as to its being a true history or a parable. This point has been stated in the Introduction to 'Esther;' and the same consideration applies here.

The time of Job.—This has been a question very largely debated. Different writers place him in almost every age from *before* the birth of Abraham till *after* the Babylonish Captivity. We must refer to other sources of information those who wish to ascertain the arguments by which the various theories are supported. The result of a very careful consideration disposes us to concur with the great majority of interpreters in the opinion that the trial of Job took place before the Exode of the Israelites from Egypt: but how long before that, is another question, on which opinion is divided. Our Bible chronology places it in 1520 B.C., being twenty-nine years previous to that event. This determination seems to be founded on the principle of bringing the time as low as possible, consistently with the necessity of fixing it earlier than the departure of the Israelites from Egypt. This necessity arises from the internal evidence which the book offers; particularly by its total silence concerning the mighty signs and wonders that accompanied the Exode—such as the passage of the Red Sea, the destruction of the Egyptians, the manna in the desert, etc.—all happening in or near Job's country, and all so apposite in the debate about the ways of Providence. But there seems to be no very clear evidence that the event took place only *just before* the occurrence of those marvellous transactions of which the history takes no notice. On the contrary, the positive evidence for an earlier date seems to us at least as strong as the negative evidence for a date thus early. The patriarchal period would seem the most probable—that is, not later than the time of Jacob on the one hand, nor greatly anterior to the time of Abraham on the other. Dr. Hales fixes the date of Job's trial at 184 years before Abraham's birth; and, as the arguments used by him and others at least demonstrate the preference due to the patriarchal period, we may here state them very briefly. 1. The absence of any notice concerning the destruction of Sodom and Gomorrah and other cities of the plain, which were so near, and formed so suitable an illustration of the argument, leads to the inference that the circumstances took place before Abraham's migration to Canaan. 2. The longevity of Job necessarily places him in the patriarchal times. At the time of the history he had children grown up and settled in their own houses a good while; he also speaks of his youth as of a time past. Indeed no one supposes he was a young man. And yet he survived his calamities 140 years, whence we may infer that he was not much less, and possibly more than 200 years old when he died. This is very conclusive for placing him not much sooner or later than the time of Isaac, who died at the age of 180 years. 3. The manners and customs critically correspond to those of the patriarchal period. Job acted as high-priest in his own family, according to primitive usage: his riches are reckoned by cattle; and it is important to observe that the cattle are precisely the same in kind as those in the description of Abraham's wealth (Gen. xii. 16), with the same absence of horses and mules: the most ancient kind of writing, by sculpture, is also mentioned by Job. 4. Another circumstance of great importance is, that the only species of idolatry alluded to in this book is Sabeanism, or the worship of the heavenly bodies, which is universally allowed to be the most ancient of all idolatries; and not only is this alone mentioned, but it seems to be noticed as a novelty then liable to judicial punishment. 5. Another and more definite method of determining the date of the history has been an astronomical one, by the precession of the equinoxes. "The cardinal constellations of spring and autumn in Job's time were כִּימָה *Chimah*, and כְּסִיל *Chesil*, or Taurus and Scorpio, noticed ix. 9, and again xxxviii. 31, 32; of which the principal stars are Aldebaran, the Bull's Eye, and Antares, the Scorpion's Heart. Knowing therefore the longitude of these stars at present, the interval of time from thence to the assumed date of Job's trial will give the difference of their longitudes, and ascertain their position then, with respect to the vernal and autumnal points of intersection of the equinoctial and ecliptic; according to the usual rate of the precession of the equinoxes, one degree in 71½ years." (Hales, ii. 54.) On this datum, assisted by calculations furnished by that eminent astronomer Dr. Brinkley, the late bishop of Cloyne, he finds that at the assumed date of 2337 B.C., or 184 years before the birth of Abraham, Taurus was the cardinal constellation of spring, and Scorpio of Autumn. This interesting process was not first employed by Dr. Hales, as he thought, he having been anticipated in the last century by two learned Frenchmen, Goguet and Ducoutant. Their calculation, however, brings the date to 2136 B.C.: and we fear that the constellations denoted by the Hebrew words are not known with so much certainty as to permit the question to rest firmly on this calculation. Nor is this necessary; as the other reasons seem sufficient to determine the trial of Job to some time within that period in which Abraham, Isaac, and Jacob lived.

The Author.—The authorship has been almost as much disputed as any other question connected with the book of Job. In this country, Warburton, in his *Divine Legation of Moses*, started the notion that the book was composed during the Captivity, to comfort the Hebrews in their affliction, and to assure them of final restoration. Its basis may be, he admits, historical—founded on the traditional experience of a patriarch named Job, but rounded, embellished, and wrought out into the dramatic form it now bears, by the invention of the author. This notion found many eager advocates both in this country and abroad; and it must be admitted that the view was brought forth and supported with a degree of ability and ingenuity not in that age often witnessed in Biblical discussions. But it was met—if not with equal brilliancy of talent—with more solid reasoning, by various learned writers, among whom Peters, in his *Critical Dissertation on the Book of Job*, is now the best known. Dr. Garnett, in his *Dissertation on the Book of Job*, adopts substantially the same view as that of Warburton, but laboured with uncommon ingenuity and considerable research to show that the book was an allegorical representation of the history of the Jews in their fall, their adversity, and their restoration. The idea that the book was an allegory is of some standing. It is hinted at by Chrysostom in one of his Homilies; and it had lately been advocated by Worthington in his *Dissertation on Job*, but with him it was an allegory of the Fall and Restoration of Man. But the allegory does not answer to the history, and cannot therefore belong to it. Adam was tempted by his wife, and yielded; Job was tempted by his wife, but reproved her. Adam's calamities came upon him after he had been tempted, whereas in the case of Job the suffering constitutes the temptation. In different shades of signification the view that the book of Job was composed during or soon after the Captivity, has hardly any recent advocates in this country; but in Germany it has the support of Bernstein, Gesenius, Umbreit, and De Wette. But that the book existed before the destruction of Jerusalem is shown by Ezekiel's reference to Noah, Daniel, *and Job*, before that event; by the evident imitation of Job's cursing the day of his birth (in ch. iii.), by Jeremiah (xx. 14), who uses not only the same sentiments but the same words. It is true that it might be alleged that the author of Job imitated Jeremiah—but this is met by the fact that the book of Job is quite original and independent of other writings, whereas Jeremiah does habitually repeat the sentiments and expressions of earlier writers. Compare also Lam. ii. 16, with Job xvi. 13; and Lam. iii. 7, 9, with Job xix. 8. References to the book of Job may also be discovered in Isaiah; thus the word צָבָא *tzaba*, usually means "warfare;" but in Job it occurs repeatedly (vii. 1; x. 17; xiv. 14) in the sense of a period of hard service, of calamity, or of affliction, in which peculiar sense it also occurs in Isa. xl. 2; and that this is not a casual coincidence, but has a purposed reference to Job, is clear from the fact that *the very same verse* concludes with "for she hath received of the Lord's hands *double for all her sins*," which is a manifest allusion to the *double* which Job is described as having received at the end of his history. The strong point of those who give this late origin to the book, is connected with the introduction of Satan in the first chapter, which is alleged to have been impossible earlier than the Exile. This is so important that we have made it the subject of a separate note under i. 6. Some who are against this view, are equally averse to the opinion which would give the book a date earlier than the Exode. Great attention has of late years been given to a notion which can be traced back to Gregory Nazianzen, and which has been ably re-produced by Richter, in his essay *De Ætate Jobi definienda*—that the book was produced in the age of Solomon. When closely examined, however, the arguments advanced in support of this opinion are by no means conclusive. Thus, it is an arbitrary assumption, disproved by modern researches, that the art of writing was unknown before the age of Moses. The assertion too, that the marks of cultivation and refinement—of knowledge in science and art—which the book evinces, existed only in this later age, is completely disproved by our improved acquaintance with the state of civilization and with the arts in ancient Egypt; and the allegation that the refined poetical art, the regularity, and system which pervade the book could not have existed in an earlier and ruder age, is purely gratuitous, and is not in unison with our experience. The master-pieces of poesy, and especially of Eastern poesy, have been composed in ages, and under conditions of life, not less rude nor materially different from those which prevailed in and before the age of the Exode; and it is also now capable of proof that in these early times more real refinement existed than has been usually supposed. The argument deduced from the smoothness of the language, is quietly disposed of by Hengstenberg, who admits that in no Semitic dialect is it possible to trace the degree of progressive improvement which it assumes; and he also allows that the correspondences between this book and the Psalms and Proverbs by no means prove that they were written in the same age; and we may add, that they might be urged to prove that the book of Job previously existed, and that the writers of the Psalms in question and of the Proverbs were acquainted with it. Yet Hengstenberg himself, although he denies that there exist materials for fixing the book to the age of Solomon, is of opinion that it could not have been written earlier than the time of Samuel and David, nor later than that of Isaiah, who quotes it. The latter member of this conclusion is good—but for the first we cannot find the shadow of a reason, except that the author of Job must have been acquainted with Psalm xxxix., 'which is a text-book for the speeches of Job.' Is it not quite as probable that the author of the Psalm was acquainted with the book of Job? We are very willing ourselves to admit that if the book was not written before the Exode, it was not written before the age of Samuel and David. Indeed, if the book does not belong to the time before the Exode, it matters little, as a matter of Biblical interest, at what subsequent period it was written. Still the fact stands out, that there is no allusion in the book to the peculiar rites, ceremonies, and institutions of the Jews, which filled the mind of every pious Israelite, nor to those great events in Hebrew history following the Exode, which amazed the neighbouring nations. Attempts were indeed formerly made to discover such allusions; but such attempts have now been wisely abandoned by those who contend for the later date of the book, and instead of this the absence of such allusions is ascribed to the perfect skill of the author in throwing his scenery and details back into the patriarchal period, and in avoiding whatever might afford indication of a later origin. For the hypothesis which assigns a date to the work later than the Exode, necessitates the consequence that the book is not a real history, but a fiction, the scenery of which is laid in the patriarchal age. On this point Noyes, who is one of those who hold this opinion, says, "This argument (for the ante-Mosaic origin of the book) would be more satisfactory if the characters, as well as the author, had been Hebrews. But as they were Arabians, who had nothing to do with the institutions of Moses, it is plain that a writer of genius would not have been guilty of the absurdity of putting the sentiments of a Jew into the mouth of an Arabian, at least so far as relates to such tangible matters as positive laws, ceremonies, and history. To me it seems that the author has manifested abundant evidence of genius and skill in the structure and execution of the work, to account for his not having given to Arabians the obvious peculiarities of the Hebrews who lived under the institutions of Moses, at whatever period it may have been written. Even if the characters of the book had been Hebrews, the argument under consideration would not have been perfectly conclusive; for, from the nature of the subject, we might have expected as little in it that was Levitical, or grossly Jewish, as in the book of Proverbs or Ecclesiastes. The argument for the ante-Mosaic origin of the book seems therefore wholly destitute of weight." To this statement, which is substantially that of Hengstenberg also, Barnes well replies, "This supposition *assumes* that the work was written in a later age than that of Moses. It furnishes no *evidence*, however, that it was so written. It can only furnish evidence that the author had genius so to throw himself back into a distant age and into a foreign land, as completely to conceal his own peculiarity of country or time, and to represent characters as living and acting in the supposed country and period, without betraying his own. So far as the question about the author, and the time when the work was composed, is concerned, the fact here admitted, that there *are* no allusions to events after the Exode, is quite as strong certainly in favour of the supposition that it was composed before as after that event. There are still some difficulties on the supposition that it was written by a Hebrew of a later age, who designedly meant to give it an Arabic dress, and to make no allusion to anything in the institutions and history of his own country that would betray its authorship. One is, *the intrinsic difficulty* of doing this. It requires rare genius for an author so to throw himself into past ages, as to leave nothing that shall betray his own times and country. We are never so betrayed as to imagine that Shakspere lived in the time of Coriolanus or of Cæsar; that Johnson lived in the time and country of Rasselas; or that Scott lived in the time of the Crusaders. Instances have been found, it is admitted, when the concealment has been effectual; but they have been exceedingly rare. Another objection to this view is, that such a work would have been peculiarly likely to betray his time and country. The cast of the poem is highly philosophical. The argument is in many places exceedingly abstruse. The appeal is to close and long observation; to the recorded experience of their ancestors; to the observed effects of divine judgments on the world. A Hebrew in such circumstances would have appealed to the authority of God; he would have referred to the terrible sanctions of the law rather than to cold and abstract reasoning; and he could hardly have refrained from some allusion to the events of his whole history that bore so palpably on the case. It may be doubted, also, whether any Hebrew ever had such versatility of genius and character as to divest himself wholly of the proper costume of his country, and to appear throughout as an Arabian Emir, and so as never in a long argument to express any thing but such as became the assumed character of the foreigner."

It is also admitted that the language of the book is of a peculiarly *antique* cast, materially different from that which prevailed in the time of Solomon and of the Captivity; and even Hengstenberg allows that this character of the language, and the peculiar capability of illustration from the Arabic, might warrant our ascribing it to the remotest ages, when the separation of the Semitic dialect had begun but was not yet completed. But he adds, "this inference would be safe only if the book were written in prose. It is solely from works of this class that the general usage of the language, prevailing at the time of the author, can be seen. On the contrary, the relation of obsolete and rare words and forms, was, with the Hebrews, a peculiar feature of the poetical style, and served to distinguish it from the usual habitual way of writing. This peculiarity belongs to this book more than to any other." We fear it would be difficult to substantiate the principle here laid down, in its particular application. Professor Lee has well met this kind of argument. He says, "It has been supposed, I know, that all this might have been feigned, in order to give the whole an air of antiquity, or for the purpose of placing the scene of action in some foreign country. It should not be forgotten that how easy soever it might be to make such a supposition as this, particularly if we happen to be disposed to give the whole the appearance of a fable; it will, nevertheless, be no easy matter to shew that any writer of this age, country, or character, ever had recourse to any such expedient. Nor of this kind is any thing to be found, even in the parables of Scripture; nor yet, as far as my information goes, in any author of tales among the Arabs, Persians, Syrians, Samaritans, Chaldeans, Ethiopians, or Jews. Aristophanes and the tragedians do, it may be observed in some of their pieces, introduce people speaking the dialects of parts of Greece, different from that in which they were brought up; but in no case has he, or, perhaps, any Greek or Latin author, composed a whole work in a dialect different from that of his own particular country or times, for the mere purpose of giving the whole an air of antiquity, or any other such thing. The supposition itself, therefore, is not only foreign to the character of writers of the Oriental nations generally, but to that of every other nation under heaven; and, therefore, cannot be entertained." If we believe in the reality of the various speeches, it is difficult to suppose that the book was written by any other than one of the persons who took part in the discussion; and as Job and Elihu appear to most advantage in it, they would seem to have been the most probable persons to perform this work. But then a very difficult question arises, when and wherefore a book relating entirely to the concerns of a stranger, and having no connection with the affairs of the Hebrews, was received by them into their sacred canon. This brings us to the most general belief, which makes Moses the author of this book. If Job, or any of his friends, lived so late as to have seen and conversed with Moses, or if the book be a fictitious composition, there can be no difficulty in this conclusion; but if otherwise, it seems to us to account for the tradition which assigns the authorship to Moses, as well as for its introduction into the Hebrew Canon, to suppose that Moses, during his long sojourn in Midian, becoming acquainted with it, as transmitted from Job or his friends either by oral repetition or written documents; and conceiving it to be well suited to "justify the ways of God to man," and to comfort his afflicted brethren in Egypt; wrote it out in its present form, and communicated it to them either on his return to Egypt, or during their sojourn in the Desert, before they were allowed to enter the Promised Land. Whether written before the time of Moses, or by him, with or without previously existing documents, during his stay in Midian, it will necessarily follow that the book of Job is the oldest book in Scripture, and therefore the oldest in the world. This is indeed necessarily admitted by all those who allow that it was written by any person or at any time prior to the Exode; and so far were the Syrians influenced by this sentiment that they placed the book at the beginning of their Bibles, before the Pentateuch. Regretting that our limits preclude us from entering into the other topics of high interest which this book suggests, we must be content to refer the reader, in addition to the works already named, to the respective *Prolegomena* and *Introductions* to this book by Eichhorn, Jahn, Hävernick, Umbreit, the *Bible de Vence*, Rosenmüller, Ceillier, Ewald, Lee, Noyes, Barnes; and Hengstenberg's article JOB in Kitto's *Cyclopædia of Biblical Literature*.

The versions of, and commentaries and treatises on, the book of Job, are far more numerous than of any other separate book of Scripture. We cannot undertake here to enumerate even the titles of above one hundred and twenty works. The following list contains nearly all those in the English language (besides those already named), and the principal of those in other languages:—Bugenhagius, *Adnott. in Jobum*, 1526; Calvin, *Conciones in Jobum*, 1569; Mercer, *Comment. in Jobum*, 1573; Pineda, *Comment. in Lib. Jobi*, 1597; Rollock, *Comment. in Jobum*, 1610; Sanctius, *Comment. in Jobum*, 1625; Drusius, *Nova Versio et Scholia in Jobum*, 1636; Abbott, *Exposition of the Book of Job*, 1640; Spanheim, *Historia Jobi*, 1672; Schmid, *Comment. in Librum Jobi*, 1670; Caryl, *Exposition of the Book of Job*, 1669; Leigh, *Annotations on Job*, 1656; Hutcheson, *Exposition of the Book of Job*, 1669; Fenton, *Annotations on the Book of Job*, 1732; Wesley, *Dissertatt. in Jobum*, 1736; Costard, *Observations on the Book of Job*, 1742; Schultens, *Liber Jobi*, 1737; Chappelow, *Commentary on Job*, 1752; Heath, *New Version of the Book of Job*, 1756; Scott, *Book of Job in English Verse*, 1773; Reiske, *Conjecturæ in Jobum*, 1779; Dathe *in Jobum*, 1789; Garden, *Improved Version of the Book of Job*, 1796; Eichhorn, *Das Buch Hiob*, 1800; Rosenmüller, *Jobus Latine vertit, et Annotatione perpetua illustravit*, 1806; Gaab, *Das Buch Hiob*, 1809; Eliza Smith, *Book of Job*, 1810; Good, *Book of Job*, 1812; Bridel, *Le Livre de Job*, 1818; Melsheimer, *Das Buch Hiob*, 1823; Umbreit, *Das Buch Hiob*, 1824 (translated in the *Biblical Cabinet*, vols. xvi., xix.); Hunt, *the Book of Job, translated from the Hebrew*, 1825; Fry's *New Translation and Exposition of the Book of Job*, 1827; Lange, *Das Buch Hiob*, 1831; Lyson, *Conjectures concerning the Identity of the Patriarch Job*, 1832; Knobel, *De Carminis Jobi*, 1835; Ewald, *Das Buch Hiob erklärt*, 1836; Faekens, *Comment. de Jobeide*, 1836; Arnheim, *Das Buch Hiob*, 1836; Lee, *Book of Job*, 1837; Noyes, *New Translation of the Book of Job*, Boston, 1838; Wemyss, *Job and his Times*, 1839; Holzhausen, *Uebersetzung des Buches Hiob*, 1839; Laurens, *Job et des Pseaumes*, 1839; Justi, *Hiob. Neu übersetzt und erläutert*, 1840; Barnes, *Notes on the Book of Job*, New York, 1844. [Wolfson, *Das Buch Hiob erläutert*, 1844; Heiligstedt, *Dr Aug. Commentarius Grammat. Hist. Crit. in Jobum;* Hahn, *Commentar über das Buch Hiob*, 1850; Magnus, *Philologisch-historischer Kommentar zum Buche Hiob*, 1 Buch, 1851; *Hiob erklärt*, v. L. Hirtzel, 2 Aufl. v. J. Olshausen, 1852.]

CHAPTER I.

1 *The holiness, riches, and religious care of Job for his children.* 6 *Satan, appearing before God, by calumniation obtaineth leave to tempt Job.* 13 *Understanding of the loss of his goods and children, in his mourning he blesseth God.*

THERE was a man in the land of Uz, whose name *was* Job; and that man was [1]perfect and upright, and one that feared God, and eschewed evil.

2 And there were born unto him seven sons and three daughters.

3 His [2]substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great [3]houshold; so that this man was the greatest of all the [4]men of the east.

4 And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

5 And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and [5]cursed God in their hearts. Thus did Job [6]continually.

6 ¶ Now there was a day when the sons of God came to present themselves before the LORD, and [7]Satan came also [8]among them.

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From [9]going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, [10]Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his [11]substance is increased in the land.

11 But put forth thine hand now, and touch all that he hath, [12]and he will curse thee to thy face.

12 And the LORD said unto Satan, Behold, all that he hath *is* in thy [13]power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

13 ¶ And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

15 And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said, [14]The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and [15]fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

19 And, behold, there came a great wind [16]from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job arose, and rent his [17]mantle, and shaved his head, and fell down upon the ground, and worshipped,

21 And said, [18]Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

22 In all this Job sinned not, nor [19]charged God foolishly.

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[1] Chap. 2. 3. [2] Or, *cattle.* [3] Or, *husbandry.* [4] Heb. *sons of the east.* [5] 1 Kings 21. 10, 13. [6] Heb. *all the days.* [7] Heb. *the adversary.* [8] Heb. *in the midst of them.* [9] 1 Pet. 5. 8. [10] Heb. *Hast thou set thy heart on?* [11] Or, *cattle.* [12] Heb. *if he curse thee not to thy face.* [13] Heb. *hand.* [14] Or, *A great fire.* [15] Heb. *rushed.* [16] Heb. *from aside, &c.* [17] Or, *robe.* [18] Eccles. 5. 15. 1 Tim. 6. 7. [19] Or, *attributed folly to God.*

Verse 1. '*The land of Uz.*'—In the book of Genesis we find three persons bearing the name of Uz. Aram, the son of Shem, had a son so called (Gen. x. 23); the same name was borne by a son of Nahor, Abraham's brother (Gen. xxii. 21); and by a grandson of that Seir the Horite, who gave his name to the region afterwards occupied by the Edomites (Gen. xxxvi. 28). This descendant of Seir is probably the person who gave to this region or a part of it its later name; and this conclusion is corroborated by Lam. iv. 21—'Rejoice...O daughter of Edom, that dwellest in the land of Uz.'—Whatever this text proves, with the other, as to the origin of the name, it certainly does prove that 'the land of Uz' comprehended, or was contained in, or was identical with, the country which was ultimately occupied by Esau and his descendants, and called from them 'the land of Edom.'

'*Job.*'—Some attempt has been made to identify Job with the Jobab mentioned in Gen. xxxvi. 33, as one of 'the kings that reigned in the land of Edom.' But, besides other difficulties that attend this notion, the names are different in the original, that of Job being spelt אִיוֹב and the other יוֹבָב. We are quite of opinion that all attempt must fail to fix the precise æra of Job's existence more nearly than to say than it was before the Exode of the Israelites, and in the patriarchal period. There are perhaps, however, some data which would shew that it could not be earlier than the time of Jacob, while the conclusions stated in the prefatory note would tend to shew that it could not be much, if at all, later. One of Job's friends is Bildad the Shuhite, and who was probably therefore a descendant of Shuah, a son of Abraham by Keturah, and who is the only person to whom we can trace this denomination of 'Shuhite.' This would make it impossible for the trial of Job to have been *earlier* than the time of Isaac. Then another of Job's friends was Eliphaz the Temanite. Now the Teman from whom he took his denomination was the son of another Eliphaz, who was the son of Esau (Gen. xxxvi. 11). The remarkable connection of the names of Esau's son and grandson in the designation 'Eliphaz the Temanite,' renders it one of the most satisfactory conclusions in the whole discussion, that Job's friend was a son or grandson of Teman, the grandson of Esau, and took his name from the ancestral Eliphaz. The resulting conclusion seems to be that the history here recorded could not take place *earlier* than the time of Jacob; and as the scene is laid in a country occupied by Abraham's descendants, in various lines, and as we seem to find his descendants in some of Job's friends, it seems by no means unlikely that Job himself was a descendant of Abraham, though it be impossible to determine the line of his descent.

3. '*Five hundred yoke of oxen, and five hundred she asses,*' etc.—The inhabitants of the Hauran, beyond Jordan, in or near which was the very country of Job, still estimate the wealth of a person by the number of Fedhans,* or pairs, of oxen or cows which he employs in the cultivation of his fields. If it be asked, whether such a one *has piastres* (a common mode of speaking), the answer is, 'A great deal; he drives six pairs of oxen.' A man with two or three is esteemed wealthy; and such a one has probably two camels, perhaps a mare, or at least a *gedish* (gelding), or a couple of asses, and forty or fifty sheep or goats. See Burckhardt's *Syria*, p. 295.

— '*The greatest of all the men of the east.*'—This statement, concerning the quantity and character of the property which constituted extreme wealth in those early times, is very valuable. We have said something on this subject in the note to Gen xiii. 2; from which it will appear that the property, in cattle only, here assigned to Job is immense, according to the present state of property among the Arabian emirs, who seem to bear the nearest resemblance to this patriarch in their condition of life. As we are accustomed to estimate property in money, it would be interesting to state the value in money of the cattle here enumerated. From all the information we possess, we should say that the average value in the same country might now be between thirty and forty thousand pounds—perhaps nearer to the latter sum than to the former. In this we estimate the camel at ten pounds, the oxen at one pound each, and the sheep at three for one pound—which are we believe about the averages prices in Western Asia. About the asses the average is more difficult to determine, as so much depends upon their breeds and use. Their small number seems to intimate high value, and they were probably used for riding, so that perhaps we may suppose them to have been, on an average, about the same value as the camels. But in this calculation we must not overlook the fact that money is of so much greater value in the East than in England, that such a sum as we have named would seem incomparably greater than with us—particularly in a condition of life resembling the patriarchal; so that a sheikh or emir whose whole property may be worth five or six thousand pounds will be considered a very rich man, and is such, relatively to the circumstances of his people. These facts may suggest some ideas as to the greatness of Job, whose possessions were indeed princely. But, moreover, it appears that all his property did not consist of cattle. He was not a nomade. He belonged to that condition of life which fluctuated between that of the wandering shepherd and that of a people settled in towns. That he resided, or had a residence, in a town is obvious; but his flocks and herds were evidently pastured in the deserts, between which and the town his own time was probably divided. He differed from the Hebrew patriarchs chiefly in this, that he did not so much wander about, 'without any certain dwelling-place,' as they. Yet withal he was a cultivator, as appears from his oxen being mentioned by '*yokes,*' and from their being occupied in ploughing (verse 14) when the Sabeans fell upon them, as well as from various circumstances which come out in the discussion. This mixed condition of life, which is still frequently exhibited in Western Asia, will, we apprehend, account sufficiently for the diversified character of the allusions and pictures which the book contains—to the pastoral life, and the scenes and products of the wilderness; to the scenes and circumstances of agriculture; and to the arts and sciences of settled life and advancing civilization.

5. '*Have sinned, and cursed God in their hearts.*'—The word translated 'curse' is בָּרַךְ *barak*, which usually means the reverse, namely, to *bless.* Yet no reader can fail to perceive that it is far from having the meaning of blessing here, where it is expressly denoted as a sin requiring burnt offerings; or in ii. 9 where Job's wife, using the same word, urges him to 'curse God and die,' and is reproved for it; or in 1 Kings xxi. 10, where it is translated 'blaspheme,' and used for an offence which the law deemed worthy of death. As there is therefore no doubt of the occasionally bad sense of a word, the general signification of which is not only good, but exactly the reverse of good, it is worth while to inquire by what possible process it could acquire this contrasted signification. This has, we apprehend, been satisfactorily explained by Dr. Garnett, in his *Dissertation on Job*, by the help of Dr. Grey, when he says, 'the account the learned author gives of this difficulty is the most plain and simple that can be, at the same time that it is the most agreeable to the idiom of the Hebrew tongue, and indeed to the analogy of almost all languages; by *blessing*, therefore, in a more loose and popular sense of the word, "is meant *taking leave of* or *bidding adieu* to either persons or things which we choose to have no more concern with; and when this expression is applied, as it is here, to God, the meaning is, that they have *bid adieu* to God, and given up all regard to his service and worship—have *shaken hands* with

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* The word *Fedhan* is applied both to the yoke of oxen and to the quantity of land cultivated by them, which varies according to circumstances. In some parts of Syria, chiefly about Homs, the *Fedhan el Roumy*, or Greek Fedhan, is used, which means two pair of oxen.

the very God that made them, and *taken leave* of every thing serious and sacred."' Dr. Garnett adds: 'I choose to translate the learned author's words [from the Latin] by phrases of speech strictly similar in our own language, that the reader may see that there is a figure of speech, neither so very extraordinary nor yet so peculiar to the eastern nations, as is generally imagined: indeed it is common to most languages, the Greeks having their χαιρειν, and the Latins their *Vale*, as well as the Hebrew its Barac, and our own its *God be with you!* All these expressions are equivocal, and used occasionally for either cursing or blessing. As the words stand in the passage under consideration they may be best perhaps explained by the parallel expression in the same book: "I have denied the Lord" (Job xxxi. 28), and so be equivalent to that suggestion of Agur's, "Lest I deny thee, and say Who is the Lord?" (Prov. xxx. 9). Compare also 2 Chron. xxi. 6, "Your fathers have trespassed and done evil in the sight of the Lord, and turned their faces away from the habitation of the Lord, and turned their faces backward."'

6. '*Now there was a day when the sons of God*,' etc.—It is agreed that the angels are here denoted by the term 'sons of God.' With regard to the whole scene here described, we quote with approbation the following just remarks from the valuable old *Exposition* of Joseph Caryl:—'All this is here set forth and described unto us after the manner of men by an anthropopathy, which is, when God expresses himself in his actions and dispensations with and towards the world as if he were a man. So God here; he presents himself in the business after the manner of some great king sitting upon his throne, having his servants attending to him, and taking an account of them what they had done, or giving instructions and commissions to them what they are to do. This I say God doth here after the manner of men; for otherwise we are not to conceive that God doth make certain days of session with his creatures, wherein he doth call the good and bad angels together about the affairs of the world: we must not have such gross conceits of God: for he needs receive no information from them, neither doth he give them or Satan any formal commission; neither is Satan admitted into the presence of God, to come so near God at any time; neither is God moved at all by the slanders of Satan, or by his accusations, to deliver up his servants and children into his hands for a moment. But only the Scripture speaks thus, to teach us how God carries himself in the affairs of the world, even as if he sate upon his throne, and called every creature before him, and gave each a direction, what and when and where to work, how far and which way to move in every action. So that in these six verses following, which contain the causes of *Job's* affliction, are (as we may speak) the *scheme or draught of Providence* that may be the title of them. If a man would *delineate Providence*, he might do it thus: suppose God upon his throne, with angels good and bad, yea, all creatures about him, and he directing, sending, ordering every one, as a prince doth his subjects, or as a master his servants, do you this, and do you that, etc. So all is ordered according to his *dictate*. Thus all things in heaven and earth are disposed by the unerring wisdom, and limited by the almighty power of God.'

— '*Satan*.'—This occurrence of Satan's name, and his appearance as the chief of man's spiritual enemies, in accordance with views which appear clearly developed in the later books of Scripture, has been urged as the chief objection to the early origin of the book, and, indeed, as rendering it impossible that it should have been composed earlier than the Captivity, when, it is alleged, the distinct knowledge of Satan which is here indicated was first acquired by the Hebrews. If it were admitted that their knowledge of the being and attributes of Satan was thus late, the difficulty would be fully as great as is stated. Mr. Barnes, in his Introduction to his book on Job, says: 'A fourth objection to the supposition that the book was composed before the time of the Exode is, that the name Satan which occurs in the book was not known to the Hebrews at so early a date, and that in fact it occurs as a proper name only at a later period of their history. See Warburton's *Divine Legation*, v. 353, seq. In reply to this it may be observed: (1.) That the doctrine of the existence of an *evil spirit* of the character ascribed in this book to Satan was early known to the Hebrews. It was known in the time of Ahab, when, it is said, the Lord had put a lying spirit in the mouth of the prophets (1 Kings xxii. 22, 23), and the belief of such an evil spirit must have been early prevalent to explain in any tolerable way the history of the fall. On the meaning of the word, see notes on ch. i. 6. (2.) The word *Satan* early occurs in history in the sense of an adversary or accuser, and it was natural to transfer this word to the great adversary (See Num. xxxii. 22). In Zech. iii. 1, 2 it is used in the same sense as in Job, to denote the great adversary of God's appearing before him (see notes on ch. i. 6). Here Satan is introduced as a being whose name and character are well known. (3.) It is admitted by Warburton himself (p. 355), that the notion of an "evil demon," or a "fury," was a common opinion among the heathen, even in early ages, though he says it was not admitted among the Hebrews until a late period of their history. But if it prevailed among the heathen, it is possible that the same sentiment might have been understood in Arabia, and that this might at a very early period have been incorporated into the book of Job. (See this whole subject examined in Peters' *Critical Dissertation*, pp. 80—92.) I confess, however, that the answers which Peters and Magee (pp. 322, 323) give to this objection, are not perfectly satisfactory; and that the objection here urged against the composition of the book *before* the Exode, is the most forcible of all those which I have seen. A more thorough investigation of the *history* of the opinions respecting a presiding evil being than I have had access to, seems to be necessary to a full removal of the difficulty. The real difficulty is not, that no such being is elsewhere referred to in the Scriptures, nor that his existence is improbable or absurd, but it is, that while in the Scripture we have, up to the time of the Exode, and indeed long after, only obscure *intimations* of his existence and character, without any particular designation of his attributes, and without any *name* being given to him, in the book of Job he appears *with* a name apparently in common use; with a definitely formed character; in the full maturity of his plans—a being evidently as well-defined as the Satan in the latest periods of Jewish history. I confess myself unable to account for this, but still do not perceive that there is any impossibility in supposing that this maturity of view in regard to the evil principle might have prevailed in the country of Job at this early period, though no occasion occurred for its statement in the corresponding part of the Jewish history. There *may* have been such a belief prevalent among the patriarchs, though in the brief records of their opinions and lives no occasion occurred for a record of their belief.' Now we perfectly agree that the true solution of the difficulty is to be sought in the direction which this writer indicates, and a closer inspection of early opinions will shew that whatever might be the knowledge on the subject which the Hebrew patriarchs possessed, the Hebrews in Egypt certainly had the means of acquiring those notions concerning the evil being, which it has been supposed that they first acquired from the Chaldæans and Persians during the captivity. It is difficult to see what they could learn as to the character of Satan from the Ahrimanes of the Magian theology, which could not as well have been learned ages before from the Typhon of the Egyptians. It is assumed that the danger of their taking up the notion as it stood in the Magian doctrine, the Satan of which was not merely an evil being, but an evil *principle*—co-ordinate with though destined eventually to be overcome by the good principle represented by Ormazd—was the reason that in later times it became necessary that a more distinct revelation than previously had been given of the true position and character of Satan should be afforded. Now, if this reason existed during the Captivity, when the Hebrews had no tendency to idolatry, much more was it necessary when they were prone to the idolatries of Egypt, and were with difficulty preserved from its grossest superstitions. They could not but know the point of view in which the Egyptians regarded the Satan of *their* system; and if the interpretation concerning the scapegoat which we have offered—principally after Hengstenberg, under Lev. xvi. 8—be tenable, means *were* taken in the most effectual manner possible, that is by a ceremonial institution of the law, to correct any erroneous ideas they may have derived from this source, and to teach them not only the existence of Satan, but to assign to him his proper place in the spiritual system. To comprehend this the reader will do well to recur to the note to which we have just referred. By this it will appear that the existence and character of Satan *was* already known to the Hebrews as early as the earliest date desired for the book of Job requires, and we at once get rid of *the greatest objection* to the early date which has ever been produced.

Hengstenberg himself says, in *Aegypten und die Bücher Mosis*, p. 169, sq.: 'The hypothesis that the knowledge of Satan does not appear among the Israelites till after the Exile, has been evidently called forth by a motive external to the thing itself, by the feeling that this knowledge is of heathen origin, and consequently able to cast a shadow upon the truth of the account. But it is scarcely possible to conceive how it can be believed that one, even with this object in view, is confined to Persian times. Is it not unaccountable that it is not perceived that just as much is accomplished by a reference to the Egyptian Typhon as to the Persian Ahriman? That this view is so firmly adhered to appears to be explicable only on the ground that, at the time when this interest first arose, the Zendavesta was just in fashion, and that as this lost popularity, the hypothesis already strengthened had become historical tradition, which was received without argument.

'From a theological point of view, which according to our belief is the true and only scientific one, it will, from the nature of the case, be found almost impossible, that a dogma, which in the later period of the revelation holds so important a place, should not also at least be referred to in the statement of the first principles of that revelation. So far, therefore, from expelling it by force, where it does exist, we are rather inclined to search carefully for the traces of its existence. Besides, our passage is not the only one in the Pentateuch which contains intimations of the doctrine of a Satan.' That such a doctrine is also prominent in Genesis iii. is also shewn in recent times, among others by Schott in his *Theolog. Dogmat.*; by Rosenmüller, in his *Scholia*; by Pye Smith, in his *Scripture Testimony to the Messiah*; by Magee, *On the Atonement*; and by Hengstenberg himself, in his *Christologie*.

7. '*Going to and fro in the earth*,' etc.—It is here observed by Rosenmüller, that in the life of Zoroaster (*Zendavesta*, by J. G. Kleuker, iii. 11), the prince of the evil demons, the angel of death, whose name is Eugremeniosch, is represented as going to and fro in the world for the purpose of injuring and opposing good men.

14. '*Asses*.'—The word here is the same (אֲתֹנוֹת *atonoth*), which is rendered 'she asses' in *v*. 1. Why it is not so rendered here also is a question. There certainly ought to be uniformity of translation. But after all, the word with this feminine termination is different from any other word denoting an ass generally, or an *he* ass in particular. It is likely, therefore, that if the word does denote female asses at all, they were females of a particularly valuable breed, the males of which were less esteemed. There is, for instance, the silver grey breed in North Africa, which is of great beauty; but being large and indocile, the females were anciently preferred for riding, and on that account formed a valuable kind of property. But speaking generally there is no ground whatever for the assertions of various commentators—including even one so well informed as Dr. Good, that the people of Western Asia prefer female asses on account of their milk, the supply of which caused them to be preferred for travelling; and that only a few males were kept for continuing the breed. All this is incorrect. The people of Western Asia do not generally value male less than female asses; they keep the former as finely as the latter, and they do not drink asses' milk.

15. '*The Sabeans*.'—That these were the Sabeans of Arabia Felix, as some suppose, is not, on account of the distance, very likely, if we can find any other Sabeans nearer than these. This we can do; for Jokshan, one of the sons, by Keturah, whom Abraham sent into 'the east country,' had a son called Sheba, who probably gave name to the people here mentioned. If so, this would corroborate the considerations under verse 1, concerning the time of Job. Their being in 'the east country,' while Job is 'the greatest of all the men of the east,' strongly favours this conclusion. We need not add, that the inhabitants of the desert are, as they always have been, notorious plunderers, and accustomed to incursions of this description against their wealthy neighbours.

16. '*The fire of God*.'—This is literally the meaning of the Hebrew words. But it is probable that the term is used in the same way of forming a superlative expression, as in 'cedars of God' for lofty cedars, or 'mountains of God' for very high mountains; and so the margin gives here 'a great fire.' In that case it would seem that, as it is said to have come 'from heaven,' or the sky, a flash of lightning or a thunderbolt is intended. That lightning might destroy herds and men admits of no question; although the fact of their being actually consumed or 'burned up,' may have been an exaggeration of the terrified messenger.

— '*The servants*.'—Literally 'the young men.' The word used (נַעַר *naar*), indeed, properly denotes a *boy*, and is accordingly rendered *τοὺς παῖδας* by the Sept., and *pueros*, 'boys,' in the Vulgate. It is applied to infants new born (Exod. ii. 6; Judges xiii. 5-7), or to a youth (Gen. xxxiv. 19; xli. 12); and came at length to denote a slave or servant, like the Greek *παῖς*, as in Gen. xxxvii. 2; 2 Kings v. 20; comp. Acts v. 6. In like manner the word boy, as Barnes informs us, is often used in the southern states of America to denote a slave of any age.

17. '*The Chaldeans . . fell upon the camels*.'—We may take this opportunity of correcting what seems to be a common impression of the cursory reader: that is, that the oxen and asses, sheep, and camels, were at no great distance from each other, and that the recorded calamities simultaneously occurred. As the oxen were engaged in ploughing, they were doubtless near home, and the asses were by them; whilst the flocks of sheep and herds of camels may have gone far out into the desert for pasture, in different directions. Therefore, although the messengers came on the heels of each other, there may have been an interval of several days between the occurrence of the events of which they bore the tidings. Thus the camels in the distant pastures were probably attacked considerably earlier than the oxen and the asses, the messenger having probably been travelling several days with the news. So distant an excursion as even from Mesopotamia to Job's neighbourhood, with so rich a prize as his camels in view, is by no means of itself improbable; but, in this instance, it does seem more likely that the camels had been sent out into the desert pastures towards the Euphrates, which necessarily exposed them the more to the hostile notice of the Chaldeans.

21. '*My mother's womb*.'—Here the earth is indicated as the common mother to whose bosom all mankind must return. So Chaucer—

> 'And on the ground, which is my modres gate,
> I knocke with my staff erlich and late,
> And say to her, "Leve, mother, let me in."'

CHAPTER II.

1 *Satan appearing again before God obtaineth further leave to tempt Job.* 7 *He smiteth him with sore boils.* 9 *Job reproveth his wife, moving him to curse God.* 11 *His three friends condole with him in silence.*

Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

2 And the Lord said unto Satan, From whence comest thou? And [1]Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the Lord said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, [2]a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, [3]to destroy him without cause.

4 And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6 And the Lord said unto Satan, Behold, he *is* in thine hand; [4]but save his life.

7 ¶ So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

9 ¶ Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

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[1] Chap. 1. 7.

[2] Chap. 1. 1, 8.

[3] Heb. *to swallow him up.*

[4] Or, *only.*

Verse 4.—'*Skin for skin.*'—This seems a proverbial expression, of which various explanations have been given. The best seems to be that which refers its origin to the time when trade was conducted by barter or exchange of commodities, and when the skins of animals, being a most frequent and valuable commodity, were used in some sort to represent property, as they still are in many parts of the world. Tributes, ransoms, etc. also used often to be paid in skins. It seems then that Satan, after this proverbial allusion to the principle of exchange or barter, applies it in the next clause—'all that a man hath will he *give for* his life.' It may then apply to the necessity of submitting to one great evil rather than incur a greater, answering to the Turkish proverb—'We must give our beards to save our heads.'

7. '*Smote Job with sore boils.*'—Dr. John Mason Good renders, 'with burning ulcerations.' That accomplished scholar and able physician was better qualified than most men to discriminate the characteristics of the disorder with which Job was afflicted. We cannot therefore do better than transcribe his note on the subject:—'Most probably, as indeed is generally supposed, it was the elephas, elephantiasis, or leprosy of the Arabians, which by themselves is denominated *judhâm*, or, as the word is pronounced in India, *juzâm;* though the Indians, in vernacular speech, call it *khorah*. This dreadful malady, which Paul of Ægina has accurately characterized as an *universal ulcer*, was named elephantiasis by the Greeks, from its rendering the skin, like that of the elephant, scabrous and dark-coloured, and furrowed all over with tubercles. It is said to produce generally in the countenance of the affected a grim, distracted, and *lion-like* set of features; on which account it is also sometimes denominated, in the same language, *leontiasis:* and the description seems to be correct; for the Arabians, like the Greeks, have not only two terms by which to express this dreadful disorder, but derive one of them from the very same idea, calling it, in like manner, *dâûl a sad*, which, in literal English, means *lion-bloat;* on which account we are cautioned in the Alcoran, "Flee from a person affected with the *judhâm*, as you would flee from a lion." In our own tongue, we have no word by which to distinguish this malady: we therefore borrow one from the Latin physicians, and call it *black leprosy*, or *leprosy of the Arabians*, to discriminate it from the more common leprosy, called the *white leprosy*, or *leprosy of the Greeks*, an affection, however, which the Greeks called Leuce, or *whiteness* alone: it is the Beres or Baras of the Arabs.'

9. '*Then said his wife unto him.*'—In the ancient versions some remarkable additions occur here, shewing probably that the words were not considered sufficiently explanatory as they stand. The Chaldee inserts the name of Dinah as that of the wife—'And Dinah his wife said unto him.' From this it appears that the author of the paraphrase supposed that Job lived in the time of Jacob, and had married his daughter Dinah. Drusius affirms that this was the opinion of the Jews, and cites to that effect from the Gemara: 'Job lived in the days of Jacob, and was here when the children of Israel went down into Egypt, and when they departed thence he died. He lived therefore 210 years—as long as they abode in Egypt.' This, although of no authority in itself, is of use as shew-

ing the old Jewish opinion as to the age in which Job existed. The Septuagint has here an interpolation, transferred probably from the margin to the text, of which the following is a translation: 'After much time had passed, his wifê said unto him, "How long wilt thou persist, saying, Behold, I will wait a little longer, cherishing the hope that I may recover? Behold the memorial of thee hath disappeared from the earth—those sons and daughters—the pangs and sorrows of my womb, for whom I toiled labouring in vain. Even thou sittest among loathsome worms, passing the night in the open air, while I, a wanderer and a drudge, from place to place and from house to house, watch the sun till his going down, that I may rest from the toils and sorrows that now oppress me. But speak some word towards the Lord (τι ῥῆμα εἰς Κύριον) and die."' This exists in several versions, as copied from the Septuagint; but there is no ground for supposing that it ever existed in the Bible, and must be treated as an ingenious paraphrase.

11. '*Job's three friends.*'—We have spoken of two of these persons in the note to ch. i. 1. We have now only to add, besides the considerations upon the paternity of Eliphaz and Bildad, derived from the names of Teman and Shuah, that Teman, besides being the name of Esau's grandson, was the name, doubtless derived from him, of a town in the land of Edom, as appears from Jer. xlix. 7-20; Ezek. xxv. 13; Amos i. 12. Zophar the Naamathite was probably from Naamah, a town mentioned in Josh. xv. (*v.* 41) in a list of the uttermost cities of Judah's lot, 'towards the coast of Edom *southward*' (*v.* 20); it is, further, among that portion of those towns that lay 'in the valley' (*v.* 33): which valley is the same that contained Joktheel (*v.* 38), which we suppose to have been Petra (see the note on 2 Kings xiv. 7). Naamah was probably therefore in or near the Ghor, or valley, which extends from the Dead Sea to the Gulf of Akabah. These considerations, in addition to those in the preceding chapter, seem to establish the conclusion that the scene of this book is laid in the land of Edom.

12. '*And knew him not.*'—They knew that the afflicted being they saw before him must be Job, whose condition had doubtless been described to them before they left home; but so awfully was he disfigured that they could not personally recognize him as the Job they had known in prosperous times.

13. '*Seven days and seven nights.*'—This was the usual time of mourning for the dead.

— '*none spake a word unto him; for they saw that his grief was very great.*'—This is a touching instance of their consideration and feeling. For this long silence, however, they made amends by the volubility and bitterness of their subsequent animadversions.

CHAPTER III.

1 *Job curseth the day and services of his birth.* 13 *The ease of death.* 20 *He complaineth of life, because of his anguish.*

AFTER this opened Job his mouth, and cursed his day.

2 And Job [1]spake, and said,

3 [2]Let the day perish wherein I was born, and the night *in which* it was said, There is a man child conceived.

4 Let that day be darkness; let not God regard it from above; neither let the light shine upon it.

5 Let darkness and the shadow of death [3]stain it; let a cloud dwell upon it; [4]let the blackness of the day terrify it.

6 *As for* that night, let darkness seize upon it; [5]let it not be joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be solitary, let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up [6]their mourning.

9 Let the stars of the twilight thereof be dark; let it look for light, but *have* none; neither let it see [7]the dawning of the day:

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly?

12 Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

14 With kings and counsellors of the earth, which built desolate places for themselves;

15 Or with princes that had gold, who filled their houses with silver:

16 Or as an hidden untimely birth I had not been; as infants *which* never saw light.

17 There the wicked cease *from* troubling; and there the [8]weary be at rest.

18 *There* the prisoners rest together; they hear not the voice of the oppressor.

19 The small and great are there; and the servant *is* free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter *in* soul;

21 Which [9]long for death, but it *cometh* not; and dig for it more than for hid treasures;

22 Which rejoice exceedingly, *and* are glad, when they can find the grave?

23 *Why is light given* to a man whose way is hid, [10]and whom God hath hedged in?

24 For my sighing cometh [11]before I eat, and my roarings are poured out like the waters.

25 For [12]the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

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[1] Heb. *answered.* [2] Chap. 10. 18, 19. Jer. 20. 14. [3] Or, *challenge it.* [4] Or, *let them terrify it, as those* who have *a bitter day.* [5] Or, *let it not rejoice among the days.* [6] Or *a leviathan.* [7] Heb. *the eyelids of the morning.* [8] Heb. *wearied* in *strength.* [9] Heb. *wait.* [10] Chap. 19. 8. [11] Heb. *before my meat.* [12] Heb. *I feared a fear, and it came upon me.*

Chap. III.—With this chapter begins the poem, to which the two preceding chapters form an historical introduction. It naturally divides itself into five parts, the due notice of which will considerably assist the reader.

I. (Ch. iii.—xiv.) Consists of the first discussion between Job and his friends, raised by this chapter, in which the sufferer curses the day of his birth. In the next chapter (iv.) Eliphaz begins the controversy, and is followed by Bildad and Zophar. Each of them is successively answered by Job.

II. (Ch. xv.—xxi.) This comprehends a second round of discussion, begun, as before, by Eliphaz, followed by the others in the same order, and each in his turn answered by Job.

III. (Ch. xxii.—xxxi.) This is the third discussion, begun, as before, by Eliphaz, and followed, after Job has replied, by Bildad, who is also answered. Zophar does not speak, and Job having no occasion for an answer to him, this discussion has two speeches less than the last; but the speeches are longer.

IV. (Ch. xxxii.—xxxvii.) Elihu appears for the first time, and gives an opinion upon the preceding discussion.

V. (Ch. xxxviii.—xlii. 7.) The termination of the controversy by the Lord's address out of the whirlwind, followed by the submission of Job. The ten last verses are in prose, and describe the Lord as accepting Job's submission, and restoring him to greater prosperity than he enjoyed at the beginning.

Verse 1. '*Cursed his day.*'—After the account of the first calamities of Job, and the manner in which he received them, it is said, 'In all this Job sinned not, *nor charged God foolishly;*' and after the second calamity, it is again said, 'In all this did not Job *sin with his lips.*' These remarkable expressions, never afterwards repeated, have always seemed to us carefully intended to distinguish between the proper and improper part of his conduct, and to intimate that *after this*, he did 'charge God foolishly,' and did 'sin with his lips.' He certainly did so. At the end, after the Lord's address, he becomes sensible of it, and confesses—'I uttered that I understood not. . . . I have heard of thee by the hearing of the ear; but *now* mine eye seeth thee. *Wherefore I abhor myself, and repent in dust and ashes.*' Can anything be more conclusive? and does not the book itself thus guardedly direct us to the estimation in which we are to hold Job's reasonings and complaints? Yet this has been too much overlooked, and there has been too strong a disposition to regard Job as triumphant in the controversy. Both parties seem to be in the wrong; and Job himself, his strong mind being at last subdued, does frequently sin with his lips, and charge God foolishly, until the speech of Elihu, followed by one of similar import, but greater majesty, from the Deity himself, draws from his revived heart that memorable confession which we have quoted. Having stated this general view, which repeated study of this book, in the course of years, has led us but the more strongly to entertain, we shall not follow the arguments, but confine our attention to those matters which it falls more strictly within our province to illustrate or explain.

3. '*Let the day perish,*' etc.—'There is nothing,' says Dr. Good of this passage, 'that I know of in ancient or modern poetry equal to the entire burst, whether in the wildness and horror of the imprecations, or in the terrible sublimity of its imagery.' The reader may see it closely imitated by Jeremiah (xx. 14-16). A remarkable parallel to Job's commencing imprecation on the day of his birth is found in the comparatively modern history of Palestine. Malek el-Nasser Daoud was the prince or emir of some tribes in that country, from which, however, he had been driven, and after sundry adverse fortunes, ended his days at Damascus in the year 1258. When the Crusaders had desolated his country, he deplored its misfortunes and his own in a poem of which Abulfeda, in his *Annals*, has preserved the following specimen:—'O that my mother had remained unmarried all the days of her life; and that God had appointed no lord or consort for her! O that when he had destined her to an excellent, mild, and wise prince, she had been one of those that He had created barren, and that she had never known the happy tidings that she had borne a man or woman! Or that, when she had carried me under her heart, I had lost my life at my birth; and if I had been born and had seen the light, that, when the congratulating people hastened upon their camels, I had then been gathered to my fathers.' As there is no likelihood that this prince had ever seen the book of Job, the closeness of the resemblance is very remarkable, but is still intelligible as being founded on analogous usages and a corresponding range of ideas.

8. '*Let them curse it that curse the day, who are ready to raise up their mourning.*'—This is an obscure and difficult verse, and has been variously understood in both its clauses. In respect to the first, 'those who curse the day,' appear to be either those who, overwhelmed by affliction, shower curses upon the day of their birth, like Job and Jeremiah; or else it may indicate some well known class of persons who were supposed to have the power of rendering a propitious day unpropitious, or, in other words, who had the power of divination or enchantment. A belief in such a power existed early in the world, and has prevailed in all savage and semi-barbarous nations, and even in nations considerably advanced in civilization. This power was supposed to be achieved by a compact with the beings of the invisible world, who, it was supposed, could be induced to impart to such persons the hidden knowledge they possessed, and bestow upon them powers above nature. The persons thus endowed claimed to be the favourites of heaven, to be possessed of control over the elements and over the destinies of man, and to have the power to bless or to curse, and to render propitious or calamitous. We hesitate to think that Job speaks of these as recognizing the power they claimed; and for that reason should, between probabilities equal on other grounds, choose the one first proposed.

Then, as to the other clause, it is evident that our translators were much embarrassed by it—they seem to have supposed that it contained an allusion to hired mourners, and that Job wishes that they might be employed to howl over it as inauspicious. But the word rendered 'mourning' is 'Leviathan,' as in the margin; and there is not much difficulty in seeing that the clause ought to be translated, 'Who are ready to stir up (or excite) Leviathan.' Now it is admitted that the word Leviathan denotes the fierce and terrible monsters of the deeps and morasses, and in particular the crocodile, whose wrath was dreadful, and whom no one dared to rouse with impunity. Now, how does this apply? The only intelligible explanation we can deduce seems to be this, giving it by paraphrase: 'Let those who in bitterness of soul curse the day, curse *this* day; yea, let it be cursed by those who in their desperateness would not shrink to stir up Leviathan;' that is, as we should say, 'to rush into the jaws of death.'

9. '*The dawning of the day,*' or rather, as in the margin, 'the *eyelids* of the morning,' or still better, 'the *eyelashes* of the morning.'—This involves a very beautiful image, copied by Milton in his *Lycidas*—

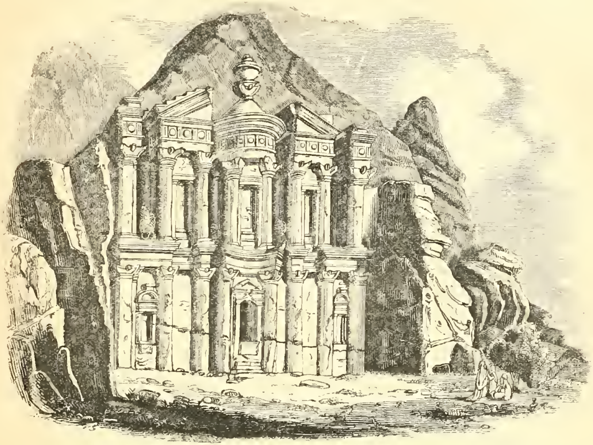
> 'Ere the high lawns appeared
> Under *the opening eyelids of the morn,*
> We drove afield.'

12. '*Prevent me.*'—'Receive me' is better. It cannot be ascertained whether this refers to the nurse or the mother, probably the latter.

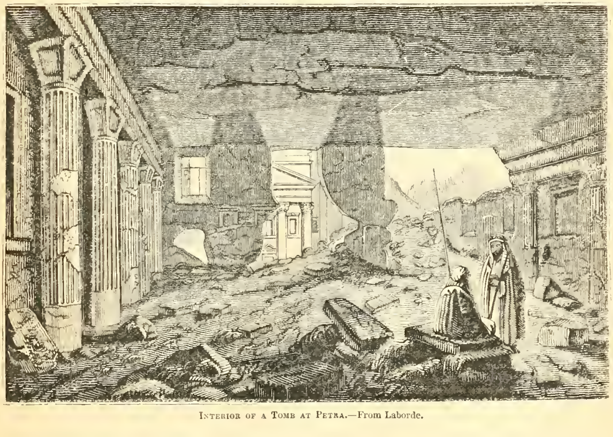
13, 14. '*Then had I been at rest,*' etc.—Much of the chapter is occupied with allusions to the peace and the immunity from pain which Job thinks he should *now* have enjoyed, in this time of his suffering and sorrow, had he died in early life, before these troubles came upon him. Here he says—

> 'Then should I have been at rest
> With kings and counsellors of the earth
> Who built up for themselves desolate places.'

This is very beautiful, however understood, and is still more beautiful when understood rightly. It would seem



Tomb at Petra.—From Laborde.



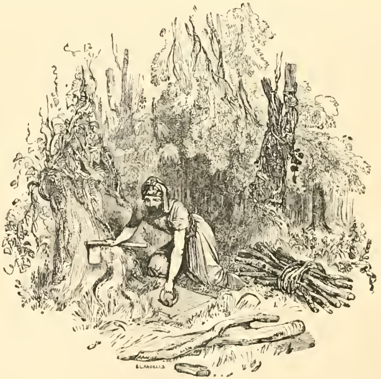
Interior of a Tomb at Petra.—From Laborde.

as if Job had meant to say, 'who built up magnificent palaces and monuments;' but that the idea was arrested or *turned* in his mind by the sudden recollection that many of those fabrics, destined for immortality, had already become desolate and ruined; and from that recollection substitutes, with great force, 'desolate places,' that is, 'places now desolate.' If this was the case in the early times to which Job belonged, how much more now that the ages have grown old, and when a thousand monuments of human greatness—cities, palaces, and temples—have crumbled to ruins, or have utterly perished, leaving no track behind!

It is remarkable that the land of Edom, in which Job is reasonably concluded to have lived, does at this day continue to offer some of the most remarkable and magnificent monuments of this description. Specimens, taken from the more striking of the sepulchres excavated in the cliffs of Wady Musa (Petra), are therefore introduced as forming a very appropriate illustration of the subject. They are indeed obviously of a date many ages posterior to that of Job; nor could the state of art in his time be such as these sculptured sepulchres exhibit; but it is still interesting to find such satisfactory illustrations of the general idea in the very country where Job appears to have lived.

21. '*Dig for it more than for hid treasures*.'—This is very emphatic. The persons in question seek death with the eagerness and hope of one digging for hid treasures, and they exult and rejoice when at length they 'find the grave,' like him by whom the sought treasures have been found.

This allusion to the digging for hid treasure is very interesting, considering the early date usually assigned to the book of Job. It shews that the same causes produced in remotest times the same effects which are at this day constantly witnessed in the East. The insecurity of life and property, wars, revolutions, sudden journeys, and the want of safe places of deposit, have in the course of ages caused vast amounts of property to be buried underground, to be built up in walls, and otherwise secured. The people know this, and their minds are occupied with the idea that some fortunate chance, some slight indication, may one day render them the possessors of some of these hoards. Every man is constantly on the watch for any little circumstance which may indicate to him one of those hiding-places. European travellers are seldom supposed to have any other object than to discover such treasures; and as they are believed to possess superior means of detecting the secret hoards, all their motions are eagerly watched, from their supposed reference to that object. Treasure-seeking is the lottery of the East; and the extent to which it fills the Eastern mind may partly be estimated from the prominence which the finding of hidden treasure occupies in a large proportion of the Eastern tales. We have among ourselves a few current stories bearing on the subject, which used formerly to be related to young people with earnestness, as matters of great interest, but which have passed out of use since the security of property, the cessation of civil wars, the discontinuance of lotteries, and the increased sources of employment, have diverted attention from the barren contingencies of gain from the possible accidents of life. Mr. Roberts, speaking particularly of India, says: 'We are constantly hearing of treasures which have been or are about to be discovered. Sometimes you may see a large space of ground which has been completely turned up, or an old foundation or ruin entirely demolished in hopes of finding the hidden gold. A man has found a small coin, or heard a tradition, or has had a dream, and off he goes to his toil. Perhaps he has been *seen* on the spot, or he has consulted a soothsayer; the report gets out, and then come the needy, the old, and the young, a motley group, all full of anxiety to join in the spoil. Some have iron instruments, others have sticks, and some their fingers to scratch up the ground. At last some of them begin to look at each other with considerable suspicion, as if all were not right, and each seems to wish that he had not come on so foolish an errand, and then to steal off as quietly as they can.'



TREASURE FINDING.

CHAPTER IV.

1 *Eliphaz reproveth Job for want of religion.* 7 *He teacheth God's judgments to be not for the righteous, but for the wicked.* 12 *His fearful vision, to humble the excellencies of creatures before God.*

THEN Eliphaz the Temanite answered and said,

2 *If* we assay [1]to commune with thee, wilt thou be grieved? but [2]who can withhold himself from speaking?

3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou hast strengthened [3]the feeble knees.

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 *Is* not *this* thy fear, thy confidence, thy hope, and the uprightness of thy ways?

7 Remember, I pray thee, who *ever* perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, [4]they that plow iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and [5]by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was [6]secretly brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear [7]came upon me, and trembling, which made [8]all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes, [9]*there was* silence, and I heard a voice, *saying*,

17 Shall mortal man be more just than God? shall a man be more pure than his maker?

18 Behold, he [10]put no trust in his servants; [11]and his angels he charged with folly:

19 How much less *in* them that dwell in [12]houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?

20 They are [13]destroyed from morning to evening: they perish for ever without any regarding *it*.

21 Doth not their excellency *which is* in them go away? they die, even without wisdom.

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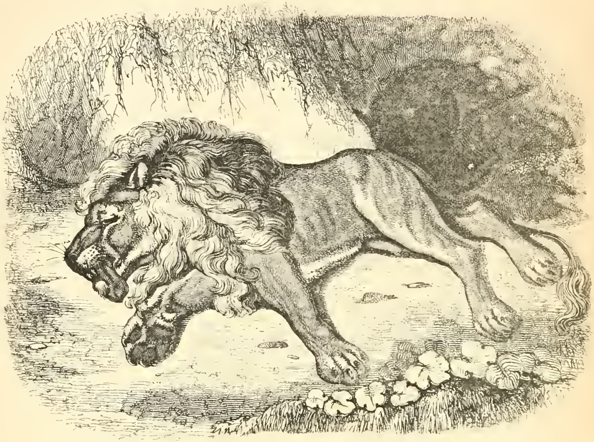
[1] Heb. *a word.*
[2] Heb. *who can refrain from words?*
[3] Heb. *the bowing knees.*
[4] Prov. 22. 8. Hos. 10. 13.
[5] That is, *by his anger*, as Isa. 30. 33.
[6] Heb. *by stealth.*
[7] Heb. *met me.*
[8] Heb. *the multitude of my bones.*
[9] Or, *I heard a still voice.*
[10] Chap. 15. 15. 2 Pet. 2. 4.
[11] Or, *nor in his angels*, in whom *he put light.*
[12] 2 Cor. 5. 1.
[13] Heb. *beaten in pieces.*

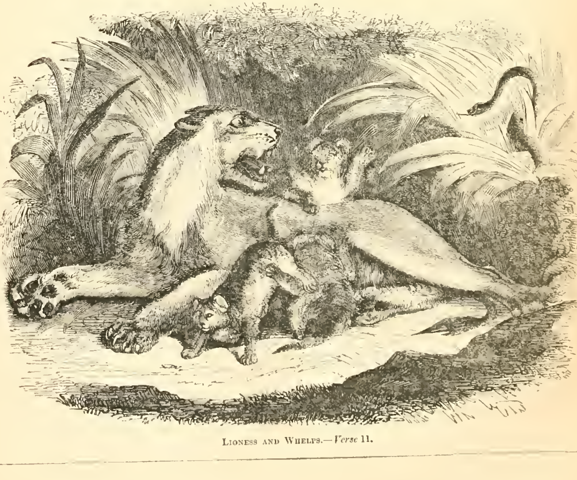
Verse 1. '*Eliphaz.*'—Jahn, in characterizing the part which Job's three friends respectively take in the controversy, says, 'Eliphaz is superior to the others in discernment and delicacy. He begins by addressing Job mildly, and it is not until irritated by contradiction that he reckons him among the wicked.' The reader will not fail to perceive that the gist of the whole argument is, that Job's friends conceive that temporal prosperity invariably attends the righteous, and adversity the wicked; which leads them, at first by implication, and then openly, to number Job among the wicked, seeing that he was in affliction. This doctrine is warmly contested by Job, who asserts that the afflictions of life equally visit righteous and wicked—if indeed the latter be not more favoured than the former in temporal blessings. He cannot, however, account for that which he believes; and conscious that he is innocent of those crimes of which the argument of his friends obliges them to suppose him guilty, he is led into many rash reflections and unsound inferences. Job's friends have a mistaken argument, and are often conducted by it to wrong and unjust conclusions: Job has a better position; but, understanding it imperfectly, he also is frequently erroneous in his inferences and views of the Divine government. Yet of both parties it may be said, that, even when mistaken in their general argument, their particular statements often exhibit truths, the force and beauty of which no heart can fail to recognize. However, these four pious men also, when warmed in dispute, censure and condemn each other with a degree of harshness which, although perfectly natural, was not by any means called for by their respective arguments and positions. Job, in the struggle with adversity, is, for a time, overcome by it, without having lost the consciousness that the entire submission which had, at first, been so nobly exhibited in his own conduct, was far more becoming.

10. '*The roaring of the lion,*' etc.—Eliphaz is here very strong in his references to lions, which here form a body of images which shew that the lion was well known to the speaker. The purport of these images is the same; the lion is taken as the impersonation of strength and fierceness, is cited to illustrate the fact that the violent and unjust reap their own in kind, and are destroyed in the very act and prospect of the enjoyment they had prepared for themselves. The images by which this is conveyed are most forcible and significant:—'The roaring of the lion and the voice of the fierce lion (the most appalling sounds in animated nature) *are silenced*,' (the last words being understood). 'The teeth of the young lions (so terrible and strong) are broken out:' 'The fierce lion perisheth for lack of prey'—not 'old lion,' as in the Authorized Version, for it is in the course of nature that an old lion should perish for lack of prey, but, more signally, a lion in the vigour of his strength and fierceness, even he perisheth for lack of prey. And then, to form a perfect climax, even 'the whelps of the lioness (so well protected by her natural ferocity and care, even they) are scattered abroad.' Here is the finest set of images extant in poetry with reference to the lion, all drawn from the same sources and yet enlivened by variety, and exhibiting no character of sameness.

19. '*Them that dwell in houses of clay.*'—This refers to the mortal body, the unworthy habitation, for a season, of the immortal spirit. It answers to 'the soul's dark cottage' of one of our own poets. There is, however, a



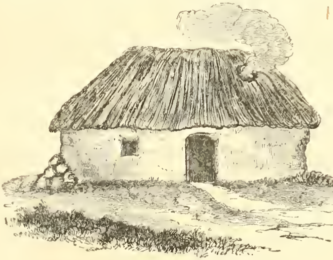
Dying Lion.



Lioness and Whelps.—*Verse* 11.

peculiar propriety in the figure as employed here, from the probability that most of the houses in use at this early period were built with clay or mud. Probably the earliest immovable habitations that men built for themselves were of mud. Pliny indeed thinks (*Hist. Nat.* lib. x. c. 34) that the Oriental took the first idea of constructing a house for himself and family from the swallow, and, in imitation of his feathered instructor, made his first attempts with mud. Whether so or not, it is certain that the dwellings of the mass of the population—that is, of the humbler classes—throughout Asia, are still, and always have been, of clay or mud. The dwellings which come within this class are of three principal sorts—1. A framework of hurdles of wicker, daubed thickly with mud. 2. The walls composed of successive layers of trodden mud or clay, each being left to dry (which it does rapidly) before another layer is spread upon it. 3. Built with sun-dried bricks,—that is, cakes of trodden clay or mud, fashioned in a mould, and dried in the sun. Straw is usually mixed with them, in order to strengthen them, but the poor peasantry generally have no straw, or very little, in the sun-dried bricks, or more properly, mud-cakes, with which their humble dwellings are built. In ancient times, structures of a far higher class were built with the same materials. This is not the only passage in the book which implies that the houses of the land of Uz were, in Job's time, and probably much later, built with mud. In ch. xxiv. 16, persons with evil intentions are described at night to '*dig through* houses which they had marked for themselves in the day time.' This is particularly expressive when understood to apply to houses the thick walls of which are built with mud; but had they been of stone, burnt brick, or wood, the expression would lose much of its propriety; and in that case also, 'digging through' would have been a less practicable method of obtaining access to the interior of a building. In Devonshire and Cornwall many comfortable cottages are built of mud; and inferior examples of the same kind of wall may be seen in the mud huts of the Irish cottier. On Woking common, a little above twenty miles from London, there are many examples of huts built with mud, and thatched with turf from the common.

— '*Crushed before the moth.*'—Opinion is divided as to the precise form of this idea. That which our version would convey seems to be, to represent a thing so frail, that even the feeble flutter of a moth against it may dash it to pieces. In this view it may also mean that man's life is at the mercy of the smallest and feeblest creatures—such as that sort of bug in Persia called the *mulla*, the bite of which is said to be often fatal. Another view is, that the allusion is to the corrosion and destruction of a garment by a moth. But the text will equally bear to be rendered 'like,' or 'as the moth,' and it may then refer to the fact, that the gentlest touch or slightest pressure suffices to crush the moth to powder. We incline to prefer this view, as it seems better to agree with the following verse: 'They are destroyed from morning to evening; *they perish for ever without any regarding it.*'



IRISH MUD CABIN.

CHAPTER V.

1 *The harm of inconsideration.* 3 *The end of the wicked is misery.* 6 *God is to be regarded in affliction.* 17 *The happy end of God's correction.*

CALL now, if there be any that will answer thee; and to which of the saints wilt thou [1]turn?

2 For wrath killeth the foolish man, and [2]envy slayeth the silly one.

3 I have seen the foolish taking root: but suddenly I cursed his habitation.

4 His children are far from safety, and they are crushed in the gate, neither *is there* any to deliver *them*.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although [3]affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

7 Yet man is born unto [4]trouble, as [5]the sparks fly upward.

8 I would seek unto God, and unto God would I commit my cause:

9 [6]Which doeth great things [7]and un-

[1] Or, *look*.
[2] Or, *indignation*.
[3] Or, *iniquity*.
[6] Chap. 9. 10. Psal. 72. 18. Rom. 11. 33.
[4] Or, *labour*.
[5] Heb. *the sons of the burning coal lift up to fly.*
[7] Heb. *and* there is *no search.*

searchable; marvellous things [8]without number:

10 Who giveth rain upon the earth, and sendeth waters upon the [9]fields:

11 [10]To set up on high those that be low; that those which mourn may be exalted to safety.

12 [11]He disappointeth the devices of the crafty, so that their hands [12]cannot perform *their* enterprise.

13 [13]He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

14 [14]They [15]meet with darkness in the daytime, and grope in the noonday as in the night.

15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 [16]So the poor hath hope, and iniquity stoppeth her mouth.

17 [17]Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

18 [18]For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 [19]He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

20 In famine he shall redeem thee from death: and in war [20]from the power of the sword.

21 Thou shalt be hid [21]from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

23 [22]For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.

24 And thou shalt know [23]that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not [24]sin.

25 Thou shalt know also that thy seed *shall be* [25]great, and thine offspring as the grass of the earth.

26 Thou shalt come to *thy* grave in a full age, like as a shock of corn [26]cometh in in his season.

27 Lo this, we have searched it, so it *is*; hear it, and know thou *it* [27]for thy good.

[8] Heb. *till there be no number.*
[9] Heb. *out-places.*
[10] 1 Sam. 2. 7. Psal. 113. 7.
[11] Nehem. 4. 15. Psal. 33. 10. Isa. 8. 10.
[12] Or, *cannot perform any thing.*
[13] 1 Cor. 3. 19.
[14] Deut. 28. 29.
[15] Or, *run into.*
[16] Psal. 107. 42.
[17] Prov. 3. 12. Heb. 12. 5. James 1. 12. Rev. 3. 19.
[18] Deut. 32. 39. 1 Sam. 2. 6. Isa. 30. 26. Hos. 6. 1.
[19] Psal. 91. 3.
[20] Heb. *from the hands.*
[21] Or, *when the tongue scourgeth.*
[22] Hos. 2. 18.
[23] Or, *that peace is thy tabernacle.*
[24] Or, *err.*
[25] Or, *much.*
[26] Heb. *ascendeth.*
[27] Heb. *for thyself.*

Verse 4. '*Crushed in the gate.*'—This doubtless refers to the gate as the place of judgment, where the children, sooner or later, became answerable for the transgressions of their father or their own. It may be that they were there compelled to make restitution of their father's unjust gains.

5. '*Even out of the thorns.*'—Bishop Patrick, in his 'Paraphrase,' understands that the harvest was stolen, notwithstanding the fence. He of course apprehended that the fields were fenced with quickset hedges, which is not true in the East. Yet Gesenius, Hales, and others, are of the same opinion. The word rendered 'thorns' signifies also 'arms,' or 'armour,' particularly shields; whence the Targum understood, that the harvest should be taken away by armed men, by force. This is followed by the Vulgate (ipsum rapiet armatus), and by Tyndale, who has, 'The weaponed man hath spoyled it.' Perhaps this view agrees best with the context. Good has, 'to the very thorns.'

7. '*As the sparks fly upward.*'—The Hebrew phrase rendered 'sparks' is בְּנֵי רֶשֶׁף *beni resheph*, 'sons of flame.' In the ancient translations it is rendered 'bird,' and the Septuagint restricts it to the eagle. Thus understood, it would read, 'as the birds' (or 'young eagles') 'for soaring aloft.' Gesenius thinks it may refer to arrows. However understood, the sense is plainly, that man has the same specific destination to trouble as 'the sons of flame' have theirs to fly upward.

9. '*Which doeth great things and unsearchable; marvellous things without number.*'—The sense of this is that there is no computing—the mind is unable to grasp—the great and marvellous things which the universe contains. If this were the case in the time of Eliphaz, whose impressions were founded on things visible to the naked eye, what shall be said now, when scientific research and astronomical explorations, assisted by instruments of sight unheard of in those days, have so greatly enlarged our conceptions of the universe? We can now *see* more than Eliphaz *imagined* of marvellous; and from what we see can conceive an infinitude beyond, greater than even the distance between our own experience and that of the men who lived in the age of Job. Humboldt, in his recent work, *Cosmos*, has some fine passages bearing on this subject:—'If we imagine, as in a vision of the fancy, the acuteness of our senses preternaturally sharpened, even to the extreme limit of telescopic vision, and incidents compressed into a day or an hour, which are separated by vast intervals of time, everything like rest in spacial existence will forthwith disappear. We shall find the innumerable host of the fixed stars commoved in groups in different directions; nebulæ drawing hither and thither, like cosmic clouds; the milky way breaking up in particular parts, and its veil rent; motion in every point of the vault of heaven, as on the surface of the earth, in the germinating, leaf-pushing, flower-unfolding organisms of its vegetable covering.

'The disruption of the milky way, to which I have alluded above, seems to require a more particular explanation in this place. William Herschel, our safe and admirable guide in these regions of space, discovered, by means of his star-gaugings, that the telescopic breadth of the milky way is six or seven degrees greater than it appears upon our maps of the heavens, and than the star-glimmer indicates it to the unassisted eye. The two brilliant nodes in which both branches of the milky zone unite, in the regions of Cepheus and Cassiopeia, as in those of Scorpio and Sagittarius, appear to exercise a powerful attraction upon the neighbouring stars; betwixt β and γ Cygni, however, in the most brilliant region, of 330,000 stars that lie in 5° of latitude, one-half draw towards one side, the other half towards the opposite side. Here Herschel suspects that the stratum breaks up. The number of the distinguishable telescopic stars of the milky way—stars that are broken by no nebulæ—has been estimated at eighteen millions. In order, I will not say to give any idea of the magnitude of this number, but to contrast it with something analogous, I will remind the reader, that of stars between the first and sixth magnitude that are visible to the naked eye, there are but some 8000 scattered over the whole face of the heavens. In the barren astonishment, excited by vastness of number and of space, without reference to the spiritual nature or the faculty of perception inherent in man, extremes in respect of dimensions of the things that exist in space likewise meet and contrast,—the heavenly bodies with the smallest forms of animal life: a cubic inch of the tripoli of Bilin contains, according to Ehrenberg, 40,000 millions of the siliceous coverings of the Galionellæ!

‘Wherever the vault of heaven is searched with powerful space-penetrating telescopes, stars, though perchance telescopic only, and from the twentieth to the twenty-fourth in order, or luminous nebulæ, are discovered. Numbers of these nebulæ will probably resolve themselves into stars, when they come to be examined with yet more powerful instruments. Our retina receives the impression of single or of thickly aggregated luminous points; whence, as Arago has lately shewn, totally different photometrical relations of the sensibility to light result. The cosmic nebulosity, formless or fashioned, generally diffused, producing heat by condensation, probably modifies the transparency of space, and lessens the equal intensity of luminousness which, according to Halley and others, must result, were every point of the vault of heaven beset with an endless succession of stars in the direction of its depth. The assumption of any such continuous inlaying of stars contradicts observation; which, in fact, shews us vast starless regions—OPENINGS IN HEAVEN, as William Herschel calls them—one in Scorpio, four degrees in breadth, and another in the loin of Ophiucus; in the vicinity of both of which, and close to their edges, we discover resolvable nebulæ. That which is situated on the western edge of the opening in Scorpio is one of the richest and most thickly-set clusters of small stars that ornament the heavens. Herschel himself ascribes the openings, the starless regions in the sky, to the attraction and cluster-forming force of these marginal groups. “They are portions of our star-stratum,” says he, in the fine liveliness of his style, “which have suffered great desolations from time.” If we picture to ourselves the telescopic stars that lie one behind another, as forming a starry canopy investing the whole of the visible vault of heaven, then, I believe, are those starless regions of the Scorpion and Serpent-bearer to be regarded as tubes through which we see into the farthest regions of space. The layers of the canopy are interrupted; *other stars, indeed, may lie within the gaps, but they are unattainable to our instruments.*’—*Cosmos*, pp. 158—162.

18. ‘*He maketh sore, and bindeth up.*’—This gives a recent American translator of the book (Dr. Noyes) occasion to remark upon the frequency with which the name of the Most High is omitted in the book of Job, and the pronoun substituted. ‘This,’ he remarks, ‘corresponds to a custom in Scotland, where they say “*His* will be done,” without an antecedent to the pronoun.’ So in Scott's *Black Dwarf*, near the end of chapter seven:—‘“O my child, before you run in danger, let me hear you say ‘His will be done!’ “Urge me not, mother, not now.” He was rushing out, when looking back, he observed his grandmother make a mute attitude of affliction: he returned hastily, threw himself into her arms, and said, “Yes, mother, I *can* say ‘His will be done,’ since it will comfort you.” “May He go forth—may He go forth with you, my dear bairn; and O, may He give you cause to say on your return, ‘His name be praised!’”’

23. ‘*The beasts of the field shall be at peace with thee.*’—This and the following verse evidently refer to the condition of a person on a journey. He shall travel in peace and safety, and will feel confident that his house would not be disturbed in his absence. The contrary so often happens in the East, that this might well be mentioned as a peculiar blessing. In those early ages, when men had not established those dense communities before which the wild ‘beasts of the field’ disappear, the danger from them, in travelling, must have been very great, as it still is in many parts of Asia.

CHAPTER VI.

1 *Job sheweth that his complaints are not causeless.* 8 *He wisheth for death, wherein he is assured of comfort.* 14 *He reproveth his friends of unkindness.*

BUT Job answered and said,

2 Oh that my grief were throughly weighed, and my calamity [1]laid in the balances together!

3 For now it would be heavier than the sand of the sea: therefore [2]my words are swallowed up.

4 [3]For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.

5 Doth the wild ass bray [4]when he hath grass? or loweth the ox over his fodder?

6 Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg?

7 The things *that* my soul refused to touch *are* as my sorrowful meat.

8 Oh that I might have my request; and that God would grant *me* [5]the thing that I long for!

9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off!

10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.

11 What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?

12 *Is* my strength the strength of stones? or *is* my flesh [6]of brass?

13 *Is* not my help in me? and is wisdom driven quite from me?

14 [7]To him that is afflicted pity *should be shewed* from his friend; but he forsaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a brook, *and* as the stream of brooks they pass away;

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[1] Heb. *lifted up.*
[2] That is, *I want words to express my grief.*
[3] Psal. 38. 9.
[4] Heb. *at grass.*
[5] Heb. *my expectation.*
[6] Heb. *brasen.*
[7] Heb. *to him that melteth.*

16 Which are blackish by reason of the ice, *and* wherein the snow is hid:

17 What time they wax warm, [8]they vanish: [9]when it is hot, they are [10]consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded because they had hoped; they came thither, and were ashamed.

21 [11]For now ye are [12]nothing; ye see *my* casting down, and are afraid.

22 Did I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

25 How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, *which are* as wind?

27 Yea, [13]ye overwhelm the fatherless, and ye dig *a pit* for your friend.

28 Now therefore be content, look upon me; for *it is* [14]evident unto you if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* [15]in it.

30 Is there iniquity in my tongue? cannot [16]my taste discern perverse things?

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[8] Heb. *they are cut off.* [9] Heb. *in the heat thereof.* [10] Heb. *extinguished.* [11] Or, *For now ye are* like *to them.* Heb. *to it.* [12] Heb. *not.* [13] Heb. *ye cause to fall upon.* [14] Heb. *before your face.* [15] That is, *in this matter.* [16] Heb. *my palate.*

Verse 4. '*The arrows of the Almighty are within me, the poison whereof drinketh up my spirit.*'—This is an image manifestly drawn from the use of poisoned arrows, the effects from which are emphatically described by 'drinking up the life.' The act of throwing a mortal poison into the system by the slightest wound from a weapon prepared with certain juices is happily unknown in modern Europe; but we have the present and many other testimonies of its existence in ancient times, and the practice still subsists in the less civilized regions of Asia and Africa. In those quarters where the gun has superseded the arrow, it is usually the dagger that is thus impregnated with the deadly juices; but where the arrow is in use, it is that weapon which still receives the poison. In those countries certain fluids are prepared and loaded with such powerful infection, that the animal system shrinks under their effects almost instantaneously, if once introduced deeper than the skin. The vegetable and mineral poisons we are acquainted with in Europe, if administered in small portions, require time to operate, and seldom produce immediate death. But we find that in some parts of the world nature has infused into the cells of some vegetables poisons so deadly, that not even the wound of the most virulent serpent can equal that of the arrow whose point is imbued with them; and those who practise this deadly art pretend that, by compounding the liquor in which they dip their arrows, with a greater or lesser proportion of the poisoning quality, they can cause immediate death from a wound, or protract the effect to a few days, a week, a fortnight, or even longer.

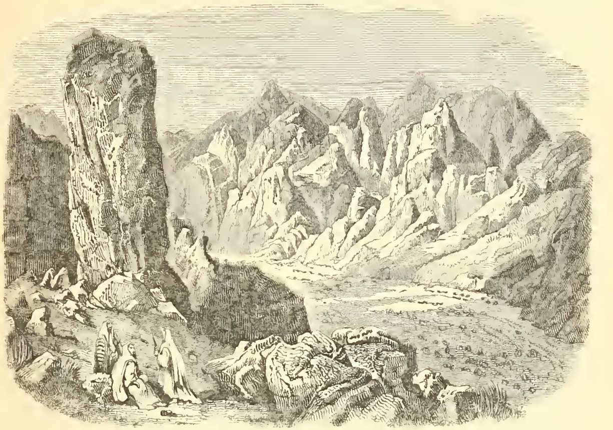
The poisoned arrows are much employed in hunting wild beasts. In eastern Asia and in America, the arrows charged with poison are different from those in ordinary use; being sticks of hard wood, pointed at the end, and so light as to be blown through a tube, in the way we often see boys blow peas and other substances in this country. Great dexterity and precision are acquired in blowing these arrows, wherever the custom prevails. Bancroft, in his *History of Guiana*, says that the poisoned arrows are blown by the Indians of that quarter with great force and unerring aim to the distance of thirty or forty yards. The same is said of the natives of the East Indian peninsulas and Archipelago. Tavernier relates that his brother had witnessed a remarkable instance of the activity of the poison thus used in the kingdom of Macassar. An Englishman had in his rage slain one of the natives. He was pardoned by the king. But the European residents, fearing to be marked out for private vengeance by the vindictive people if the crime were suffered to go unpunished, implored the king to satisfy public justice upon the real offender. The king reluctantly consented; and not wishing the criminal to be subjected to unnecessary pain, he offered to inflict the death-stroke himself by a poisoned arrow. He desired Tavernier's brother and other European gentlemen to be present at the execution; and when the man was brought forth, the king asked him what part he should wound; upon which he named the great toe of the right foot. The king then took an arrow, properly poisoned, and having adapted it to the tube, blew it with incredible exactness to the point. Two European surgeons, who were on the spot, immediately exerted their skill; but although with the utmost dispatch they amputated the toe above the wound, the man died in their hands.

15. '*My brethren have dealt deceitfully as a brook,*' etc.—The ensuing passage (*vv.* 15-20) is one of the most striking in the whole book. It describes the delusive expectation of water created in caravans by the appearance of a river-bed, which proves when they come near it to be dry. As the Authorized translation is not very intelligible, we give that of Noyes, which is here much more distinct:—

> 'But my brethren were faithless like a brook;
> They pass away like streams of the valley,
> Which are turbid by reason of the melted ice,
> And the snow which hides itself in them.
> After a time they become narrow, they vanish,
> And when the heat cometh they are dried up from their place.
> The caravans turn aside to them in their way;
> They go up into the desert and perish.
> The caravans of Tema look for them;
> The companies of Sheba expect to see them:
> They are ashamed that they have relied upon them;
> They come to their place, and are confounded.'

The idea conveyed in the first line is a strict Orientalism: 'My brethren have acted (or played) the flood with me,' is as common a proverb now among the Arabians as it could be when the poem was composed. Dr. Good cites the scholiast on the Moallakat, to this effect: 'A pool or flood was called *gadyr*, because travellers when they pass by it find it full of water; but on their return find nothing at all there, and regard it as having acted treacherously towards them.'

There are few perennial streams in Western Asia, and



A DRY VALLEY IN EDOM, vi. 15-20.—Laborde.

perhaps none in Arabia: most of those streams which figure in the maps are merely the beds of winter-torrents. These temporary streams are first formed by the autumnal rains; they are kept up by the occasional rains of winter, and in spring are increased by the rains of that season and by the melting of the snows in the mountains. They rush down the valleys in a large body of turbid water, and assume the appearance of deep rivers. Their increase, and still more their decrease, is often sudden and rapid, beyond anything of which we can in this country form a conception; and in summer they become perfectly dry. It will from this be seen that the description is not only exceedingly beautiful, but is a description of a scene of nature in the country where the residence of Job is placed. But its principal beauty lies in the exact correspondence of all its parts to the thing it is intended to represent. The fulness, strength, and noise of these temporary streams in early spring answer to the large professions made to Job in his prosperity by his friends. The drying up of the waters at the approach of summer resembles the failure of their friendship in his affliction; and the confusion of the thirsty caravans in finding the streams vanished, strongly illustrates his feelings, disappointed as he was of the relief he expected in these men's friendly counsel.

CHAPTER VII.

1 *Job excuseth his desire of death.* 12 *He complaineth of his own restlessness,* 17 *and God's watchfulness.*

Is there not [1]an appointed time to man upon earth? *are not* his days also like the days of an hireling?

2 As a servant [2]earnestly desireth the shadow, and as an hireling looketh for *the reward of* his work:

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

4 When I lie down, I say, When shall I arise, and [3]the night be gone? and I am full of tossings to and fro unto the dawning of the day.

5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 [4]My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that my life *is* wind: mine eye [5]shall no more [6]see good.

8 The eye of him that hath seen me shall see me no *more:* thine eyes *are* upon me, and [7]I *am* not.

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[1] Or, *a warfare.*
[2] Heb. *gapeth after.*
[3] Heb. *the evening be measured.*
[4] Chap. 16. 22. Psal. 90. 6, and 102. 11, and 103. 15, and 144. 4. Isa. 40. 6. James 4. 14.
[5] Heb. *shall not return.*
[6] *To see,* that is, *to enjoy.*
[7] That is, *I can live no longer.*

9 *As* the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no *more.*

10 He shall return no more to his house, neither shall his place know him any more.

11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

12 *Am* I a sea, or a whale, that thou settest a watch over me?

13 When I say, My bed shall comfort me, my couch shall ease my complaint;

14 Then thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul chooseth strangling, *and* death rather [8]than my life.

16 I loathe *it;* I would not live alway: let me alone; for my days *are* vanity.

17 [9]What *is* man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

18 And *that* thou shouldest visit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

20 I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I *shall* not *be.*

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[8] Heb. *than my bones.*

[9] Psal. 8. 4, and 144. 3. Heb. 2. 6.

Verse 2. '*As a servant earnestly desireth the shadow.*'—This is one of the many passages of Scripture which indicate how precious was the shade to one who in labour or travel has borne the burden and heat of the day. We think we can say that, next to water, the greatest and deepest enjoyment we could ever realize in the hot climates of the East was, when, on a journey, any circumstance of the road brought us for a few minutes under some shade. Its reviving influence upon the bodily frame, and, consequently, upon the spirits, is inconceivable by one who has not had some experience of the kind. Often also—during the halt of a caravan in the open air, when the writer has been enabled to secure a station for repose under the shelter of a rock or an old wall—has his own exultation and strong sense of luxurious enjoyment reminded him of this and other passages of Scripture, in which shade is mentioned as a thing panted for with intense desire. If this be so with a mere traveller, how much more to a bond-slave, engaged under the hot sun in the fatiguing labours of agriculture?—how must *he* 'pant after the shade?'—It is possible, however, that the present text refers to the shades of evening, which would bring equally to the bond-slave and hireling a cessation of labour: if so, these observations apply to the illustration of other texts, in which the reference to a sheltering shade from the sun's rays is more definitely expressed.

5. '*My flesh is clothed with worms and clods of dust,*' etc.—or rather 'of dirt.' This, with the succeeding clause, 'My skin is broken, and become loathsome,' clearly corroborates the impression already conveyed, that Job's disease was a species of leprosy. Maundrell, in describing the lepers he saw at Nabulus, the ancient Shechem, draws a picture in entire conformity with Job's description of his own case: 'The distemper, as I saw it, was very different from what I have seen it in England, for it not only defiles the whole surface of the body with a foul scurf, but it also deforms the joints of the body, particularly those of the wrists and ancles, making them swell with a gouty scrofulous substance, very loathsome to look upon. I thought their legs resembled those of old battered horses, such as are often seen in drays in England.'

Job undoubtedly refers to his then diseased state. The following is Dr. Good's translation of the verse, which is important, as from the same person whose *medical* view of Job's case we have already stated:

'Worms and the imprisoning dust already clothe my flesh;
My skin is become stiff and corrupt.'

6. '*My days are swifter than a weaver's shuttle.*'—This is not now usually understood of the shuttle. Dr. Lee, who understands it of the *web*, translates the verse thus: 'My days are filled up more speedily than the web, and close without hope;' and refers to ch. vi. 9, 'where Job's cutting off is said to be like the cutting away of a web from the loom, thread by thread. So here the filling up of the number of his days is said to occupy less time than that in which the web is completed by the operation of the weaver.' Under this view the figure is illustrated by that in Isa. xxxviii. 12:

'My life is cut off as by the weaver,
He shall sever me from his loom;
Within a day and a night thou shalt finish my web.'

Many, however, think that the allusion here is rather to the slightness and tenuity, and consequent brittleness, of the *thread* or yarn which the weaver employs; the authorities for which interpretation may be seen in Poole's *Synopsis*, and in Rosenmüller's *Scholia*. So, Good, Wemyss, and some other English translators, have: 'Slighter than yarn are my days: they are finished like the breaking of a thread.' These interpretations are essentially the same, and are almost equally supported by authorities and probabilities, so that it is not easy to say which should be preferred.

Most commentators suppose that the fine allegory of the thread of life being previously woven by the Fates, and tissued for every individual, was coeval with the author of the present poem, and is alluded to in the present passage. The allegory has all the marks of an Oriental origin; and similes of the kind are still frequent among the Oriental poets and historians. Thus in the opening of the history of Timur, 'Praise be to God! who hath woven the web of human affairs in the web of his will and of his wisdom, and hath made the waves of times and of seasons flow from the fountain of his providence into the ocean of his power.' The present text will remind many readers of the fine passage in *Lycidas:*

'Fame is the spur that the clear spirit doth raise
(That last infirmity of noble minds)
To scorn delights and live laborious days:
But the fair guerdon, when we hope to find,
And think to burst forth into sudden blaze,
Comes the blind Fury with the abhorred shears,
And slits the thin-spun life.'

It will not escape notice that Job, in describing the thread of his life as being spun out with great rapidity and tenuity, and about to be cut off, affords an interesting, although incidental, illustration of early weaving. Many persons have doubted whether the shuttle was of so early a date as the era of Job; and this may be another reason for declining to recognize that instrument in the present text. The Egyptians do not appear to have had a shuttle, but to have put in the thread by means of a rod with a hook at either end. If the shuttle was not in use among a people so advanced in the manufacture of cloth as the Egyptians, it seems but little likely that it should be known to the people among whom Job lived, or to the author of the book which bears his name.

10. '*Neither shall his place know him any more.*'—The Orientals are distinguished for embodying in the forms of common language, that poetry which exists more or less in the *feelings* of most people. Persons who return to a scene from which they have long been absent, generally experience strong emotions, and *feel* (not *think*) as if their emotions were in some degree subject to the cognizance and reciprocation of those inanimate objects which called them forth. Now this cognizance and reciprocation of feeling the Oriental does not, as we do, hesitate to assign in plain terms to inanimate objects. Hence, houses, fields, gardens, trees, are said to *know* their owner—to *forget* him, to be *glad* to see him—to be *grateful* or *ungrateful* for his care, and so on. This appropriation of consciousness to inanimate objects, which we reserve for poetry, has a pleasing and sometimes touching effect as used, orientally, in the language of common life.

19. '*Let me alone till I swallow down my spittle.*'—That is, for a very short pause, the briefest interval. The expression answers to our 'twinkling of an eye,' or 'till one can fetch one's breath.' In this sense the expression is still proverbial in Arabia. Schultens adduces from Arabian authors various examples of its continued use. One of them (from Tehlebi) is contained in the following repartee addressed to a person who, before he answered, said to his companion, 'Allow me to swallow my spittle:' to which the other smartly replied, 'Ay—swallow the Tigris and Euphrates, if you will.'

CHAPTER VIII.

1 *Bildad sheweth God's justice in dealing with men according to their works.* 8 *He allegeth antiquity to prove the certain destruction of the hypocrite.* 20 *He applieth God's just dealing to Job.*

THEN answered Bildad the Shuhite, and said,

2 How long wilt thou speak these *things?* and *how long shall* the words of thy mouth *be like* a strong wind?

3 [1]Doth God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away [2]for their transgression;

5 [3]If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou *wert* pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 [4]For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For [5]we *are but of* yesterday, and know [6]nothing, because our days upon earth *are* a shadow:)

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 [7]Whilst it *is* yet in his greenness, *and* not cut down, it withereth before any *other* herb.

13 So *are* the paths of all that forget God; and the [8]hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust *shall be* [9]a spider's web.

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He *is* green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, *and* seeth the place of stones.

18 If he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee.

19 Behold, this *is* the joy of his way, and out of the earth shall others grow.

20 Behold, God will not cast away a perfect *man*, neither will he [10]help the evil doers:

21 Till he fill thy mouth with laughing, and thy lips with [11]rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked [12]shall come to nought.

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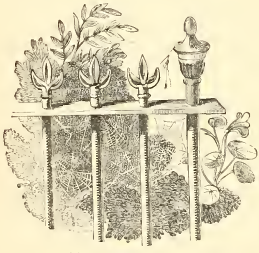
[1] Deut. 32. 4. 2 Chron. 19. 7. Dan. 9. 14.
[2] Heb. *in the hand of their transgression.*
[3] Chap. 22. 23.
[4] Deut. 4. 32.
[5] Gen. 47. 9. 1 Chron. 29. 15. Chap. 7. 6. Psal. 39. 5, and 144. 4.
[6] Heb. *not.*
[7] Psal. 129. 6. Jer. 17. 6.
[8] Chap. 11. 20, and 18. 14. Psal. 112. 10. Prov. 10. 28.
[9] Heb. *a spider's house.*
[10] Heb. *take the ungodly by the hand.*
[11] Heb. *shouting for joy.*
[12] Heb. *shall not be.*

Verse 1. '*Bildad the Shuhite.*'—This part in the controversy is thus discriminated by Jahn:—'Bildad, less discerning and less polished than Eliphaz, breaks out at first into accusations against Job, and increases in vehemence as he proceeds. In the end, however, he is reduced to a mere repetition of his former arguments.' He certainly reproves Job with more acrimony and less disguise than Eliphaz, and Dr. Hales properly characterizes the present speech as 'unkind.' This particularly appears in verse 4, where, without any ceremony, he takes it for granted that Job's children were cut off on account of their sins. This must have touched the suffering patriarch to the quick. The force of Bildad's meaning in that verse is weakened by the 'If,' with which it commences: it should be 'As,' or 'Since'—assuming, not supposing, that Job's children had been 'cast away for their transgression.'

12. '*It withereth before any other herb.*'—'The application of this beautiful similitude is easy, and its moral exquisitely correct and pertinent. As the most succulent plants are dependent upon foreign support for a continuance of that succulence, and in the midst of their vigour are sooner parched up than plants of less humidity; so the prosperous sinner does not derive his prosperity from himself, and is often destroyed in the heighday of his enjoyments, more signally and abruptly than those who are less favoured, and appear to stand less securely.' Good.

14. '*Spider's web.*'—Literally, the 'spider's *house*,' or 'building,' which perhaps it would have been better to retain, as giving more force to the application—'He shall lean upon his *house*, but it shall not stand,' etc. Too evident an allusion is expressed to the fragility of the spider's web to allow us to suppose that it refers to the houses or nests of the mason-spiders, whose ingenious contrivances are detailed in the volume of *Insect Architecture*; but the idea does evidently refer to the web, not merely, or not at all, as a snare, but as the *house* of the spider, that house being involved in the construction and fragility of the web. The most expressive illustration would therefore be from the webs of some of those diadem spiders, which besides extending their meshes to entrap unwary insects, spread an awning or canopy of exquisite fineness over their own heads, under which they remain, waiting in patient ambush, to surprise their prey.



WEB OF GEOMETRIC SPIDER.

17. '*His roots are wrapped about the heap, and seeth the place of stones.*'—The word rendered heap is גַּל *gal*, the leading idea of which, from גָּלַל *galal*, is that of things rolled together. It has in some places the signification of a heap, particularly a heap of stones, as in Josh. vii. 26; but it more commonly refers to the ruins of walls or cities, as in Jer. ix. 11; li. 37; Isa. xxv. 2. It also means a fountain or spring, so called from the rolling or welling up of the waters, as in Lam. iv. 12; Ps. xlii. 8; lxxxix. 10; cvii. 25, 29. The parallelism of the passage however—that is the mention of 'stones' in the last clause—seems to require that the passage should bear the primary signification of a heap of stones or ruins. Then comes out the sense, that the prosperous wicked man, or the hypocrite, is like a plant which stands in the midst of rocks, rubbish, or old ruins, and not like one standing in a fertile soil, where it may strike its roots deep. The reference is therefore to the fact, that a tree or plant which springs up among ruins, or upon rocks, or in the midst of rocks, will send its roots afar for nourishment, or will wrap them around the projecting points of the rocks or ruins in order to obtain support. Travellers have noticed signal instances of this among the ruins of Greece, as in the instance of a plane-tree growing upon the high wall of a ruin, which sent its root down along the wall to the ground. Some examples of the same kind, although less remarkable, have been seen in our own country, as in the old walls of Silchester. As to examples occurring among rocks, we remember to have seen many curious examples among the passes of the Caucasus, but none so remarkable as that which is described in Silliman's (American) *Journal of Science* for January, 1840.

'About fifteen years ago, upon the top of an immense boulder of limestone some ten or twelve feet in diameter, a sapling was found growing. The stone was but slightly embedded in the earth; several of its sides were raised from four to six feet above its surface; but the top of the rock was rough with crevices, and its surface, which was sloping off on one side to the earth, was covered with a thin mould. From this mould the tree had sprung up, and having thrust its roots into the crevices of the rock, it had succeeded in reaching the height of some twelve or fifteen feet. But about this period the roots on one side became loosened from their attachment, and the tree gradually declined to the opposite side, until its body was in a parallel line with the earth. The roots on the opposite side, having obtained a firmer hold, afforded sufficient nourishment to sustain the plant, although they could not, alone, retain it in its vertical position. In this condition of things, the tree, as if "conscious of its wants," adopted (if the term may be used) an ingenious process, in order to regain its former upright position. One of the most vigorous of the detached roots sent out a branch from its side, which, passing round a projection of the rock, again united with the parent stalk, and thus formed a perfect *loop* around this projection, which gave to the root an unmovable attachment.

'The tree now began to recover from its bent position. Obeying the natural tendency of all plants to grow erect, and sustained by this root, which increased with unwonted vigour, in a few years it had entirely regained its vertical position, elevated, as no one could doubt who saw it, by the aid of the root which had formed this singular attachment. But this was not the only power exhibited by this remarkable tree.

'After its elevation it flourished vigorously for several years. Some of its roots had traced the sloping side of the rock to the earth, and were buried in the soil below. Others, having embedded themselves in its furrows, had completely filled these crevices with vegetable matter. The tree still continuing to grow, concentric layers of vegetable matter were annually deposited between the alburnum and liber, until, by the force of vegetable growth alone, the rock was split from the top to the bottom into three nearly equal divisions, and branches of the roots were soon found extending down, through the divisions, into the earth below. On visiting the tree a few months since to take a drawing of it, we found that it had attained an altitude of fifty feet, and was four feet and a-half in circumference at its base.'

18. '*His place . . . . . shall deny him, saying, I have not seen thee.*'—This is a very striking and beautiful illustration of the remarks we offered under ch. vii. 10.

CHAPTER IX.

1 *Job, acknowledging God's justice, sheweth there is no contending with him.* 22 *Man's innocency is not to be condemned by afflictions.*

THEN Job answered and said,

2 I know *it is* so of a truth: but how should [1]man be just [2]with God?

3 If he will contend with him, he cannot answer him one of a thousand.

4 *He is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 Which shaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the sun, and it riseth not; and sealeth up the stars.

8 [3]Which alone spreadeth out the heavens, and treadeth upon the [4]waves of the sea.

9 [5]Which maketh [6]Arcturus, Orion, and Pleiades, and the chambers of the south.

10 [7]Which doeth great things past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.

12 [8]Behold, he taketh away, [9]who can hinder him? who will say unto him, What doest thou?

13 *If* God will not withdraw his anger, the [10]proud helpers do stoop under him.

14 How much less shall I answer him, *and* choose out my words *to reason* with him?

15 Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.

16 If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If *I speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time *to plead?*

20 If I justify myself, mine own mouth shall condemn me: *if I say*, I *am* perfect, it shall also prove me perverse.

21 *Though* I *were* perfect, *yet* would I not know my soul: I would despise my life.

22 This *is* one *thing*, therefore I said *it*, He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, *and* who *is* he?

25 Now my days are swifter than a post; they flee away, they see no good.

26 They are passed away as the [11] [12]swift ships: as the eagle *that* hasteth to the prey.

27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself:*

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 *If* I be wicked, why then labour I in vain?

30 If I wash myself with snow water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall [13]abhor me.

32 For *he is* not a man, as I *am*, *that* I should answer him, *and* we should come together in judgment.

33 Neither is there [14]any [15]daysman betwixt us, *that* might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrify me:

35 *Then* would I speak, and not fear him; [16]but *it is* not so with me.

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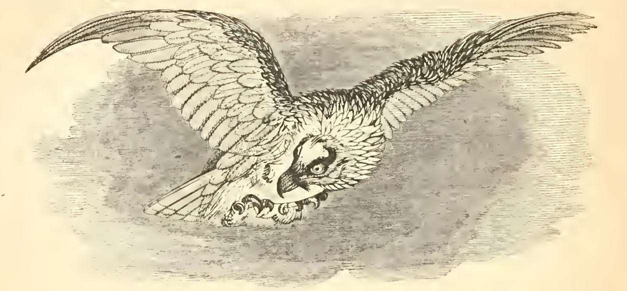
[1] Psal. 143. 2.
[2] Or, *before God.*
[3] Gen. 1. 6.
[4] Heb. *heights.*
[5] Chap. 38. 31, &c. Amos 5. 8.
[6] Heb. *Ash, Cesil, and Cimah.*
[7] Chap. 5. 9.
[8] Isa. 45. 9. Jer. 18. 6. Rom. 9. 20.
[9] Heb. *who can turn him away?*
[10] Heb. *helpers of pride*, or, *strength.*
[11] Heb. *ships of desire.*
[12] Or, *ships of Ebeh.*
[13] Or, *make me to be abhorred.*
[14] Heb. *one that should argue.*
[15] Or, *umpire.*
[16] Heb. *but I am not so with myself.*

Verse 5. '*Which removeth the mountains,*' etc.—Some commentators think, with probability, that the whole of this passage, from verse 5 to 8, refers to an earthquake, with all its awful circumstances.

9. '*Arcturus, Orion,*' etc.—See the notes to chap. xxxvii. and xxxviii.

26. '*They are passed away as the swift ships: as the eagle that hasteth to the prey.*'—In this there is a connection of ideas which seems to have escaped the notice of the commentators—the analogy between the motion in a ship sailing upon the waters and that of an eagle *sailing* through the air. It is a kind of connection of images which would occur to a person who had been in the habit of witnessing both kinds of motion, but not to others.

— '*Swift ships.*'—(אֳנִיּוֹת אֵבֶה *aniyoth ebeh.*) Ships are doubtless intended, and that *swift* ships is the ulterior signification is evident from the context. But the rationale of this is by no means clear, if we may judge from the variety of interpretations which have been adduced. This uncertainty is expressed in our two marginal readings, '*ships of desire* or *ships of Ebeh.*' The former is founded on the idea of ships longing for their destined port, and crowding all their sail to reach it: and the latter is the resource of doubt, leaving the uncertain word



EAGLE (*Lammergeyer*) ON WING.

untranslated, or considering it as a proper name. The Chaldee understands, 'vessels bearing rich fruits,' which, being perishable commodities, required expeditious transport. This is nearly followed by the Vulgate and those modern versions which bow to its authority. There are other interpretations which we need not notice: but that which we incline to prefer, with some good authorities, English and foreign, is, that as אֵבֶה denotes the Egyptian papyrus, we are to understand 'vessels of reed' or 'papyrus,' of which boats and small vessels were constructed in very ancient times, and which are, even in Scripture, celebrated for their swiftness (Isa. xviii. 2). The great antiquity of these boats, and the little advance that had probably been made in navigation in the time of Job, are much in favour of this explanation.

30. '*If I wash myself with snow water.*'—The whiteness and purity of snow suggested the idea that its water was better suited for purification than any other. For this reason (as Gill states, after Petronius), snow water was anciently preserved in vessels, for personal ablution. It was conceived that it not only whitened the skin, but that it also strengthened by contracting the fibres and preventing perspiration.

33. '*Daysman betwixt us, that might lay his hand upon us both.*'—An arbitrator, umpire, or elected judge, used to be called (and we believe still is in some of the northern counties) a *dies-man* or *days-man*. The laying the hand may refer to some particular ceremony; but it is sufficient to understand it to express the power of control which the daysman exercised over both parties. Dr. Good renders, 'There is no umpire between us, who might lay his control over us both.'

CHAPTER X.

1 *Job, taking liberty of complaint, expostulateth with God about his afflictions.* 18 *He complaineth of life, and craveth a little ease before death.*

MY soul is [1]weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.

3 *Is it* good unto thee that thou shouldest oppress, that thou shouldest despise [2]the work of thine hands, and shine upon the counsel of the wicked?

4 Hast thou eyes of flesh? or seest thou as man seeth?

5 *Are* thy days as the days of man? *are* thy years as man's days,

6 That thou enquirest after mine iniquity, and searchest after my sin?

7 [3]Thou knowest that I am not wicked; and *there is* none that can deliver out of thine hand.

8 Thine hands [4]have made me and fashioned me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

10 [5]Hast thou not poured me out as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh, and hast [6]fenced me with bones and sinews.

12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

13 And these *things* hast thou hid in thine heart: I know that this *is* with thee.

14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, woe unto me; and *if* I

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[1] Or, *cut off while I live.*
[2] Heb. *the labour of thine hands.*
[5] Psal. 139. 14, 15, 16.
[3] Heb. It is *upon thy knowledge.*
[6] Heb. *hedged.*
[4] Heb. *took pains about me.*

be righteous, *yet* will I not lift up my head. *I am* full of confusion; therefore see thou mine affliction;

16 For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.

17 Thou renewest [7]thy witnesses against me, and increasest thine indignation upon me; changes and war *are* against me.

18 [8]Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 [9]*Are* not my days few? cease *then, and* let me alone, that I may take comfort a little,

21 Before I go *whence* I shall not return, *even* to the land of darkness and the shadow of death;

22 A land of darkness, as darkness *itself; and* of the shadow of death, without any order, and *where* the light *is* as darkness.

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[7] That is, *thy plagues.*
[8] Chap. 3. 11.
[9] See chap. 7. 6, and 8. 9.

Verse 10. '*Hast thou not poured me out as milk, and curdled me like cheese?*'—The whole passage, including the two following verses, is usually considered to furnish an account, no less just than beautiful, of the origin and growth of the human creature. Dr. Good, who translates, 'Didst thou not mingle me, as milk, and consolidate me, as cheese?' considers that it refers to milk as the sustaining principle of man's existence. He says:—'The whole of the simile is highly correct and beautiful; and has not been neglected by the best poets of Greece and Rome. From the well-tempered or mingled *milk* of the chyle, every individual atom of every individual organ in the animal frame, the most compact and consolidated, as well as the soft and pliable, is perpetually supplied and renewed, through the medium of a system of *lacteals* or *milk-vessels,* as they are usually called in anatomy, from the nature of this common chyle or milk which they circulate. Into the delicate stomach of the infant it is usually introduced in the form of milk; but even in the adult it must be reduced to some such form, whatever be the substance he feed on, by the conjoint action of the stomach and other chylifactive organs, before it can become the basis of animal nutriment. It then circulates through the system, and either continues fluid, as milk in its simple state; or is rendered solid, as milk in its caseous or cheese state, according to the nature of the organ which it supplies with its vital current.'

16. '*Thou huntest me as a fierce lion,*' etc.—Good and Boothroyd seem rightly to consider that the fine passage in this and the following verse refers to the sport which lions, and indeed all the feline tribe, exercise over their prey before they finally devour it.

CHAPTER XI.

1 *Zophar reproveth Job for justifying himself.* 6 *God's wisdom is unsearchable.* 13 *The assured blessing of repentance.*

THEN answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? and should [1]a man full of talk be justified?

3 Should thy [2]lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For thou hast said, My doctrine *is* pure, and I am clean in thine eyes.

5 But oh that God would speak, and open his lips against thee;

6 And that he would shew thee the secrets of wisdom, that *they are* double to that which is! Know therefore that God exacteth of thee *less* than thine iniquity *deserveth.*

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 *It is* [3]as high as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof *is* longer than the earth, and broader than the sea.

10 If he [4]cut off, and shut up, or gather together, then [5]who can hinder him?

11 For he knoweth vain men: he seeth wickedness also; will he not then consider *it?*

12 For [6]vain man would be wise, though man be born *like* a wild ass's colt.

13 If thou prepare thine heart, and stretch out thine hands toward him;

14 If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

15 For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:

16 Because thou shalt forget *thy* misery, *and* remember *it* as waters *that* pass away:

17 And *thine* age [7]shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee, and* [8]thou shalt take thy rest in safety.

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[1] Heb. *a man of lips.*
[2] Or, *devices.*
[3] Heb. *the heights of heaven.*
[4] Or, *make a change.*
[5] Heb. *who can turn him away?*
[6] Heb. *empty.*
[7] Heb. *shall arise above the noon-day.*
[8] Levit. 26. 5.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall [9]make suit unto thee.

20 But the eyes of the wicked shall fail, and [10]they shall not escape, and [11]their hope *shall be as* [12]the giving up of the ghost.

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[9] Heb. *intreat thy face.*
[10] Heb. *flight shall perish from them.*
[11] Chap. 8. 14, and 18. 14.
[12] Or, *a puff of breath.*

Verse 1. '*Zophar the Naamathite.*'—See the note on ch. ii. 11. Zophar seems inferior even to Bildad in discernment, temper, and charitable consideration. 'At first,' says Jahn, 'his discourse is characterized by rusticity; his second address adds but little to the first; and in the third dialogue he has no reply to make.' Hales characterizes this, his first speech, as '*taunting.*' 'He, without any reserve, taxes Job openly with loquacity, arrogance, and iniquity, and as justly punished for his sins; and exhorts him to repentance, as the only means of recovering his prosperity.'

12. '*Though man be born* like *a wild ass's colt.*'—The particle of comparison 'like' does not exist in the original, and the boldness and effect of the figure are not seen unless the interpolation be proved. We make the ass an emblem of stupidity, for which no good reasons have ever been alleged. The Hebrews made the ass, that is the *tame ass*, a symbol of contented and patient labour (Gen. xlix. 14, 15); but the wild ass of the desert, which is here intended, was with them a symbol of extreme contumacy and ferocity. 'A wild-ass colt,' 'A wild-ass man' were proverbial expressions to this effect. It is thus applied to Ishmael, and with remarkable appropriateness, if understood of him as a progenitor of the Arabian tribes (Gen. xvi. 12). The proverb still exists among the Arabians to describe an obstinate, indocile, and contumacious person.

CHAPTER XII.

1 *Job maintaineth himself against his friends that reprove him.* 7 *He acknowledgeth the general doctrine of God's omnipotency.*

And Job answered and said,

2 No doubt but ye *are* the people, and wisdom shall die with you.

3 But I have [1]understanding as well as you; [2]I *am* not inferior to you: yea, [3]who knoweth not such things as these?

4 I am *as* one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright *man is* laughed to scorn.

5 He that is ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly.*

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that the hand of the Lord hath wrought this?

10 In whose hand *is* the [4]soul of every living thing, and the breath of [5]all mankind.

11 [6]Doth not the ear try words? and the [7]mouth taste his meat?

12 With the ancient *is* wisdom; and in length of days understanding.

13 [8]With him *is* wisdom and strength, he hath counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again: he [9]shutteth [10]up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

16 With him *is* strength and wisdom: the deceived and the deceiver *are* his.

17 He leadeth counsellors away spoiled, and maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 [11]He removeth away [12]the speech of the trusty, and taketh away the understanding of the aged.

21 He poureth contempt upon princes, and [13]weakeneth the strength of the mighty.

22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and [14]straiteneth them *again.*

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is* no way.

25 They grope in the dark without light, and he maketh them to [15]stagger like *a* drunken *man.*

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[1] Heb. *an heart.*
[2] Heb. *I fall not lower than you.*
[3] Heb. *with whom are not such as these.*
[4] Or, *life.*
[5] Heb. *all flesh of man.*
[6] Chap. 34. 3.
[7] Heb. *palate.*
[8] That is, *with God.*
[9] Isa. 22. 22. Rev. 3. 7.
[10] Heb. *upon.*
[11] Chap. 32. 9.
[12] Heb. *the lip of the faithful.*
[13] Or, *looseth the girdle of the strong.*
[14] Heb. *leadeth in.*
[15] Heb. *wander.*

Verse 2. '*Wisdom shall die with you.*'—The Orientals have still many expressions of this kind by which they rebuke or satirise unfounded pretensions. Hence when a man insinuates offensively his superior wisdom, knowledge, or experience, it is not unusual to hear such observations as—Alas! when you die wisdom cannot live—Wisdom will be buried with you—Where shall we seek wisdom when you are dead?—and so on. There is, however, a fine idea involved, which admits of very beautiful applications, as, for instance, in the exquisite Idyl in which Moschus laments the death of Bion:—

> 'Bion, the swain, and *all, with him, is dead;*
> Song lives no more, the Doric Muse is fled.'

3. '*Understanding.*'—The Hebrew, as in the margin, has 'heart,' which, and not the head, or brain, is often used in Scripture to express the mind, or understanding.

18. '*He looseth the bond of kings.*'—Not the bonds with which they are bound, but those which they impose. The whole series of verses refers to the changes and reverses which attend all conditions of life. In the present verse this is beautifully expressed; the bonds of authority with which they bound others are unbound, and their own loins are bound with a girdle—not a girdle of royal dignity and ornament, but such a girdle as that with which servants and travellers gird their loins, in the East, for service or travel.

CHAPTER XIII.

1 *Job reproveth his friends of partiality.* 14 *He professeth his confidence in God:* 20 *and intreateth to know his own sins, and God's purpose in afflicting him.*

Lo, mine eye hath seen all *this*, mine ear hath heard and understood it.

2 What ye know, *the same* do I know also: I *am* not inferior unto you.

3 Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye *are* forgers of lies, ye *are* all physicians of no value.

5 O that ye would altogether hold your peace! and it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will ye speak wickedly for God? and talk deceitfully for him?

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances *are* like unto ashes, your bodies to bodies of clay.

13 [1]Hold your peace, let me alone, that I may speak, and let come on me what *will*.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?

15 Though he slay me, yet will I trust in him: but I will [2]maintain mine own ways before him.

16 He also *shall be* my salvation: for an hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause; I know that I shall be justified.

19 Who *is* he *that* will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 Only do not two *things* unto me: then will I not hide myself from thee.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 How many *are* mine iniquities and sins? make me to know my transgression and my sin.

24 Wherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and [3]makest me to possess the iniquities of my youth.

27 Thou puttest my feet also in the stocks, and [4]lookest narrowly unto all my paths; thou settest a print upon the [5]heels of my feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth eaten.

[1] Heb. *Be silent from me.*

[2] Heb. *prove*, or, *argue.*

[3] Psal. 25. 7.

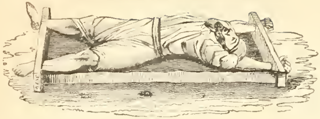
[4] Heb. *observest.*

[5] Heb. *roots.*

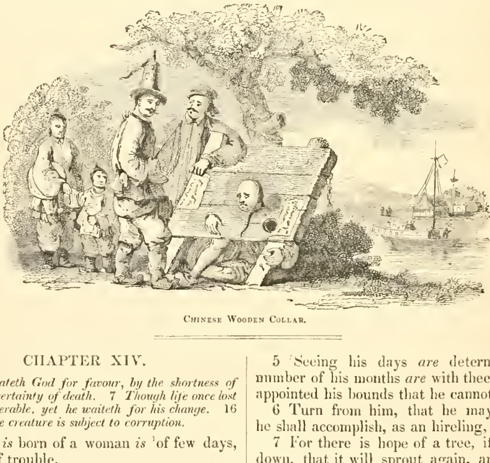
Verse 14. '*Take my flesh in my teeth, and put my life in mine hand.*'—Both these expressions appear to have been proverbially applicable to a case apparently desperate. Whence the former could be derived is not very clear. Some think it may refer to some such fact as that of a man's eating his own flesh in the rage and despair of famine; while others would refer it to the contest which so frequently takes place between dogs and other carnivirous quadrupeds, in consequence of one of them carrying a piece of flesh in his mouth, which instantly becomes a source of dispute and a prize to be fought for.

25. '*Wilt thou break a leaf driven to and fro?*—The word translated 'to break' is very emphatic, signifying to break terribly, or to beat a thing to powder: to break with power, or to show much power in breaking. And shall this great power of demolition be exerted against a leaf—weak even on the tree, and still more weak when separated from it, dried up, and driven to and fro by the wind?

27. '*Thou puttest my feet also in the stocks.*'—The whole passage seems to describe the feet as so confined in a clog or clogs as not to preclude the power of motion. It may refer to the ancient custom of attaching a sort of clog to



the feet of runaway slaves, when found, with the owner's name thereon, so that their flight might be retarded and their course the more easily tracked, if they again attempted to escape. Dr. Good conceives that the figure may have been taken from the mode of treating the wild-ass, an animal difficult to tame, and which it was necessary to clog in order to keep in subjection. In that case, the last clause of the verse ('a print upon the heels of my feet') may imply that some particular mark of ownership or other quality was usually branded on the hoof, or perhaps indented on the shoes. Stocks or clogs for the feet of men were however certainly used in Scripture times. The feet of Jeremiah were put in the stocks. What kind of stocks were used it is difficult to conjecture—whether they were encumbering clogs, or fetters that did not absolutely prevent but only embarrassed motion, or were fixed frames that kept the prisoner stationary. Both kinds were in use very anciently. The fixed kinds, properly called stocks, were of different sorts, being frames of wood with holes either for the feet only, or for the feet, the hands, and the neck at once. At Pompeii stocks have been found so contrived that ten prisoners might be chained by the leg, each leg separately, by the sliding of a bar. Some of these forms of confinement—particularly that which combined, in some sort, the pillory with the stocks—were very painful, and are mentioned in the accounts of the sufferings of the early Christian martyrs. Our woodcut exhibits the sort of stocks used in India, consisting of a frame, which confines the prisoner's hands and feet, and obliges him to lie on the ground in a very distressing posture, notwithstanding the freedom allowed to the head. Of confinement for the head, such as our pillory or the Chinese collar, we do not read in Scripture; but it is not improbable that the phrase 'thou settest a print upon the heels of my feet' may be illustrated from the practice of the Chinese of putting a seal over the part where the boards joined, so that it could not be opened without detection during the period in which it is appointed to be worn.



Chinese Wooden Collar.

CHAPTER XIV.

1 *Job intreateth God for favour, by the shortness of life, and certainty of death.* 7 *Though life once lost be irrecoverable, yet he waiteth for his change.* 16 *By sin the creature is subject to corruption.*

Man *that is* born of a woman *is* [1]of few days, and full of trouble.

2 [2]He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

4 [3]Who [4]can bring a clean *thing* out of an unclean? not one.

5 [5]Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass;

6 Turn from him, that he may [6]rest, till he shall accomplish, as an hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 *Yet* through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and [7]wasteth away: yea, man giveth up the ghost, and where *is* he?

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[1] Heb. *short of days.* [2] Chap. 8. 9. Psal. 102. 11, and 103. 15, and 144. 4 [3] Heb. *Who will give.* [4] Psal. 51. 5. [5] Chap. 7. 1. [6] Heb. *cease.* [7] Heb. *is weakened,* or, *cut off.*

11 *As* the waters fail from the sea, and the flood decayeth and drieth up:

12 So man lieth down, and riseth not: till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live *again?* all the days of my appointed time will I wait, till my change come.

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 [8]For now thou numberest my steps: dost thou not watch over my sin?

17 My transgression *is* sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling [9]cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones: thou [10]washest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

[8] Psal. 139. 2, 3.

[9] Heb. *fadeth.*

[10] Heb. *overflowest.*

Verse 7. '*There is hope of a tree*,' etc. to verse 10.—This very beautiful passage is a continuation of the comparison commenced in verse 2. A passage in the pathetic elegy on Bion, by Moschus, may be adduced as furnishing a very striking parallel. The translation is Gisborne's.

'The meanest herb we trample in the field,
Or in the garden nurture, when its leaf,
At Winter's touch, is blasted, and its place
Forgotten, soon its vernal bud renews,
And, from short slumber, wakes to life again.
Man wakes no more!—man, valiant, glorious, wise,
When death once chills him, sinks in sleep profound,
A long, unconscious, never-ending sleep.'

In the last line there is indeed a difference between Job and the heathen poet. Job says, 'Man giveth up the ghost, and *where is he?*' Moschus says, he is in a 'never-ending sleep.' Job also compares death to a sleep in verse 12, which is the proper completion of the passage; but he only says, '*till the heavens be no more*, they shall not awake.' It is indeed disputed whether he here means to define a time when the dead would arise, or to deny it by the strongest figure he could command. It would be interesting to ascertain whether the patriarchs possessed any intimation of that which the New Testament so distinctly announces; and it is indeed the peculiar value of the book of Job as a *theological* document, that it is the only existing source from which a systematic account can be derived of that old patriarchal religion which the law and the gospel successively superseded.

CHAPTER XV.

1 *Eliphaz reproveth Job of impiety in justifying himself.* 17 *He proveth by tradition the unquietness of wicked men.*

Then answered Eliphaz the Temanite, and said,

2 Should a wise man utter [1]vain knowledge, and fill his belly with the east wind?

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

4 Yea, [2]thou castest off fear, and restrainest [3]prayer before God.

5 For thy mouth [4]uttereth thine iniquity, and thou choosest the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.

7 *Art* thou the first man *that* was born? or wast thou made before the hills?

8 [5]Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?

9 What knowest thou, that we know not? *what* understandest thou, which *is* not in us?

10 With us *are* both the grayheaded and very aged men, much elder than thy father.

11 *Are* the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thine heart carry thee away? and what do thy eyes wink at,

13 That thou turnest thy spirit against God, and lettest *such* words go out of thy mouth?

14 [6]What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?

15 [7]Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

16 How much more abominable and

[1] Heb. *knowledge of wind.*

[2] Heb. *thou makest void.*

[3] Or, *speech.*

[4] Heb. *teacheth.*

[5] Rom. 11. 34.

[6] 1 Kings 8. 46. 2 Chron. 6. 36. Chap. 14. 4. Psal. 14. 3. Prov. 20. 9. 1 John 1. 8.

[7] Chap. 4. 18.

filthy *is* man, which drinketh iniquity like water?

17 I will shew thee, hear me; and that *which* I have seen I will declare;

18 Which wise men have told from their fathers, and have not hid *it:*

19 Unto whom alone the earth was given, and no stranger passed among them.

20 The wicked man travaileth with pain all *his* days, and the number of years is hidden to the oppressor.

21 [8]A dreadful sound *is* in his ears: in prosperity the destroyer shall come upon him.

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

23 He wandereth abroad for bread, *saying,* Where *is it?* he knoweth that the day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick bosses of his bucklers:

27 Because he covereth his face with his fatness, and maketh collops of fat on *his* flanks.

28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.

31 Let not him that is deceived trust in vanity: for vanity shall be his recompence.

32 It shall be [9]accomplished before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of bribery.

35 [10]They conceive mischief, and bring forth [11]vanity, and their belly prepareth deceit.

[8] Heb. *A sound of fears.*

[9] Or, *cut off.*

[10] Psal. 7. 14. Isa. 59. 4.

[11] Or, *iniquity.*

Verse 2. '*The east wind.*'—This wind is particularly stormy and boisterous in the Levant, and is even accounted noxious in Arabia. It is what our mariners call a Levanter; and is the same, called in the Acts of the Apostles *Euroclydon*, by which St. Paul and his companions were wrecked on the island of Melita.

10. '*Grayheaded . . . . . very aged . . . . much elder than thy father.*'—One of the Targums makes these three discriminations apply respectively to Job's three friends; paraphrasing thus—'But Eliphaz who is grey, and Bildad who is aged, are with us; and Zophar who is greater in days than thy father.'

33. '*He shall shake off his unripe fruit as the vine.*'—One would think this should apply to the blasting of the unripe fruit by natural causes, as understood by most interpreters. But it seems to have escaped every one, that in such a case the blasted grapes would not fall or be shaken off, but would remain tenaciously upon the clusters till withered up. For this reason, and not for any reason that he himself assigns, we incline to agree with Harmer that it may signify that the grapes were plundered from the vine by the Arabs during that brief interval in which alone they are liable to depredation—that is, while they have become ripe enough to be eaten and used in various preparations, but are left upon the vine to become more fully ripe. In that brief space the depredations of birds and insects, and in the East of men, may render of no avail to the master of the vineyard all the care of the past, and all the nearly realized hope of the future.

— '*And shall cast off his flower as the olive.*'—And if the flower is cast there can be no fruit. A north or northeast wind is known to prove frequently most injurious to the olive crop in the Levant by destroying the blossoms. Dr. Chandler, in his *Travels in Greece*, says, 'We are under an olive-tree laden with pale yellow flowers: a strong breeze from the sea scattered the bloom and incommoded us, but the spot afforded no shelter more eligible.' In another place he observes, 'The olive groves are now, as anciently, a principal source of the riches of Athens. The mills for pressing and grinding the olives are in the town: the oil is deposited in large earthen jars, sunk in the ground, in the area before the houses. The crops had failed five years successively, when we arrived; the cause assigned was a northerly wind, called Greco-Tramontane, which destroyed the flower. The fruit is set in about a fortnight, when the apprehension from this unpropitious quarter ceases. The bloom in the following year was unhurt, and we had the pleasure of leaving the Athenians happy in the prospect of a plentiful harvest.'

CHAPTER XVI.

1 *Job reproveth his friends of unmercifulness.* 7 *He sheweth the pitifulness of his case.* 17 *He maintaineth his innocence.*

Then Job answered and said,

2 I have heard many such things: [1][2]miserable comforters *are* ye all.

3 Shall [3]vain words have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye *do:* if your soul were in my soul's stead, I could heap up

[1] Or, *troublesome.*

[2] Chap. 13. 4.

[3] Heb. *words of wind.*

words against you, and shake mine head at you.

5 *But* I would strengthen you with my mouth, and the moving of my lips should asswage *your grief*.

6 Though I speak, my grief is not asswaged: and *though* I forbear, [4]what am I eased?

7 But now he hath made me weary: thou hast made desolate all my company.

8 And thou hast filled me with wrinkles, *which* is a witness *against me:* and my leanness rising up in me beareth witness to my face.

9 He teareth *me* in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

11 God [5]hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also taken *me* by my neck, and shaken me to pieces, and set me up for his mark.

13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.

16 My face is foul with weeping, and on my eyelids *is* the shadow of death;

17 Not for *any* injustice in mine hands: also my prayer *is* pure.

18 O earth, cover not thou my blood, and let my cry have no place.

19 Also now, behold, my witness *is* in heaven, and my record *is* [6]on high.

20 My friends [7]scorn me: *but* mine eye poureth out *tears* unto God.

21 O that one might plead for a man with God, as a man *pleadeth* for his [8]neighbour!

22 When [9]a few years are come, then I shall go the way *whence* I shall not return.

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[4] Heb. *what goeth from me?*

[5] Heb. *hath shut me up.*

[6] Heb. *in the high places.*

[7] Heb. are *my scorners.*

[8] Or, *friend.*

[9] Heb. *years of number.*

Verse 4. '*Shake mine head at you.*'—This is one of the actions which, from the universality of their use, seem almost natural. It is often mentioned in Scripture; where, as everywhere else, it expresses sorrow, dissatisfaction, or scorn.

9. '*He gnasheth upon me with his teeth . . . . sharpeneth his eyes upon me.*'—These also are general signs of natural passion. Homer in like manner uses both together when he describes Achilles as panting to avenge the death of Patroclus:—

> 'He gnash'd his teeth, fire glimmer'd in his eyes,
> Anguish intolerable wrung his heart
> And fury against Troy, while he put on
> His glorious arms.'—*Iliad*, xix. 365. COWPER.

The reference to the eyes, however,—'*sharpeneth* his eyes,' has a peculiar force which some translators have injudiciously relinquished. It is quite an Oriental expression, and is still used in the East.

10. '*They have smitten me upon the cheek reproachfully.*'—This seems a very abrupt change of figure, all the rest in this and the preceding verse being drawn from the assaults of wild beasts. The figure is sustained in Dr. Good's version of this clause, which he supports by weighty critical reasons:—'They rend my cheek to tatters.'

13. '*His archers compass me.*'—This series of figures appears to be taken from the proceedings of huntsmen. First they surround the beast, then shoot him with their arrows, his entrails are then taken out, and his body broken up limb from limb.

CHAPTER XVII.

1 *Job appealeth from men to God.* 6 *The unmerciful dealing of men with the afflicted may astonish, but not discourage the righteous.* 11 *His hope is not in life, but in death.*

MY [1]breath is corrupt, my days are extinct, the graves *are ready* for me.

2 *Are there* not mockers with me? and doth not mine eye [2]continue in their provocation?

3 Lay down now, put me in a surety with thee; who *is* he *that* will strike hands with me?

4 For thou hast hid their heart from understanding: therefore shalt thou not exalt *them*.

5 He that speaketh flattery to *his* friends, even the eyes of his children shall fail.

6 He hath made me also a byword of the people; and [3]aforetime I was as a tabret.

7 Mine eye also is dim by reason of sorrow, and all [4]my members *are* as a shadow.

8 Upright *men* shall be astonied at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way,

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[1] Or, *spirit is spent.*

[2] Heb. *lodge.*

[3] Or, *before* them.

[4] Or, *my thoughts.*

and he that hath clean hands [5]shall be stronger and stronger.

10 But as for you all, do ye return, and come now: for I cannot find *one* wise *man* among you.

11 My days are past, my purposes are broken off, *even* [6]the thoughts of my heart.

12 They change the night into day: the light *is* [7]short because of darkness.

13 If I wait, the grave *is* mine house: I have made my bed in the darkness.

14 I have [8]said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister.

15 And where *is* now my hope? as for my hope, who shall see it?

16 They shall go down to the bars of the pit, when *our* rest together *is* in the dust.

[5] Heb. *shall add strength.*
[6] Heb. *the possessions.*
[7] Heb. *near.*
[8] Heb. *cried,* or, *called.*

Verse 6. '*Aforetime I was as a tabret.*'—The word here rendered 'tabret' is תֹּפֶת *topheth,* which translators have very differently understood. Our version derives it from תֹּף, 'a tabret,' which is perhaps the least tenable alternative. Others look for its root in the Chaldee word תּוּף, 'to spit out' (as in abhorrence); whence Gesenius renders, 'I was an abhorrence before them.' But the large majority draw its meaning from פָּתָה *pathah,* or from יָפַת, *japhath,* in which case it will signify a simpleton or dotard, or one who is an object of astonishment or wonder. The Vulgate sanctions this view, which has been taken in English versions before and since the present. Tyndale's version of the whole verse is, 'He hath made me as it were a bye-worde of the common people; I am his *gestyinge-stocke* among them.' Heath has 'a prodigy;' Boothroyd, 'a gazing-stock;' Good, 'a dotard;' Lee, 'an abomination;' Noyes, 'a by-word.' After this, we need not add that the retrospective reference 'aforetime' is erroneous, the clause being applied to the then present condition of Job.

10. '*Return, and come now.*'—This is not very intelligible. The original certainly allows, and the sense requires, something like the 'Get ye hence, and begone' of Good.

CHAPTER XVIII.

1 *Bildad reproveth Job of presumption and impatience.*
5 *The calamities of the wicked.*

THEN answered Bildad the Shuhite, and said,

2 How long *will it be ere* ye make an end of words? mark, and afterwards we will speak.

3 Wherefore are we counted as beasts, *and* reputed vile in your sight?

4 He teareth [1]himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his [2]candle shall be put out with him.

7 The steps of his strength shall be straitened, and his own counsel shall cast him down.

8 For he is cast into a net by his own feet, and he walketh upon a snare.

9 The gin shall take *him* by the heel, *and* the robber shall prevail against him.

10 The snare *is* [3]laid for him in the ground, and a trap for him in the way.

11 Terrors shall make him afraid on every side, and shall [4]drive him to his feet.

12 His strength shall be hungerbitten, and destruction *shall be* ready at his side.

13 It shall devour the [5]strength of his skin: *even* the firstborn of death shall devour his strength.

14 [6]His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

15 It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.

16 His roots shall be dried up beneath, and above shall his branch be cut off.

17 [7]His remembrance shall perish from the earth, and he shall have no name in the street.

18 [8]He shall be driven from light into darkness, and chased out of the world.

19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* shall be astonied at his day, as they that [9]went before [10]were affrighted.

21 Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

[1] Heb. *his soul.*
[2] Or, *lamp.*
[3] Heb. *hidden.*
[4] Heb. *scatter him.*
[5] Heb. *bars.*
[6] Chap. 8. 14, and 11. 20. Psal. 112. 10. Prov. 10. 28.
[7] Prov. 2. 22.
[8] Heb. *They shall drive him.*
[9] Or, *lived with him.*
[10] Heb. *laid hold on horror.*

Verse 8. '*He is cast into a net.*'—In this and the two following verses there seems to be a distinct reference to the modes in which wild beasts were taken by stratagem in the time of Job, and which, so far as they can be distinguished, are much the same as those which are now and ever have been practised in the East. But as there are other passages of Scripture in which these usages seem to be mentioned with greater distinctness, we withhold for the present those statements which may furnish the illustration they require.

13. '*The firstborn of death.*'—This bold expression has been variously understood. It seems clear that Death is described as the parent of the calamities or diseases which destroy life; and the most grievous and awful is distinguished as the 'firstborn.' To what calamity or disease this pre-eminence is assigned is not known. Some think the famine; others the pestilence, which was emphatically called 'Death' by the Hebrews. Examples of this strong figure might be cited from eastern poetry. 'Death, the mother of vultures,' occurs in an Arabian poem—the last of the Moallakat. Professor Lee takes the expression to be a periphrasis for the worm; and, as worms are very soon generated in a dead body, he supposes the term 'firstborn' here to allude to that circumstance.

15. '*Brimstone shall be scattered upon his habitation.*'—In the Introduction to this book, we intimated that the supposed absence of any mention of the destruction of 'the cities of the plain' had been used as an argument to prove that the time of Job was prior to that event. We do not believe that it was; and therefore do not by any means suppose it impossible that this passage may allude to that awful judgment. The word 'brimstone' is the same as that used in Gen. xix.; and the word rendered 'scattered' might as well be 'rained.' Other explanations may however be given. 'Some think,' says Gill, 'respect is had to the lustration of houses with sulphur to drive away dæmons, and remove impurity, to make them fit to dwell in: and others think it refers to the burning of sulphur in houses at funerals, to testify and exaggerate mourning.' These customs existed among the Greeks and Romans. The first is mentioned by Homer (Od. xxii. 481). Brimstone was employed in all sorts of purifications, even for the persons of the culpable and impure.

17. '*He shall have no name in the street.*'—A very good illustration of this text is furnished by Mr. Roberts, from the proverbial expressions of the Hindoos. 'What kind of man is Ramar?'—'I will tell you: his name is in every street;' which means, he is a person of great fame. 'Oh, my lord, only grant me this favour, and your name shall be in every street.' 'Who does not wish his name to be in the streets?' 'Wretch, where is thy name; what dog of the street will acknowledge thee?' 'From generation to generation shall his name be in the streets.'

CHAPTER XIX.

1 *Job, complaining of his friends' cruelty, sheweth there is misery enough in him to feed their cruelty.* 21, 28 *He craveth pity.* 25 *He believeth the resurrection.*

Then Job answered and said,

2 How long will ye vex my soul, and break me in pieces with words?

3 These ten times have ye reproached me: ye are not ashamed *that* ye [1]make yourselves strange to me.

4 And be it indeed *that* I have erred, mine error remaineth with myself.

5 If indeed ye will magnify *yourselves* against me, and plead against me my reproach:

6 Know now that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of [2]wrong, but I am not heard: I cry aloud, but *there is* no judgment.

8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

9 He hath stripped me of my glory, and taken the crown *from* my head.

10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

11 He hath also kindled his wrath against me, and he counteth me unto him as *one of* his enemies.

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave *me* no answer; I intreated him with my mouth.

17 My breath is strange to my wife, though I intreated for the children's *sake* of [3]mine own body.

18 Yea, [4]young children despised me; I arose, and they spake against me.

19 [5]All [6]my inward friends abhorred me: and they whom I loved are turned against me.

20 My bone cleaveth to my skin [7]and to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

22 Why do ye persecute me as God, and are not satisfied with my flesh?

23 [8]Oh that my words were now written! oh that they were printed in a book!

24 That they were graven with an iron pen and lead in the rock for ever!

25 For I know *that* my redeemer liveth,

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[1] Or, *harden yourselves against me.*
[2] Or, *violence.*
[3] Heb. *my belly.*
[4] Or, *the wicked.*
[5] Psal. 41. 9, and 55. 13, 14, 20.
[6] Heb. *the men of my secret.*
[7] Or, *as.*
[8] Heb. *Who will give,* &c.

and *that* he shall stand at the latter *day* upon the earth :

26 [9]And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God :

27 Whom I shall see for myself, and mine eyes shall behold, and not [10]another ; *though* my reins be consumed [11]within me.

28 But ye should say, Why persecute we him, [12]seeing the root of the matter is found in me ?

29 Be ye afraid of the sword : for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment.

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[9] Or, *After I shall awake, though this* body *be destroyed, yet out of my flesh shall I see God.*

[10] Heb. *a stranger.*

[11] Heb. *in my bosom.*

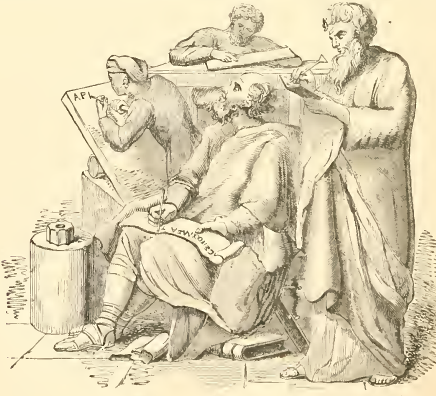
[12] Or, *and* what *root of matter is found in me?*

Verse 6. ‘ *God hath overthrown me, and hath compassed me with his net.*’—It admits of a conjecture that this may allude to a very ancient mode of combat, which was preserved by the Romans in their public shows, in which men fought with each other. In this mode of combat, a gladiator, called a *retiarius*, was matched with another, called a *secutor*. The latter was armed with a helmet, buckler, and sword ; while the *retiarius* wore only a short coat or tunic, and went bareheaded. He carried in his left hand a three-pointed lance or trident, and in his right a net. He pursued his adversary, endeavouring to entangle his head in the net, that he might the more easily despatch him with his trident. But if he missed his aim, by either throwing his net short of his mark or beyond it, he turned round and fled, till he should be able to get his net ready for a second throw, but was meanwhile pursued by his opponent (thence called *secutor*, or follower), who endeavoured to overtake and slay him before he could be ready for his next attempt. Similar methods of entangling an adversary were long before and often used in actual warfare, either as a regular practice or as a stratagem. There is an instance in history, about six hundred years before Christ, in a single combat between the commanders of the Athenian and Mitylenean forces. The latter (Pittacus, one of the famous seven sages) concealed behind his shield a net, which throwing suddenly, he entangled the Athenian general, and easily slew him.

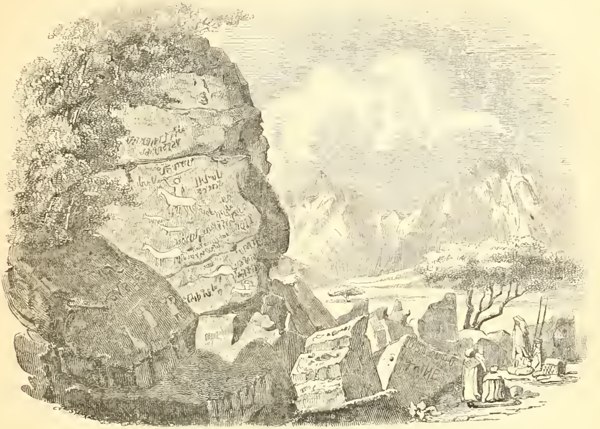
20. ‘ *I am escaped with the skin of my teeth.*’—There is scarcely,’ says Good, ‘any verse in the whole poem that has more puzzled commentators, and excited a greater variety of renderings, than this.’ This is true, and we fear that his own rendering only extends the range of uncertainty. It is, ‘In the skin of my teeth I am dissolved.’ It is undoubtedly a proverbial expression ; and we must confess that we cannot understand it, unless it refers to the gums, which might, in the Oriental style, not improperly be called ‘the skin of the teeth,’ since they do enclose and cover the lower part of the teeth. And as it is one form of Oriental oppression to knock out the teeth, and since the teeth are lost through disease or age, the loss might well be referred to proverbially, as expressing a last stage of bodily desolation and decay, from whatever cause proceeding. Under this view the text would signify, ‘I am escaped with my gums only,’ forming a degree in the kind of comparison used by ourselves when we say that such a person escaped only with life. And further, as so many comparisons in this book are derived from the various conditions of animal life, may there not be here a sort of reference to the helpless hopeless condition of a beast of prey when deprived of its teeth by accident or age ?

23. ‘ *Oh that my words . . . were printed in a book.*’—This is an interpretation well adapted to mislead the uninstructed reader, printing being but a recent invention. It means inscribed in a register—written in some permanent record.

24. ‘ *Graven with an iron pen and lead in the rock for*



GROUP ILLUSTRATING THE USE OF THE STYLE, etc.—From Montfaucon's Palæographia Græca.



Engraved Rocks in the Wady Mokatteb.—Laborde.

ever.'—This and the preceding verse have been most unfortunately rendered in our own and many other versions, so as not only to confound the sense, but to destroy the force and beauty with which the ideas rise over each other to the marked climax with which they close. To avoid critical details, we shall quote Dr. Good's translation of both verses, as it preserves the meaning and force of the original better than any other we have consulted, though the Vulgate approaches it:—

> 'O! that my words were even now written down;
> O! that they were engraven upon a table;
> With a pen of iron upon lead!—
> That they were sculptured in a rock for ever!'

Of *writing upon lead* we have already written in the general note under Deut. xxxi. In the same note we have also mentioned the pens of iron and other metals which were used for inscribing the characters on lead, wax, and other substances, of which the ancient writing-tablets were formed. Some of the forms which they bore are represented in the cut we now give; and which also represents the mode in which they were employed, according to the substances on which they operated.

Concerning the ancient custom of inscribing memorials intended to be permanent on rocks and stones, we have also spoken rather fully in the note to Exod. xxxii. 15.

Job's allusion to this mode of writing is the more interesting when we become aware of the existence of rocks so engraven in the very region which is supposed to have been the scene of the poem. It is not necessary to argue that these inscriptions were so old as the time of Job; but the text shews that the custom which these rocks evince existed in his time. These sculptured rocks are found on the routes which lead from Egypt to the Sinai mountains, although the greatest number of them occur together in the Wady Mokatteh. This is a valley, about seven miles long, stretching out from the Wady Sheikh to the Sinai mountains, the sides of which present for the most part abrupt cliffs twenty or thirty feet high. These cliffs are thickly covered with the inscriptions, which are continued at intervals for the distance of at least five miles. Many attempts have been made to decipher these inscriptions, which are in an alphabetic character not, otherwise than from them, known to palæographists. They were first mentioned by the traveller Cosmos in A.D. 535, and the character was even then unknown. He supposed them the work of the ancient Hebrews; and says that certain Jews who had read them explained them to him as noting 'the journey of such a one out of such a tribe, in such a year and month,' much in the manner of modern travellers. Further than this the most recent decipherer has hardly advanced. When the attention of European scholars was again turned to these inscriptions, almost a century since, by Bishop Clayton, they were still supposed by him and others to have been the work of the Hebrews on their journey to Sinai. More recently they have been regarded as the work of Christian pilgrims, on their way from Egypt to Sinai, during the fourth century. But the contents of them were unknown in the time of Cosmos, and no tradition seems to have then existed respecting their origin. As to the character itself, Gesenius thought that they belonged to that species of the Phœnician, or rather Syrian, which in the first centuries of the Christian era was extensively employed throughout Syria, and partly in Egypt; having most affinity to the Palmyrene inscriptions. But Professor Beer, of Leipzig, who has quite recently deciphered these inscriptions for the first time, regards them as exhibiting the only remains of the language and character once peculiar to the Nabathæans of Arabia Petræa; and supposes that if, at any future time, stones with the writing of the country should be found among the ruins of Petra, the character would prove to be the same with that of the inscriptions of Sinai. And this had already proved to have been the fact, although he knew it not; for, in the then unpublished travels of Irby and Mangles, mention is made of a tomb at Petra with an oblong tablet containing an inscription 'in five long lines, and immediately underneath a single figure,' on a large scale, probably the date. 'The characters were such as none of the party had seen before, excepting Mr. Bankes, who, on comparing them, stated them to be precisely similar to those which he had seen scratched on the rocks in the Wady Mokatteb, and about the foot of Sinai.' According to this view, the inscriptions may not improbably turn out to have been made by the native inhabitants of the mountains. 'Still,' says Professor Robinson, 'it cannot but be regarded as a most singular fact, that here, in these lone mountains, an alphabet should be found upon the rocks, which is shewn by the thousands of inscriptions to have been once a very current one, but of which perhaps elsewhere not a trace remains.'

The *contents* of the inscriptions, so far as Professor Beer has proceeded, consists only of proper names, preceded sometimes by a word signifying 'peace,' but sometimes '*memoriatus sit*,' and a few times 'blessed.' Before the names the word *bar* or *ben*, 'son,' sometimes occurs; and they are sometimes followed by one or two words at the end—thus the word 'priest' occurs twice as a title. In one or two instances the name is followed by a phrase or sentence which has not yet been deciphered. Among the names, none Jewish or Christian have been found; and the words which are not proper names seem to belong to an Aramæan dialect. A language of this kind Professor Beer supposes to have been spoken by the Nabathæans, before the present Arabic language spread itself over those parts; and of that language and writing he regards these as the only monuments now known to exist.

CHAPTER XX.

Zophar sheweth the state and portion of the wicked.

THEN answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for *this* [1]I make haste.

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

4 Knowest thou *not* this of old, since man was placed upon earth,

5 [2]That the triumphing of the wicked *is* [3]short, and the joy of the hypocrite *but* for a moment?

6 Though his excellency mount up to the heavens, and his head reach unto the [4]clouds;

7 *Yet* he shall perish for ever like his own dung: they which have seen him shall say, Where *is* he?

8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

9 The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him.

10 [5]His children shall seek to please the poor, and his hands shall restore their goods.

11 His bones are full *of the sin* of his youth, which shall lie down with him in the dust.

12 Though wickedness be sweet in his mouth, *though* he hide it under his tongue;

13 *Though* he spare it, and forsake it not; but keep it still [6]within his mouth:

14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of asps: the viper's tongue shall slay him.

17 He shall not see the rivers, [7]the floods, the brooks of honey and butter.

18 That which he laboured for shall he restore, and shall not swallow *it* down: [8]according to his substance *shall* the restitution *be*, and he shall not rejoice *therein*.

19 Because he hath [9]oppressed *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not;

20 [10]Surely he shall not [11]feel quietness in his belly, he shall not save of that which he desired.

21 [12]There shall none of his meat be left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: every hand of the [13]wicked shall come upon him.

23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him while he is eating.

24 He shall flee from the iron weapon, *and* the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors *are* upon him.

26 All darkness *shall be* hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

27 The heavens shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.

29 This *is* the portion of a wicked man from God, and the heritage [14]appointed unto him by God.

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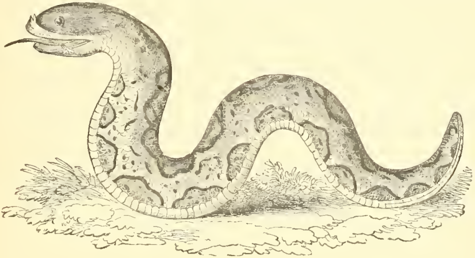
[1] Heb. *my haste is in me.* [2] Psal. 37. 35, 36. [3] Heb. *from near.* [4] Heb. *cloud.* [5] Or, *the poor shall oppress his children.* [6] Heb. *in the midst of his palate.* [7] Or, *streaming brooks.* [8] Heb. *according to the substance of his exchange.* [9] Heb. *crushed.* [10] Eccles. 5. 13, 14. [11] Heb. *know.* [12] Or, *there shall be none left for his meat.* [13] Or, *troublesome* [14] Heb. *of his decree from God.*

Verse 14. '*Asps.*'—The word is פֶּתֶן *pethen*, and very probably denotes the famous aspic of antiquity. The ancient writers however make mention of it in so loose and indefinite a manner, that it is perhaps not easy to determine the species with precision. We know something better of the effect of its bite, which has been particularly described by Dioscorides and others. The sight became dim immediately after the wound; a swelling took place, and pain was felt in the stomach, followed by stupor, convulsions, and death. The bite was generally allowed to be incurable, or at least to admit of no other cure than the immediate excision of the wounded part. In name and description, the snake that seems best to agree with the *pethen* of the Hebrews, if not with the *aspic* of profane antiquity, is the *bœtan* of the Arabians, the *Coluber* (*vipera*) *Lebatina* of Linnæus. It is briefly noticed by Forskal. It is about a foot in length, and two inches in circumference; its colour being black and white. It is poisonous in the highest degree: the body of the sufferer swells, and death almost immediately ensues. The literati of Cyprus regarded it as the ancient aspic; and, whether so or not, the probability of its being the Hebrew *pethen* will be very considerable. Besides the similarity of name, and other circumstances, it is observable that the common people at Cyprus call this snake *hufi* (*κούφη*), *deaf*; and in Ps. lviii. 4, we actually find that *deafness* is ascribed to the *pethen*. This deafness, however, is not want of hearing, but insensibility to the musical notes of the serpent charmers. This is rather a strong circumstance.

16. '*Viper.*'—The Hebrew word is אֶפְעֶה *epheh*; and there is little reason to question that it denotes the same serpent which the Arabians at the present day call by the same name. There have been several descriptions of it, which vary in some details, but agree on the whole. Our cut is taken from that which is given in Jackson's *Marocco* (p. 110), the substantial accuracy of which is attested by Riley, as well as by its conformity to written descriptions. It is one of the most common and venomous of the serpent tribe in northern Africa and south-western Asia. It is thus described by Jackson:—'*El Effah* is the name of the other serpent remarkable for its quick and penetrating poison. It is about two feet long' (sometimes much less or much more, according to others) 'and as thick as a man's arm, beautifully spotted with yellow and brown, and sprinkled over with blackish specks. They have a wide mouth, by which they inhale a great quantity of air, and when inflated therewith they eject it with such force as to be heard to a considerable distance.' These mortal enemies to mankind are described by him as abounding in the desert of Suse, where their holes are so numerous that it is difficult for a horse to pass without stumbling.

Captain Riley, in his *Authentic Narrative* (New York, 1817), confirms this account in substance. He describes the colour as 'the most beautiful in nature;' and observes, that he had seen Jackson's engraving, which was 'a very correct resemblance.' He adds, that these serpents often attack and destroy both men and beasts, and that the poison is so subtile as to occasion death in fifteen minutes. The species is probably the same with the *Vipera Ægyptiaca* of Latreille. The *Ephah* is also mentioned in Isa. xxx. 6; and it is the same which, in the New Testament, occurs under the name of *ἔχιδνα* or 'viper.' Acts xxviii. 3, as well as the present text, illustrates the common belief of antiquity, that the bite of one of these serpents was a punishment directly inflicted by Heaven.



Viper (*El Effah*).

17. '*The rivers, the floods, the brooks of honey and butter.*'—Moses uses similar expressions in describing the fertility and abundance of Canaan, and Bishop Warburton thinks it is here a proverbial speech taken from these descriptions. This would be proving the book of Job later than the Pentateuch; and it is enough to observe that such expressions are in the true spirit of Oriental description in intimating the abundance of the things specified, and is still common in Arabia, where honey, butter, and milk, are as much esteemed as they were by the patriarchs of Scripture. Mohammed describes his paradise after the same style: 'Therein are rivers of incorruptible water; and rivers of milk, the taste whereof changeth not; and rivers of wine pleasant to those who drink; and rivers of clarified honey:' and, although this description is taken by many Mohammedans to be real; others, acquainted with the descriptive hyperboles of the Arabians, believe it to be figurative only.—'Rivers of butter,' seeming to imply its fluidity, is rather a perplexing expression; and as butter is only thus described in the poetical Scriptures, perhaps the word (חֶמְאָה *chemah*) in its poetical use acquires the meaning of חָלָב *chalab*, 'milk;' whence the Arabic version has in this place, 'milk,' not 'butter.' But it is also true that the word not only signifies butter, but thick milk, or cream; and may very well be so understood in the present text.

21. '*There shall none of his meat be left,*' etc.—This is reckoned among the difficult passages of the book of Job; and, accordingly, very different renderings and interpretations have been given. We think all the apparent difficulty has arisen from the want of adequate reference to the customs of the East. It is there usual for persons of consideration, and certainly those who make any pretensions to liberality, to maintain a table much beyond the wants of their own household, and the superfluity of which goes to feed a number of poor people and hungry expectants. May not, therefore, this text mean, that the person described was of so mean a disposition that he provided only for his own needs, so that nothing was left for others? This cha-

racter would in the highest degree be disgraceful and ignominious in Arabia.

24. '*The bow of steel.*'—It is difficult to understand how the word 'steel' came here. It is certainly the common Hebrew word for 'brass' (נְחוּשָׁה *nekhushah*), or rather 'copper.' We have on former occasions noticed the extent to which the metal was anciently employed in the fabrication of arms.

CHAPTER XXI.

1 *Job sheweth that even in the judgment of man he hath reason to be grieved.* 7 *Sometimes the wicked do so prosper, as they despise God.* 16 *Sometimes their destruction is manifest.* 23 *The happy and unhappy are alike in death.* 27 *The judgment of the wicked is in another world.*

But Job answered and said,

2 Hear diligently my speech, and let this be your consolations.

3 Suffer me that I may speak; and after that I have spoken, mock on.

4 As for me, *is* my complaint to man? and if *it were so*, why should not my spirit be [1]troubled?

5 [2]Mark me, and be astonished, and lay *your* hand upon *your* mouth.

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

7 [3]Wherefore do the wicked live, become old, yea, are mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses [4]*are* safe from fear, neither *is* the rod of God upon them.

10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They spend their days [5]in wealth, and in a moment go down to the grave.

14 [6]Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 What *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

16 Lo, their good *is* not in their hand: the counsel of the wicked is far from me.

17 How oft is the [7]candle of the wicked put out? and *how oft* cometh their destruction upon them? *God* distributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm [8]carrieth away.

19 God layeth up [9]his iniquity for his children: he rewardeth him, and he shall know *it*.

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

22 Shall *any* teach God knowledge? seeing he judgeth those that are high.

23 One dieth [10]in his full strength, being wholly at ease and quiet.

24 His [11]breasts are full of milk, and his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

28 For ye say, Where *is* the house of the prince? and where *are* [12]the dwelling places of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens,

30 [13]That the wicked is reserved to the day of destruction? they shall be brought forth to [14]the day of wrath.

31 Who shall declare his way to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the [15]grave, and shall [16]remain in the tomb.

33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him.

34 How then comfort ye me in vain, seeing in your answers there remaineth [17]falsehood?

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[1] Heb. *shortened.*
[2] Heb. *Look unto me.*
[3] Psal. 17. 10, and 73. 3, 12. Jer. 12. 1. Hab. 1. 16.
[4] Heb. are *peace from fear.*
[5] Or, *in mirth.*
[6] Chap. 22. 17.
[7] Or, *lamp.*
[8] Heb. *stealeth away.*
[9] That is, *the punishment of his iniquity.*
[10] Heb. *in his very perfection*, or, *in the strength of his perfection.*
[11] Or, *milk-pails.*
[12] Heb. *the tent of the tabernacles of the wicked.*
[13] Prov. 16. 4.
[14] Heb. *the day of wraths.*
[15] Heb. *graves.*
[16] Heb. *watch in the heap.*
[17] Heb. *transgression.*

Verse 24. '*His breasts are full of milk.*'—The word rendered 'breasts' (sing. עֲטִין *atin*) is apparently of foreign origin; and, as it does not anywhere else occur, it has been so differently understood as to shew that its precise meaning is not known. It has been understood of the sides, the loins, the bowels, the milk vessels, a sleek skin, milk-pails, pastures, etc. We do not think it necessary to examine these alternatives, as their variety seems enough to evince that the true meaning of the word is lost. That which the Septuagint and Vulgate have chosen is 'bowels;' and they also have 'fat' instead of 'milk.' Amidst all this variety of interpretation it is, however, not difficult to conceive that the general reference is to that fulness of those sustaining milky juices mentioned in the note to x. 10; and which denotes a prosperous state of health. Our translators may, however, be vindicated in adopting such an unusual and seeming preposterous reading as 'breasts.' It seems to be well authenticated, that, under peculiar circumstances, there may be even to the breast of man a determination of those milky juices in which the healthy human frame abounds. Our translators had probably read anecdotes of such facts, and, having determined to read *chalab* as 'milk' (see xx. 17), considered themselves warranted in reading *atin* as 'breast,' not, perhaps, being aware that there could be milk anywhere else. Purchas, who was a contemporary of the translators, gives some instances of the sort, after J. dos Sanctos. We will transcribe the passage.

'One Peter, a Christian Cafar, at Sofala, his wife dying after travail of a daughter, nourished the same with the milk of his own breasts, a whole year, at the end whereof it died; and then the milk dried up in his breasts. He told me, that pity of the motherless crying infant, which his poverty could not otherwise relieve, caused him to seek to still it by laying it to his breast, and then gave it somewhat to drink; which having continued two or three days, his breast began to yield milk. Persons of credit in India told me the like of a poor Jew of Ormus, which nourished his sonne with his brests, the mother dying when it was young, in the castle. After my return to Portugal, I heard, by eye witnesses, of a poor man in Moura, which, being sixty years old, had as much milk as a woman-nurse, and gave suck to two children.' (*Pilgrimage*, ix. 12. 2.) A similar and well-attested fact is related by Humboldt, in his *Personal Narrative*. It is perhaps not irrelevant to add here the fact, well known to mothers, that the breasts of male as well as female children, lately born, are frequently full of milk, which is usually pressed out by the hand. But, although such facts may be useful for illustrating the sense which our translation gives, it does not follow that this sense is the right one. We hold it to be uncertain: but can still see much probability in the opinion of Professor Lee, that the word rendered 'breasts' really signifies that sort of leathern bottle in which milk, wine, etc., are kept in the East. This is certainly the simpler interpretation.

29. '*Have ye not asked them that go by the way?*'—that is, travellers. To subvert the position advanced in the preceding chapter by Zophar, Job had been adducing instances of impious men who pass their lives in ease and prosperity, enjoy a comfortable old age, and descend with honour to the grave. He then anticipates and refutes the objections which might be taken to this assertion; but perceiving by the looks of his friends that they did not agree, he, with some warmth, appeals to the testimony of travellers, who mention instances of great oppressors who had even escaped in times of general ruin, and had eventually died a peaceful death, had been buried with great pomp, and had been honoured with such splendid monuments that they seemed to live and flourish again in their very tombs—

Even this man is borne with honours to his grave,
Yea, he still survives upon the tomb; *v.* 32, etc.

Many illustrations of the sentiment involved in the whole passage might be adduced. Dr. Good produces the following from the second of the Golden Poems of the Moallakat:—

'I see no difference between the tomb of the anxious miser gasping over his hoard, and the tomb of the libertine lost in voluptuousness. Behold, the tombs of both of them are raised on equal heaps of earth! over which are erected the massy columns of solid marble among the thickening sepulchres.'

In reference to the whole passage the writer remarks, that it is 'exquisitely beautiful, and may challenge the finest outline of a magnificent sepulchre in Greek or Roman poetry.'

33. '*The clods of the valley shall be sweet unto him.*'—This phrase involves a touching allusion to a feeling that the person who is buried may in some degree partake of the prosperous condition of the tomb which contains him. This idea has its foundation in the root springs of our nature; for who among ourselves is there, who, when standing amidst the fresh, green, and sunny, though somewhat shaded, solitude of an old village churchyard, where all voices save those of the rooks are distant, and those not too near, but has associated the idea of perfect peace, of pleasant rest after life's turmoils, with the refuge of such a grave? The craving—however religion or even philosophy may strive to repress it—for a grave like this, for ourselves or for those who are dear to us, involves the supposition of consciousness in the dead, of which the Hebrew poet here makes so happy a use. The same idea seems to have been indulged by the Sultan Amurath the Great, who died in 1450. 'Presently upon his death,' says Knolles, in his *History of the Turks*, 'Mahomet his son, for fear of some innovation to be made at home, raised the siege and returned to Hadrianople: and afterwards with great solemnity buried his dead body on the west side of the city of Prusa, on the suburbs of the city, where he now lieth, in a chapel without any roof, the grave nothing differing from the manner of the common Turks; which, they say, he commanded to be done in his last will, that the mercy and blessing of God (as he termed it) might come unto him by the shining of the sun and moon, and by the falling of the rain and the dew of heaven upon his grave.'

— '*And every man shall draw after him,*' etc.—This verse, rightly understood, appears to refer to a funeral procession, the number of persons attending which is, in the East, usually in proportion to the honour in which the deceased has been held.

CHAPTER XXII.

1 *Eliphaz sheweth that man's goodness profiteth not God.* 5 *He accuseth Job of divers sins.* 21 *He exhorteth him to repentance, with promises of mercy.*

THEN Eliphaz the Temanite answered and said,

2 Can a man be profitable unto God, [1]as he that is wise may be profitable unto himself?

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makest thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is* not thy wickedness great? and thine iniquities infinite?

6 For thou hast taken a pledge from thy brother for nought, and [2]stripped the naked of their clothing.

[1] Or, *if he may be profitable*, doth his *good success* depend *thereon?*

[2] Heb. *stripped the clothes of the naked.*

7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But *as for* [3]the mighty man, he had the earth; and the [4]honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.

10 Therefore snares *are* round about thee, and sudden fear troubleth thee;

11 Or darkness, *that* thou canst not see; and abundance of waters cover thee.

12 *Is* not God in the height of heaven? and behold [5]the height of the stars, how high they are!

13 And thou sayest, [6]How doth God know? can he judge through the dark cloud?

14 Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked the old way which wicked men have trodden?

16 Which were cut down out of time, [7]whose foundation was overflown with a flood:

17 [8]Which said unto God, Depart from us: and what can the Almighty do [9]for them?

18 Yet he filled their houses with good *things*: but [10]the counsel of the wicked is far from me.

19 [11]The righteous see *it*, and are glad: and the innocent laugh them to scorn.

20 Whereas our [12]substance is not cut down, but [13]the remnant of them the fire consumeth.

21 Acquaint now thyself [14]with him, and be at peace: thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 [15]If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou lay up gold [16]as dust, and the *gold* of Ophir as the stones of the brooks.

25 Yĕa, the Almighty shall be thy [17]defence, and thou shalt have [18]plenty of silver.

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When *men* are cast down, then thou shalt say, *There is* lifting up; and he shall save [19]the humble person.

30 [20]He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

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[3] Heb. *the man of arm.*
[4] Heb. *eminent*, or, *accepted for countenance.*
[5] Heb. *the head of the stars.*
[6] Or, *What.*
[7] Heb. *a flood was poured upon their foundation.*
[8] Chap. 21. 14.
[9] Or, *to them.*
[10] Chap. 21. 16.
[11] Psal. 107. 42.
[12] Or, *estate.*
[13] Or, *their excellency.*
[14] That is, *with God.*
[15] Chap. 8. 5, 6.
[16] Or, *on the dust.*
[17] Or, *gold.*
[18] Heb. *silver of strength.*
[19] Heb. *him that hath low eyes.*
[20] Or, *The innocent shall deliver the island.*

Verse 9. '*The arms of the fatherless.*'—So in the preceding verse the expression properly rendered 'the mighty man,' is literally, 'man of arm' or 'arms.' In both cases the word 'arm' is evidently a figurative term expressing power or strength. In this sense it is frequently used in Scripture. Among the Arabians extent of arm is still used to express power, while shortness of arm describes impotence. The figure probably originated in the fact that a man with long arms is able to reach many things which are beyond the grasp of him whose arms are short.

16. '*Whose foundation was overflown with a flood.*'—The whole passage with which this is connected appears to us to refer to the Deluge. Professor Lee, however, rather thinks that it describes the destruction of Sodom and Gomorrah, and that the present image is derived from the overflowings of the Euphrates.

23. '*If thou return to the Almighty, thou shalt be built up.*'—Though building up may signify an increase of property, and especially of children, which were considered the chief riches among the Patriarchs, Israelites, and Asiatics in general, and a promise of this kind must be very acceptable, yet, *fortifying* and *protecting* may be that which is here principally intended. In all parts of Arabia attacks upon the houses and property of individuals were frequent, and to prevent suffering in this way, every house was a sort of fortification, a wall being built round the house too high to be easily scaled, and a very low door in that wall, through which an Arab, who scarcely ever dismounts from his horse, could not pass.

The monks of St. Catharine, who have a monastery on the top of Mount Sinai, dare not even have a door in their monastery, they are literally built up, and everything that is received from below comes in a basket, let down from the top of the wall by means of a rope and pulley. Both persons and goods go and come in this way. To this kind of 'building up' Eliphaz seems to refer.

24. '*Gold . . . . as the stones of the brooks.*'—Here we seem to have a very distinct reference to the source from which the earliest supplies of precious metal were obtained, namely, from the beds of the torrents which brought down large or small particles of the precious substances from the mountains. See the notes on Gen. ii. 11, and Exod. xxxi. 4.

CHAPTER XXIII.

1 *Job longeth to appear before God,* 6 *in confidence of his mercy.* 8 *God, who is invisible, observeth our ways.* 11 *Job's innocence.* 13 *God's decree is immutable.*

Then Job answered and said,

2 Even to day *is* my complaint bitter: [1]my stroke is heavier than my groaning.

3 Oh that I knew where I might find him! *that* I might come *even* to his seat!

4 I would order *my* cause before him, and fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

6 Will he plead against me with *his* great power? No; but he would put *strength* in me.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

8 Behold, I go forward, but he *is* not *there;* and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold *him:* he hideth himself on the right hand, that I cannot see *him:*

10 But he knoweth [2]the way that I take: *when* he hath tried me, I shall come forth as gold.

11 My foot hath held his steps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips; [3]I have esteemed the words of his mouth more than [4]my necessary *food.*

13 But he *is* in one *mind,* and who can turn him? and *what* [5]his soul desireth, even *that* he doeth.

14 For he performeth *the thing that is* appointed for me: and many such *things are* with him.

15 Therefore am I troubled at his presence: when I consider, I am afraid of him.

16 For God maketh my heart soft, and the Almighty troubleth me:

17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

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[1] Heb. *my hand.*

[2] Heb. *the way* that is *with me.*

[3] Heb. *I have hid,* or, *laid up.*

[4] Or, *my appointed portion.*

[5] Psal. 115. 3.

Verse 11. '*My foot hath held his steps.*'—The original word rendered '*held*' is אָחֲזָה *akhazah,* the primary idea of which is to seize, to lay fast hold of; and it greatly improves the force of this passage to understand it not, as we should naturally do, of simple treading; but with reference to that active grasping power which the Orientals generally possess in their feet or rather toes. This we have noticed under Judges i. 6; and shall therefore only further observe, that an unshod Oriental, particularly an Arab, in treading firmly, or in taking a determined stand, does actually seem to lay hold of, seize, or grasp the ground with his toes, giving a sort of fixedness in his position, inconceivable to those the power of whose feet is cramped by the habitual use of tight shoes, or indeed of any shoes. This is what, as it appears to us, Job had in view in employing this forcible expression, the strength of which is better preserved in Good's version than in any other we have seen. It is, 'In his steps will I *rivet* my feet.'

CHAPTER XXIV.

1 *Wickedness goeth often unpunished.* 17 *There is a secret judgment for the wicked.*

Why, seeing times are not hidden from the Almighty, do they that know him not see his days?

2 *Some* remove the [1]landmarks; they violently take away flocks, and [2]feed *thereof.*

3 They drive away the ass of the fatherless, they take the widow's ox for a pledge.

4 They turn the needy out of the way: the poor of the earth hide themselves together.

5 Behold, *as* wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children.

6 They reap *every one* his [3]corn in the field: and [4]they gather the vintage of the wicked.

7 They cause the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;

11 *Which* make oil within their walls, *and* tread *their* winepresses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them.*

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[1] Deut. 19. 14, and 27. 17.

[2] Or, *feed* them.

[3] Heb. *mingled corn,* or, *dredge.*

[4] Heb. *the wicked gather the vintage.*

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and [5]disguiseth *his* face.

16 In the dark they dig through houses, *which* they had marked for themselves in the daytime: they know not the light.

17 For the morning *is* to them even as the shadow of death: if *one* know *them, they are in* the terrors of the shadow of death.

18 He *is* swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat [6]consume the snow waters: *so doth* the grave *those which* have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.

21 He evil entreateth the barren *that* beareth not: and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, [7]and no *man* is sure of life.

23 *Though* it be given him *to be* in safety, whereon he resteth; yet his eyes *are* upon their ways.

24 They are exalted for a little while, but [8]are gone and brought low; they are [9]taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 And if *it be* not *so* now, who will make me a liar, and make my speech nothing worth?

[5] Heb. *setteth* his *face in secret.* [6] Heb. *violently take.* [7] Or, *he trusteth not* his own *life.* [8] Heb. *are not.* [9] Heb. *closed up.*

Verse 8. '*Wet with the showers of the mountains.*'—This scarcely exhibits the force of the original, which appears rather to refer to torrents from the mountains, such as are mentioned in ch. vi., than to showers of the mountains. We would understand the whole verse to signify that they were overtaken and drenched by the mountain torrent, and, to save themselves, were obliged to cling to the naked rocks. This is easily explained. As these streams owe their origin and increase to the rains or melted snows of distant mountains, the change from a dry bed, or a low and sluggish driblet, to a deep, broad, and rapid stream, is often amazingly sudden: and the volume of water, as it sweeps down and fills the channel, carries before it, like a whirlwind, whatever happens to be exposed to its fury. This is by no means a rare circumstance, though some torrents are more noted for their rapid changes than others. We recollect in one instance to have crossed, in Kurdistan, a deep and rapid stream, forded, on horseback, with far more danger and difficulty than any other full torrent we ever passed. This was about the time of the autumnal rains; and we were informed that the channel of this very stream had been the preceding day almost a dry bed, and that the torrent had descended so suddenly as to preclude the escape of three persons who were crossing at the time and were swept away by the current. Two of them were saved, indeed, by clinging to the exposed roots of the bushes that grew on the banks, when they happened to be driven near them; but the third was drowned. This torrent is noted for sudden changes, and scarcely a year occurs in which several deaths do not happen. As pathways sometimes lie along the dry beds of these streams, the danger is greater than merely crossing their breadth would involve. In order to avoid a longer route, we have sometimes spent almost half a day in riding along the channel of a nearly exhausted torrent, confined on either hand by tall cliffs, so that if the full stream had descended, there could have been no escape unless the rock could have been embraced for shelter.

10. '*They take away the sheaf from the hungry.*'—This is a very faulty translation. The whole passage (*v.* 5–12) is a most graphic and painfully true picture of the condition of the poor. Here it is said, that 'They carry the sheaf hungry;' and in the next verse 'They tread the winefat, yet suffer thirst'—most touching intimations of the condition of those whose toil produces the abundance in the midst of which they suffer want. The passage suggests a reminiscence of the following fine passage in Addison's *Letter from Italy*:—

'The poor inhabitant beholds in vain
The reddening orange and the swelling grain;
Joyless to see the growing oils and wines,
And in the myrtles' fragrant shade repines;
Starves, in the midst of Nature's beauty curst,
And in the loaded vineyard dies for thirst.'

24. '*Cut off as the tops of the ears of corn.*'—This seems very evidently to refer to a mode of reaping still common in the East. According to this process the ears are cut off near the top, the straw being left standing. We may therefore take this to be the earliest mode of reaping mentioned in Scripture. But it does not follow that this was the method used in latter times by the Hebrew nation. It may have been so partially; but in general the Hebrews seem rather to have cut their corn low, so as to leave only stubble in the ground, as we do. It is rather remarkable that a process which implies the use of the sickle should be the first mentioned in the Bible. Men certainly gathered harvests before they had sickles with which to *cut* the corn. They then pulled up the corn by the roots; and this process appears to have been known to the Jews, as it was kept up as an alternative after the sickle had been introduced; for, although more tedious, it was and is considered, in one respect, preferable, since it preserved the whole of the straw, which is a very important consideration in countries where no hay is produced. For the same reason, the two methods of cutting and uprooting the corn still co-exist in the East, the latter being exceedingly common, particularly in light soils and where the crop is thin and short.

CHAPTER XXV.

Bildad sheweth that man cannot be justified before God.

THEN answered Bildad the Shuhite, and said,

2 Dominion and fear *are* with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his light arise?

4 [1]How then can man be justified with God? or how can he be clean *that is* born of a woman?

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

6 How much less man, *that is* [2]a worm? and the son of man, *which is* a worm?

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[1] Chap. 4. 17, &c. and 15. 14, &c.

[2] Psal. 22. 6.

CHAPTER XXVI.

1 *Job, reproving the uncharitable spirit of Bildad,* 5 *acknowledgeth the power of God to be infinite and unsearchable.*

But Job answered and said,

2 How hast thou helped *him that is* without power? *how* savest thou the arm *that hath* no strength?

3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is?

4 To whom hast thou uttered words? and whose spirit came from thee?

5 Dead *things* are formed from under the waters, [1]and the inhabitants thereof.

6 [2]Hell *is* naked before him, and destruction hath no covering.

7 He stretcheth out the north over the empty place, *and* hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of his throne, *and* spreadeth his cloud upon it.

10 He hath compassed the waters with bounds, [3]until the day and night come to an end.

11 The pillars of heaven tremble and are astonished at his reproof.

12 He divideth the sea with his power, and by his understanding he smiteth through [4]the proud.

13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

14 Lo, these *are* parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

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[1] Or, *with the inhabitants.*

[2] Prov. 15. 11.

[3] Heb. *until the end of light with darkness.*

[4] Heb. *pride.*

Verse 7. '*He stretcheth out the north over the empty place,*' etc.—We must borrow Dr. J. M. Good's note on this verse. 'In this couplet we have one of the doctrines of the earliest Idumean or Arabian cosmology; and which, issuing perhaps from this quarter, was propagated in every direction, and received as a popular tenet, in subsequent ages, throughout Greece and Rome. The north, or north-pole, is here used synecdochically for the heavens at large; the inhabitants of Idumea knowing nothing of the south, but believing it to be altogether uninhabited and uninhabitable; and in the language of Ovid, *ponderibus librata suis*—"self-poised and balanced." By what means it was, in their opinion, thus self-poised, and hung upon nothing (as described in the text), we find amply explained in Lucretius, v. 535.

> "That this mass terrene might hold unmoved
> The world's mid regions, its excess of weight,
> From its own centre downward, gradual ceased;
> And all below a different power assumed
> From earliest birth, a nature more attuned
> To the pure air, in which it safe reposed.
> Hence earth to air no burden proves, nor deep
> Grinds it with pressure; as the limbs no load
> Feel to the body, to the neck no weight
> Th' incumbent head, nor e'en the total form
> Minutest labour to the feet below." '

It was, however, believed by the ancient Orientals, and is still the doctrine of their descendants, that the northern region of the world was an 'empty place'—dark and desolate, and uninhabited by any living thing. To this Job may well be supposed to refer in the first clause of the verse.

8. '*He bindeth up the waters in his thick clouds,*' etc.—that is, he collecteth the waters into the clouds, as it were, in bottles or vessels, which do not let them fall till he is pleased to send them drop by drop upon the earth.

9. '*The face of his throne.*'—Here, by a noble figure, the pure serene face of the heavens is called the face of God's throne, which, by the interposition of clouds, he withdraws or veils from the gaze of mortals.

10. '*He hath compassed the waters with bounds.*'—Noyes translates the verse thus:—

> 'He hath drawn a circular bound upon the waters,
> To the confines of light and darkness.'

And in his note he makes the usual observation, which seems to us applicable to the case, that the ancients seem to have believed that only the northern hemisphere enjoyed the light of the sun, and that all below the horizon was in perpetual darkness. They also supposed that the earth was surrounded by water, upon which the concave of heaven seemed to rest, and hence the idea of a circular bound, drawn, as it were, by compasses at the extreme verge of the celestial hemisphere, where the light was supposed to end and the darkness to begin.

11. '*The pillars of heaven tremble.*'—Some suppose that the mountains of the earth upon which the sky seems to rest are intended; but it seems more probable that the vault of heaven is represented as the roof of an immense edifice, supported on lofty pillars, like the roof of a temple.

CHAPTER XXVII.

1 *Job protesteth his sincerity.* 8 *The hypocrite is without hope.* 11 *The blessings which the wicked have are turned into curses.*

MOREOVER Job [1]continued his parable, and said,

2 *As* God liveth, *who* hath taken away my judgment; and the Almighty, *who* hath [2]vexed my soul;

3 All the while my breath *is* in me, and [3]the spirit of God *is* in my nostrils;

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die I will not remove mine integrity from me.

6 My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* [4]so long as I live.

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 [5]For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 [6]Will God hear his cry when trouble cometh upon him?

10 Will he delight himself in the Almighty? will he always call upon God?

11 I will teach you [7]by the hand of God: *that* which *is* with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen *it;* why then are ye thus altogether vain?

13 This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.

14 If his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and [8]his widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth *that* the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

20 [9]Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

22 For *God* shall cast upon him, and not spare: [10]he would fain flee out of his hand.

23 *Men* shall clap their hands at him, and shall hiss him out of his place.

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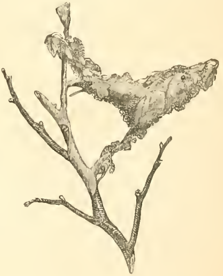
[1] Heb. *added to take up.*
[2] Heb. *made my soul bitter.*
[3] That is, *the breath which God gave him.*
[4] Heb. *from my days.*
[5] Matth. 16. 26.
[6] Prov. 1. 28. Ezek. 8. 18. John 9. 31. James 4. 3.
[7] Or, being *in the hand*, &c.
[8] Psal. 78. 64.
[9] Chap. 18. 11.
[10] Heb. *in fleeing he would flee.*

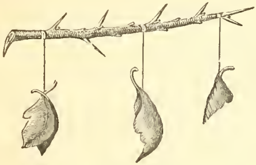
Verse 16. '*Prepare raiment as the clay.*'—'Lay up' would be better than 'prepare.' That it was a custom in the patriarchal age to accumulate dresses, is a circumstance which we should scarcely have conjectured, though in strict conformity with existing usages in the East. If the custom of giving dresses, in order to confer distinction or testify esteem, existed so early, as it seems to have done from the intimations in Genesis, it would be giving a greater force to the passage to understand that this guilty but prosperous man was held in such honour by his superiors or equals as to have received his ample store of raiment in the way of presents. D'Herbelot (as quoted by Harmer, for we cannot find the passage in the edition of 1776) mentions that the poet Bokhteri of Cufah, in the ninth century, received so many presents of dresses in his lifetime, that at his death he was found possessed of a hundred complete suits, with two hundred shirts and five hundred turbans. But even, without this supposition, the Orientals have generally a sort of passion for collecting great quantities of clothing, and of whatever belongs to personal equipment: a custom which, as observed by Chardin, is encouraged by the unchangeable character of eastern fashions, which precludes the apprehension that the collected raiment will be unsuitable for wear at any future time.

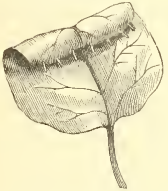
18. '*Buildeth his house as a moth.*'—It is well known that the genus *Phalæna*, or moth, is divided into plant-moths and cloth-moths. It is generally supposed that the latter is here intended: but this is doubted by Dr. Good, who, however, observes, that the question is of no consequence. He says, 'The house or building referred to is assuredly that provided by the insect in his larva or caterpillar state, as a temporary residence during its won-

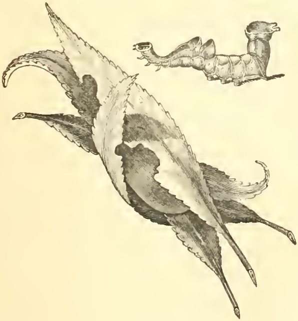


WINTER NEST OF BROWN-TAIL MOTH.

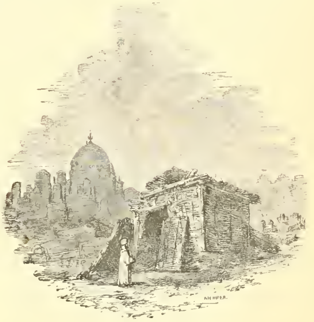
derful change from a chrysalis to a winged and perfect insect. The slightness of this habitation is well known to every one who has attended to the curious operations of the silkworm (*Phalæna mori*), or the tribes indigenous to the plants of our own country—as, *Ph. pavonia*, or emperor-moth; *Ph. caja*, tiger-moth; *Ph. vinula*, poplar or willow-moth, etc. Of these, some construct a solitary dwelling, while others, as *Ph. fuscicauda*, or brown-tail moth, are gregarious, vast numbers residing together under one common web, marshalled with the most exact regularity. The web of the cloth-moth, the principal of which is *Ph. vestianella*, is formed of the very substance of the cloth on which it reposes, devoured for this purpose, and afterwards worked into a tubular case, with open extremities; and generally approaching to the colour of the cloth by which the moth-worm is nourished.' It appears to us, however, that this view is too restricted; and that the expression should be understood to include the various nests of silk or of compacted leaves, prepared by different kinds of moths for their residence, and in which to undergo their successive changes.


Pendulous Leaf-Nests.


Nest of Lilac-leaf Roller.


Nest of Osier Leaves.

— '*A booth that the keeper maketh.*'—The reference is undoubtedly to those frail temporary sheds, constructed, for shelter from the sun, by the men set to watch the vineyards and orchards in the season when the fruits are ripening, to preserve them from the depredations or injuries of men, beasts, or birds. These erections, being intended only for the occasion, are of the very slightest fabric, being in fact little cabins of boughs and reeds, which, when the fruits are gathered, are either taken down or left to fall to pieces, or to be blown or beaten down during the winter. Hence the comparison of it to the house of the moth, in which lies the point of the allusion.


Booth.

Niebuhr says that in the mountains of Yemen the watcher has a kind of nest in the trees, and that in some other places, where trees are scarce, a kind of light scaffolding is built for the purpose. Slight huts or sheds, such as have been described, are however more usual, and are commonly set upon a slight natural or artificial elevation, to give the watcher the command of the field. Southey, in his *Curse of Kehama*, has a fine allusion to these arrangements:—

'Evening comes on: arising from the stream
Homeward the tall flamingo wings his flight;
And where he sails athwart the setting beam,
His scarlet plumage glows with deeper light.
The watchman, at the wished approach of night,
Gladly forsakes the field, where he, all day,
To scare the winged plunderers from their prey
With shout and sling, on yonder clay-built height
Hath borne the sultry day.'

CHAPTER XXVIII.

1 *There is a knowledge of natural things.* 12 *But wisdom is an excellent gift of God.*

Surely there is [1]a vein for the silver, and a place for gold *where* they fine *it*.

2 Iron is taken out of the [2]earth, and brass *is* molten *out of* the stone.

3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of it *are* the place of sapphires: and it hath [3]dust of gold.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the [4]rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods [5]from overflowing; and *the thing that is* hid bringeth he forth to light.

12 But where shall wisdom be found? and where *is* the place of understanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 [6]The depth saith, It *is* not in me: and the sea saith, *It is* not with me.

15 [7]It [8]cannot be gotten for gold, neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* [9]jewels of fine gold.

18 No mention shall be made of [10]coral, or of pearls: for the price of wisdom *is* above rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 [11]Whence then cometh wisdom? and where *is* the place of understanding?

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the [12]air.

22 Destruction and death say, We have heard the fame thereof with our ears.

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* seeth under the whole heaven;

25 To make the weight for the winds; and he weigheth the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he see it, and [13]declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, [14]the fear of the Lord, that *is* wisdom; and to depart from evil *is* understanding.

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[1] Or, *a mine.* [2] Or, *dust.* [3] Or, *gold ore.* [4] Or, *flint.* [5] Heb. *from weeping.* [6] Rom. 11. 33, &c. [7] Heb. *Fine gold shall not be given for it.* [8] Prov. 3. 13, 14, and 8. 11, 19, and 16. 16. [9] Or, *vessels of fine gold.* [10] Or, *Ramoth.* [11] Verse 12. [12] Or, *heaven.* [13] Or, *number it.* [14] Psal. 111. 10. Prov. 1. 7, and 9. 10.

Verse 1. '*A vein for the silver.*'—It is generally conceived that the first portion of this chapter refers to the processes of mining, as conducted in the time of Job. It is interesting to know that there were then any such processes; but this almost necessarily follows from the very nature of some of the metals mentioned, a tolerable supply of which could only be obtained by mining or excavations of some kind or other. Our version loses some of the points on which the connection of this interesting description depends. We will therefore give the version of Dr. Noyes, in which its general force more clearly appears.

> Truly there is a vein for silver,
> And a place for gold which men refine.
> Iron is obtained from earth,
> And stone is melted into copper.
> Man putteth an end to darkness;
> He searcheth, to the lowest depths,
> For the store of darkness and the shadow of death:
> From the place where they dwell they open a shaft;
> Unsupported by the feet
> They are suspended, they swing away from man.
> The earth, out of which cometh bread,
> Is torn up underneath, as it were by fire.
> Her stones are the place of sapphires,
> And she hath dust of gold for man;
> The path thereto no bird knoweth,
> And the vulture's eye hath not seen it;
> The fierce wild beast hath not trodden it;
> The lion hath not passed over it.
> Man layeth his hand upon the rock;
> He upturneth mountains from their roots:
> He causeth streams to break out among the rocks,
> And his eye seeth every precious thing;
> He stoppeth the dropping of the streams,
> And bringeth hidden things to light.

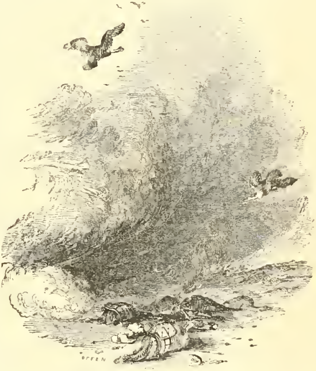
This version does not essentially differ from the Authorized one, but it is more distinct and connected; for which reason we have cited it here, without undertaking to say that *all* its phrases are such as we should have chosen. There can scarcely be a question as to the reference which the passage bears; and the information which it offers is in the highest degree interesting, and might form the nucleus of a large dissertation. The passage, taken as a whole, shews that even at this early period a much greater advance had been made in the metallurgic arts than is usually supposed: yet not greater than is intimated in various passages of the Pentateuch and in the inferences which necessarily result from them. Yet here, in a connected description, the effect *seems* greater than that furnished by the brief intimations dispersed through the early books of Scripture.

We cannot undertake a detailed illustration of this remarkable text; nor does such an explanation seem necessary. We apprehend that the best illustration which this most ancient Scriptural account can receive, will be from the most ancient account which heathen writers have furnished. This is the description which Agatharchides has given of the manner in which the gold mines of the Red Sea were worked by the ancient Egyptians. Agatharchides lived in the first century before Christ, and the mines had then been worked as he describes at a very remote period. The present text is well illustrated by some parts of the description, the translation of which we give from Long's *Egyptian Antiquities*, ii. ix.

'The kings of Egypt compelled many poor people, together with their wives and children, to labour in the mines, wherein they underwent more suffering than can well be imagined. The hard rocks of the gold mountains being cleft by heating them with burning wood, the workmen then apply their iron implements. The young and active, with iron hammers, break the rock in pieces, and form a number of narrow passages, not running in straight lines, but following the direction of the vein of gold, which is as irregular in its course as the roots of a tree. The workmen have lights fastened on their forehead, by the aid of which they cut their way through the rock,* always following the white veins of stone. To keep them to their task, an overseer stands by, ready to inflict a blow on the lazy. The material that is thus loosened is carried out of the galleries by boys, and received at the mouth of the mine by old men and the weaker labourers, who then carry it to the epoptæ or inspectors. These are young men, under thirty years of age, strong and vigorous, who pound the broken fragments in iron mortars with a stone pestle till there is no piece larger than a pea. It is then placed on grinding-stones, or a kind of mill-stones, and women, three on each side, work at it till it is reduced to fine powder. . . . . The fine powder is then passed on to a set of workmen called sellangeis (Σηλλαγγεῖς), who place it on a finely-polished board, not lying in a flat position but sloping a little. The sellangeus, after pouring some water on the board, rubs it with his hand, at first gently, but afterwards more vigorously, by which process the lighter earthy particles slide off along the slope of the board, and the heavier parts are left behind. He then takes soft sponges, with which he presses on the board rather gently, which causes the lighter particles to adhere to the sponge, while the heavy shining grains still keep their place on the board, owing to their weight. From the sellangeis the gold particles are transferred to the roasters (ἑψῆται), who measure and weigh all that they receive, before putting it into an earthen jar. With the gold particles they mix lead in a certain proportion, lumps of salt, a little tin, and barley bran, and putting a cover on the jar that fits tight, and smearing it all over, they burn it in a furnace for five days and nights without intermission. On the sixth day they cool the vessel and take out the gold, which they find somewhat diminished in quantity: all the other substances entirely disappear. These mines were worked under the ancient kings of Egypt, but abandoned during the occupation of the country by the Ethiopians, and afterwards by the Medes and Persians. Even at the present day we may find copper chisels or implements in the galleries (the use of iron not having been known at that time),† and innumerable skeletons of the wretched beings who lost their lives in the passages of the mine. The excavations are of great extent and reach down to the sea-coast.'

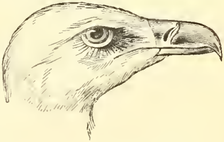
Beyond the immediate purpose for which we have quoted this passage, it may be observed that probably all the gold mentioned in Scripture underwent more or less such processes as those here described; it being, however, only necessary that the gold found in brooks and rivers should be subjected to the later operations, or some like them. We may add to this description of the misery of working in these mines, that, after the final desolation of Judæa, great numbers of the Jews were sent to work in the Egyptian mines.

7. '*Vulture.*'—We have concluded that the *Racham* (translated 'gier-eagle') of Lev. xi. 18, was the *Vultur percnopterus*, so common in Egypt and Syria. The present word (אַיָּה *ayyah*) is different, and is the same which is rendered 'kite' in Lev. xi. 14. So also, both the Septuagint and the Vulgate translate the word indifferently into 'kite' or 'vulture.' This shews that the ancient translators did not well know which it meant; and the matter still remains doubtful. In the one case we should be disposed to regard it as a general name for the hawk or falcon tribe, and not of a particular species; but, if a vulture, of which the species are numerous, it is probably represented by the *Vultur fulvus*, or Griffon-Vulture.



GRIFFON VULTURES.

This is a splendid bird, diffused over the south of Europe, Turkey, Syria, Arabia, Persia, and Africa. It feeds on putrid flesh, like the rest of the family; and makes its nest in the clefts of the rock, from whence it can survey the distant plains, and mark the fallen prey. In length it is



HEAD OF GRIFFON VULTURE.

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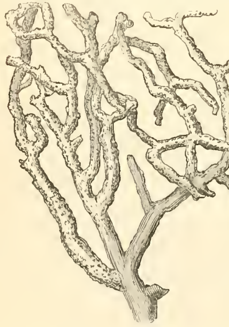
* Does this help to explain the allusion in *v.* 3 of the following chapter? 'When his candle shined upon my head, and when by his light I walked through darkness.'

† He therefore means copper in the early part of this extract, though he uses a word that signifies iron.

about three feet six inches, with an expanse of wings reaching to eight or nine. The colour of the full-grown bird is a deep rufous grey, becoming black on the quill-feathers and tail. The head and neck are not entirely bare, but are covered with a short close down, and the beautiful ruff is of a pure white. The powers of wing possessed by this bird are very great; and it often soars so high as to become invisible to human sight, notwithstanding its size. Travellers, astonished at the extraordinary distance from which these birds can descry a carcase, have debated whether they were guided by sight or by scent; but the beautiful and picturesque accuracy of the book of Job, on many points of natural history, seems here to afford us its high authority in ascribing it to the eye.

17. '*Crystal.*'—The original word זְכוּכִית *zekukith*, is found only here. The notion that it means the crystal is founded upon the fact that the word denotes purity, and hence transparency. This quality is as applicable to the diamond as to the crystal.

18. '*Coral.*'—The word is רָאמוֹת *ramoth*, which is rendered 'coral,' in conformity with the opinion of the Hebrew interpreters and the renderings of the Oriental versions; and although certainty cannot be attained, we are disposed to rest in the conclusion thus authorized. We shall therefore take it to be represented by the coral of commerce. This valuable substance is well known as a marine production, bearing some resemblance to the stem of a plant divided into branches. The bark is composed of numerous minute creatures, closely united into one family, so to speak. Each individual seems to consist of a sac, serving for a stomach, and eight tentacula or arms disposed around the orifice, or mouth, and which are employed in conveying food to the mouth. They form, together, a most perfect community, since that which is eaten by one contributes to the nourishment of the whole. The calcareous substance with which these animals are associated is formed with them, until at last, with succeeding generations of their countless multitudes, enormous masses are formed, which, rising near the surface of the water, endanger navigation; or, rising above it form islands, which ultimately acquire soil and vegetable produce, and become fit for the abode of men. But it is not correct to describe these masses as formed *by* the animals, since this substance is no more their work than the shell is the work of the oyster. The soft gelatinous polypus and its calcareous dwelling are equally the result of those plastic and unfolding energies which the Creator has impressed upon this department of nature. We have the rather mentioned these particulars, because much of this was probably known to Job, as the Red Sea abounds, in a remarkable degree, with coral masses, reefs of which extend throughout, and in some places rise ten fathoms above the water, as already mentioned in the note to Exod. xiii. 18. One of the largest islands in the Gulf, that of Kameran, is formed entirely of coral rock, which rises, without any inequality of surface, to the height of twenty feet above the level of the sea. As the coral rock is soft, and easily cut, most of the houses on the south-western coast of Arabia are built entirely with it. The Gulf has indeed been in all ages celebrated for its coral, which strengthens the probability that it is here intended by Job, as it could scarcely fail to have been known to him. As this substance was anciently held in very high esteem, we need not wonder to find it mentioned along with the onyx and sapphire.



CORAL.

— '*Pearls.*'—The word here is גָּבִישׁ *gabish*, which occurs nowhere else. It is more generally conceived that this word denotes the crystal rather than the word so rendered in *v.* 17; but our translators, having rendered *zekukith* by 'crystal' there, were obliged to choose something here. The word *gabish* primarily denotes 'ice;' as does the other word קֶרַח *kerach*, rendered 'crystal' in Ezek. i. 22; which strengthens the opinion that crystal is really intended, as crystal was anciently held to be only pure water, congealed by great length of time into ice harder than the common; and hence the Greek word for it, κρύσταλλος, in its more proper signification also means ice. From this opinion it necessarily followed that crystal could only be produced in the regions of perpetual ice, and this also was the ancient belief, although we now know that it is produced in the warmest regions. Theophrastus reckons crystal among the pellucid stones used for engraved seals. In common parlance we apply the term crystal, as the ancients apparently did, to a glass-like transparent stone, commonly of a hexagonal form, which, from being found in rocks, is called by mineralogists 'rock crystal.' It is a stone of the flint family, the most refined kind of quartz.

—'*Rubies,*' פְּנִינִים *peninim.*—The ruby is considered by mineralogists as a variety of the sapphire. It is, with the exception of the sapphire or blue variety, next to the diamond in hardness. The oriental ruby is of a beautiful red or crimson. The form in which the crystals often present themselves is that of a six-sided pyramid or a six-sided prism, with very acute angles; these angles seem to be alluded to in the Hebrew word *peninim*, which signifies angles or corners.

CHAPTER XXIX.

Job bemoaneth himself of his former prosperity and honour.

MOREOVER Job [1]continued his parable, and said,

2 Oh that I were as *in* months past, as *in* the days *when* God preserved me;

3 When his [2]candle shined upon my head, *and when* by his light I walked *through* darkness;

4 As I was in the days of my youth,

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[1] Heb. *added to take up.*

[2] Or, *lamp.*

when the secret of God *was* upon my tabernacle;

5 When the Almighty *was* yet with me, *when* my children *were* about me;

6 When I washed my steps with butter, and the rock poured [3]me out rivers of oil;

7 When I went out to the gate through the city, *when* I prepared my seat in the street!

8 The young men saw me, and hid themselves: and the aged arose, *and* stood up.

9 The princes refrained talking, and laid *their* hand on their mouth.

10 [4]The nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me:

12 Because I delivered the poor that cried, and the fatherless, and *him that had* none to help him.

13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.

15 I was eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor: and the cause *which* I knew not I searched out.

17 And I brake [5]the jaws of the wicked, and [6]plucked the spoil out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply *my* days as the sand.

19 My root *was* [7]spread out by the waters, and the dew lay all night upon my branch.

20 My glory *was* [8]fresh in me, and my bow was [9]renewed in my hand.

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide *as* for the latter rain.

24 *If* I laughed on them, they believed *it* not; and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

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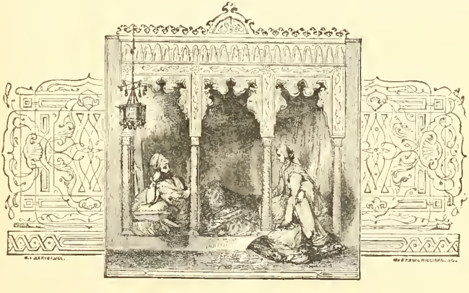
[3] Heb. *with me.*
[4] Heb. *The voice of the nobles was hid.*
[5] Heb. *the jaw-teeth*, or, *the grinders.*
[6] Heb. *cast.*
[7] Heb. *opened.*
[8] Heb. *new.*
[9] Heb. *changed.*

Verse 3. '*When his candle shined upon my head.*'—The houses in the towns of south-western Asia and of Egypt are never without lights in the night-time, mostly on a kind of bracket, or in a recess high up the wall, and therefore over the head of a person sitting upon the floor or upon a low seat. This custom, which is probably ancient, sufficiently explains the present text. Scott, however, thinks there is probably an allusion to the lamps which hung from the ceiling in the banqueting-rooms of the wealthy Arabs, not unlike what Virgil mentions in the palace of Dido—

> '——— Dependent lychni laquearibus aureis
> Incensi.'
>
> 'From gilded roofs depending lamps display
> Nocturnal beams that imitate the day.'—DRYDEN.

Lanterns are frequently suspended not only from the ceiling of banqueting rooms, but so as to throw their light upon the bed of a person of rank, as shewn in the annexed engraving; and then certainly the lamps shine, in a very literal sense, 'over the head' of the person lying there.

7. '*I went out to the gate . . . . prepared my seat in the*



street!'—What follows describes Job as performing the duties and receiving the honour due to a civil magistrate or chief elder, or rather perhaps as emir or sheikh, of the place where he lived: for it seems as if he was not merely one of the principal persons, but the chief of them. The picture thus offered to us is very interesting, and in strict conformity with the existing usages of such a condition of Oriental society as that which the book describes. For the discharge of his public functions, he is described as proceeding to the gate of the city, the usual seat of judicature and public business, and at or near it 'preparing (or taking) his seat.' Seats thus in the open air are usually prepared by a servant placing a mat or carpet upon the ground, in some shady spot, as under a tree or a wall; or else, at the spot where he usually resorts on such occasions, a bench of masonry is prepared, on which the person sits after the mat or carpet has been laid upon it. Whether Job sat in either of these fashions cannot be known: but both are so simple and peculiarly Oriental as to suggest the probability.

8. '*The young men saw me, and hid themselves.*'—This respect was paid by young men, and was therefore a respect paid not merely to his station but to his age. This kind of respect is still very strikingly manifest in the East. What Savary says of Egypt applies elsewhere: 'The children are educated in the women's apartment, and do not come into the hall (the divan or public room), especially when strangers are present. Young people are silent when in this hall; if men grown they are allowed to join in conversation; but when the sheikh begins to speak they cease, and attentively listen. If he enters an assembly, all rise; they give him way in public, and everywhere shew him esteem and respect.'—*Letters on Egypt*, i. 142.

— '*The aged arose, and stood.*'—We have seen the young treat him with respect; but now, stranger still, even the aged, his seniors, themselves objects of reverence, evince their respect for his rank and character. Lowth well remarks here,—'This is a most elegant description, and exhibits most correctly the great reverence and respect which was paid, even by the old and decrepit, to the holy man in passing along the streets, or when he sat in public. They not only rose, which in men so old and infirm was a great mark of distinction, but they stood; they continued to do it, though the attempt was so difficult.'

9. '*Laid their hand on their mouth.*'—This is evidently mentioned as an act of high respect, and as expressing or enjoining silent attention. As such it is in some sort used among ourselves, and has been almost everywhere employed. But the employment of this action is very marked in the East; and chiefly to denote attention and unanswering deference. Mr. Roberts tells us that in India a person listens to the address of a judge with his hand upon his mouth. In some Persian sculptures, the persons attending on the king have their hands held up in a manner which significantly enjoins or expresses silent attention: and in one of the sculptures which we have introduced under Ezra i., the person before the king evidently has his hand held to his mouth. This, as explained by ancient writers, was done even while the person was speaking, in order to prevent his breath from exhaling towards the august personage before whom he stood. The usages of the East abound in such conventional decorums; some of them being very significant and others simply humiliating.

24. '*If I laughed on them, they believed it not.*'—That is to say, the reverence in which he was held was so great, that, if he laid aside his gravity and was familiar with them, they could scarcely believe they were so highly honoured, and received even his smiles with awe.

CHAPTER XXX.

1 *Job's honour is turned into extreme contempt.* 15 *His prosperity into calamity.*

But now *they that are* [1]younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?

3 For want and famine *they were* [2]solitary; fleeing into the wilderness [3]in former time desolate and waste.

4 Who cut up mallows by the bushes, and juniper roots *for* their meat.

5 They were driven forth from among *men*, (they cried after them as *after* a thief;)

6 To dwell in the cliffs of the valleys, *in* [4]caves of the earth, and *in* the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 *They were* children of fools, yea, children of [5]base men: they were viler than the earth.

9 [6]And now am I their song, yea, I am their byword.

10 They abhor me, they flee far from me, [7]and spare not to spit in my face.

11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon *my* right *hand* rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They mar my path, they set forward my calamity, they have no helper.

14 They came *upon me* as a wide breaking in *of waters:* in the desolation they rolled themselves *upon me.*

15 Terrors are turned upon me: they pursue [8]my soul as the wind: and my welfare passeth away as a cloud.

16 And now my soul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night season: and my sinews take no rest.

18 By the great force *of my disease* is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not.*

21 Thou art [9]become cruel to me: with

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[1] Heb. *of fewer days than I.* [2] Or, *dark as the night.* [3] Heb. *yesternight.* [4] Heb. *holes.* [5] Heb. *men of no name.* [6] Psal. 35. 15, and 69. 12. [7] Heb. *and withhold not spittle from my face.* [8] Heb. *my principal one.* [9] Heb. *turned to be cruel.*

[10]thy strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride *upon it*, and dissolvest my [11]substance.

23 For I know *that* thou wilt bring me *to* death, and *to* the house appointed for all living.

24 Howbeit he will not stretch out *his* hand to the [12]grave, though they cry in his destruction.

25 [13]Did not I weep [14]for him that was in trouble? was *not* my soul grieved for the poor?

26 When I looked for good, then evil came *unto me*: and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 I went mourning without the sun: I stood up, *and* I cried in the congregation.

29 [15]I am a brother to dragons, and a companion to [16]owls.

30 My skin is black upon me, and my bones are burned with heat.

31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

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[10] Heb. *the strength of thy hand.*
[11] Or, *wisdom.*
[14] Heb. *for him that was hard of day.*
[12] Heb. *heap.*
[13] Psal. 35. 13. Rom. 12. 15.
[15] Psal. 102. 6.
[16] Or, *ostriches.*

Verse 1. '*Younger than I.*'—The veneration paid to the aged by the young in the East greatly quickens the sensibility of the Orientals with respect to contempt and indignities offered by the young. See the note on xxix. 8.

4. '*Mallows.*'—The original word מַלּוּחַ *malluakh*, is found only here, and we have therefore not the advantage which usually results from the comparison of texts. The particular plant is uncertain; but as the word, both in Hebrew, Chaldee, and Syriac, denotes a saline or brackish tasted plant, we may infer that it was a species of salsola or saltwort. The Septuagint sanctions this conjecture by translating the word by ἅλιμα, the plural of the word ἅλιμον, by which Theophrastus indicates a plant of this kind. The salsola, saltwort, or kali, is an extensive genus of plants, comprising not fewer than twenty-two or twenty-three different species, of which some are herbaceous and others shrubby. Several of them are common to Asia, and not a few indigenous to a dry sandy soil. They have all a saline and bitter taste. Bochart (*Hieros.* I. iii. 16) has brought no small amount of his prodigious erudition to bear on this subject. He shews that the Talmud describes the Jews as in the habit of eating the plant called *malluach* or *malluch* in times of need; he cites Ibn Beitar as shewing that the plant known by the same name among the Syrians was 'a shrub not unlike the bramble, and with which fences are made; but it has no thorns. Its leaf is like that of the olive, but wider. It grows near the seashore and in hedges. Its tops are eaten when fresh.' This, he shews, applies equally to the ἅλιμον of the Greek writers, which, according to Athenæus, was plucked and eaten by the poorer Pythagoreans, who abstained from animal food. These references are supposed to meet in the *Atriplex halimus* of botanists, or tall, shrubby Arache, commonly called Spanish sea-purslain, having been introduced into this country from Spain, and, according to Parkinson, was cultivated here as a shrub in 1640, and by some was formed into hedges, and constantly sheared. The principal objection was, that the young shoots grew so prodigiously fast that it was difficult to keep them in order. Now, these fast-growing young shoots were the very parts which, according to the preceding intimations, were in Syria, Arabia, and Greece used for food. The present text also, rightly understood, describes the tops of the shoots as being the part used, the persons being indicated as those who 'crop the salt shrub on the stem.' The *Atriplex halimus* grows from four to six feet high, with many thick, woody, brittle branches; the leaves, which are scattered on long stalks, are thick, succulent, thriving, and of a sourish taste. It has small purple flowers, which grow at the ends of the branches.

10. '*And spare not to spit in my face.*'—The Rev. Vere Monro, when insulted by the people at Hebron, on account of his Frank dress, found that *spitting* was among their modes of insult, although none of them came near enough to reach him. 'This mode of maligning,' he remarks, 'is still common in the East, as it was eighteen (thirty) centuries ago; and I once witnessed it curiously applied. When travelling in the Faioum, one of the dromedaries did something which displeased the Bedouin who had the care of him, and instead of beating the offender he *spat in his face*.'

11. '*He hath loosed my cord.*'—This seems a proverbial expression taken from desert life, and refers to the overwhelming downfal which ensues when the cords of a tent are cut or broken. This sense is supported by Jer. x. 20, 'My tabernacle (tent) is spoiled, and all my cords are broken.'

22. '*Thou liftest me up to the wind.*'—Here Job represents his miseries under the image of a person caught up into the air by a tempest, and driven about like stubble, or like a cloud by the wind.

29. '*Dragons.*'—The word here is תַּנִּים *tannim*, and is variously rendered, whales, dragons, sea-monsters, crocodiles, serpents, jackals, wolves, etc. The first three significations are those usually given to it in our version. After this we need not add that it is altogether uncertain what animal is denoted; and perhaps, from the indefinite and uncertain ideas we attach to the word 'dragon,' it becomes the best that could be chosen to represent the Hebrew *tannim*, which, after all, may be imagined not to denote any particular animal, but to be a general word for any strange or prodigious creature, answering perhaps to our word 'monster.'

CHAPTER XXXI.

Job maketh a solemn protestation of his integrity in several duties.

I MADE a covenant with mine eyes; why then should I think upon a maid?

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity?

4 [1]Doth not he see my ways, and count all my steps?

5 If I have walked with vanity, or if my foot hath hasted to deceit;

6 [2]Let me be weighed in an even balance, that God may know mine integrity.

7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

8 *Then* let me sow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door;

10 *Then* let my wife grind unto another, and let others bow down upon her.

11 For this *is* an heinous crime; yea, it *is* an iniquity *to be punished by* the judges.

12 For it *is* a fire *that* consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my manservant or of my maidservant, when they contended with me;

14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?

15 Did not he that made me in the womb make him? and [3]did not one fashion us in the womb?

16 If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (For from my youth he was brought up with me, as *with* a father, and I have guided [4]her from my mother's womb;)

19 If I have seen any perish for want of clothing, or any poor without covering;

20 If his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep;

21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:

22 *Then* let mine arm fall from my shoulder blade, and mine arm be broken from [5]the bone.

23 For destruction *from* God *was* a terror to me, and by reason of his highness I could not endure.

24 If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence;

25 If I rejoiced because my wealth *was* great, and because mine hand had [6]gotten much;

26 If I beheld [7]the sun when it shined, or the moon walking [8]*in* brightness;

27 And my heart hath been secretly enticed, or [9]my mouth hath kissed my hand:

28 This also *were* an iniquity *to be punished by* the judge: for I should have denied the God *that is* above.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

30 Neither have I suffered [10]my mouth to sin by wishing a curse to his soul.

31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

32 The stranger did not lodge in the street: *but* I opened my doors [11]to the traveller.

33 If I covered my transgressions [12]as Adam, by hiding mine iniquity in my bosom:

34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?

35 Oh that one would hear me! [13]behold, my desire *is*, *that* the Almighty would answer me, and *that* mine adversary had written a book.

36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

38 If my land cry against me, or that the furrows likewise thereof [14]complain;

39 If I have eaten [15]the fruits thereof without money, or have [16]caused the owners thereof to lose their life:

40 Let thistles grow instead of wheat, and [17]cockle instead of barley. The words of Job are ended.

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[1] 2 Chron. 16. 9. Chap. 34. 21. Prov. 5. 21, and 15. 3.
[2] Heb. *let him weigh me in balances of justice.*
[3] Or, *did he not fashion us in one womb?*
[4] That is, *the widow.*
[5] Or, *the channel-bone.*
[6] Heb. *found much.*
[7] Heb. *the light.*
[8] Heb. *bright.*
[9] Heb. *my hand hath kissed my mouth.*
[10] Heb. *my palate.*
[11] Or, *to the way.*
[12] Or, *after the manner of men.*
[13] Or, *behold my sign* is that *the Almighty will answer me.*
[14] Heb. *weep.*
[15] Heb. *the strength thereof.*
[16] Heb. *caused the soul of the owners thereof to expire,* or, *breathe out.*
[17] Or, *noisome weeds.*

Verse 1. '*I made a covenant with mine eyes; why then should I think upon a maid?*'—Throughout Western Asia, when ladies appear in public they always envelop themselves so closely in their ample coverings (more or less like sheets) that, even without their face-veils, their features cannot be discovered. But in the summer months, when they retire to their country seats, they walk abroad with less caution; though even then, on the approach of a stranger, they always drop their veils, as Rebecca did on the approach of Isaac. But although they are so closely wrapped up that those who look at them cannot even see their hands, still less their face, yet it is reckoned indecent in a man to fix his eyes upon them; he must let them pass without seeming at all to observe them. In allusion to this rigorous custom, Job says, 'I made a covenant with mine eyes; why then should I look upon a maid?' 'When a lady of distinction,' says Hanway, 'travels on horseback, she is not only veiled, but has generally a servant, who runs or rides before her to clear the way; and on such occasions the men, even in the market-places, always turn their backs till the women are passed, it being thought the highest ill manners to look at them.'

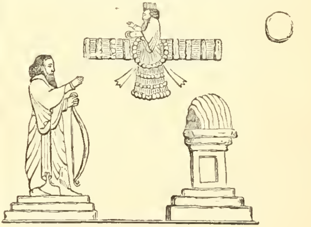
17. '*Or have eaten my morsel myself alone.*'—In the state of Oriental society represented in this book no person of consideration thinks of eating his meal alone. Besides those who usually dine with him, any one who happens to be present, any stranger that calls, sits down and partakes as a matter of course, with very slight invitation or without any; and a person who should attempt to put any check upon this custom would be universally despised as a selfish churl. Any one who has satisfied his appetite withdraws from the table, and his place is taken by a later comer so long as there is anything left. Shaw relates, 'No sooner was our food prepared, whether it was potted flesh, boiled with rice, or lentil-soup, the red pottage, Gen. xxv. 30, or unleavened cakes, served up with oil or honey, than one of the Arabs, after having placed himself on the highest spot of ground in the neighbourhood, called out thrice with a loud voice to all their brethren, the sons of the faithful, to come and partake of it, though none of them were in view or perhaps within a hundred miles of them.

26. '*If I beheld the sun when it shined,*' etc.—Here we have a distinct and beautiful reference to the earliest form of idolatry that was known in the world; and, from all that appears, the only form of idolatry that existed in the time of Job. It is not to be overlooked that the patriarch refers, not only to the existence of this corruption, but to the seducing character of those impressions in which, partially, it originated, and through which votaries were obtained,—'If I had beheld the sun *when it shined*, or the moon *walking in brightness*, and *my heart had been secretly enticed*,' etc., thus distinctly alluding to the force of the temptation to render to these visible glories some act of worship, due only to Him who created them to fill an appointed place and perform an appointed office in the universe. It is from the great glory which God has given to these objects, and the *enticing* influence of those profound impressions made by their grandeur and beauty, no less than from the presiding part which they seem to bear in that physical system to which man belongs, that we are enabled to understand how it was that men first of all turned themselves to worship the sun, the moon, and the host of heaven, when they had begun to 'forget God,' and by forgetting Him had rendered their own minds vacant and weak. There is no idolatry so intelligible as this; and none that has been so universal: for it may be said that there is no nation, of the old world or the new, which has not at some time or other paid to the sun and moon religious homage.

Much has learnedly been written on the questions when and where this earliest idolatry originated. As to the former question, it is usually conceived that it commenced in Chaldæa; because the Chaldæans were always much addicted to astronomy, and were the first by whom astronomical observations were made. This is probable; though not exactly on this ground alone: for it does not appear very evident that astronomy was required to enable men to admire the seducing glory of the sun and beauty of the moon. And as to the time of its origin, we are content to find that it existed in the time of Job, as an absolute idolatry, tantamount to a denial of 'the God that is above.'

As all the idolatries of the ancient world, so often mentioned in Scripture, sprung from this, and were modifications and applications of it, we will endeavour to explain, as briefly as we can, what appear to have been its leading principles. It does not seem that, when men first became idolaters, they had 'forgotten' the *existence* of God; but had become unmindful of his *character* and *attributes.* They were aware of his existence: but they saw him not, and began to suspect that he was too high and too distant to concern himself in their affairs, or in the management of the world in which they lived. They imagined that he must have left these small matters to beings inferior, greatly, to himself, but incomparably higher than man in their nature and condition of existence. They sought for these; and naturally looked for them in the most glorious objects of the universe—'the sun when it shined, and the moon walking in brightness'; to which, in process of time, the planetary bodies were added. Witnessing their glory, the regularity of their motions, and sensible of their beneficent influence, they believed them to be animated by, or at least to be the residence of, exalted intelligences, to whom the most High God had intrusted the charge of the world and its inhabitants. To these therefore, as the regent-governors, who took an immediate interest in their concerns, they turned in prayer: and, no longer practically acknowledging 'the God that is above,' the knowledge even of his existence faded from the popular mind. And if some thoughtful men knew from tradition, or inferred by reasoning, that there was one Great God, they knew it obscurely and erroneously—they ceased not to be idolaters—and they retained the original error, believing him too high to be honoured by adoration or to be moved by prayer. And even that which they knew or suspected—the bare fact of his existence—they disguised under the mythus and the fable, hard to be understood; or taught it only as a deep mystery, which only an elected and banded few might learn.

At first the sun and moon were worshipped in the open air, and their altars blazed upon the mountains. But in time, symbolical representations and statues were introduced, as supplying their place when absent, temples were erected, gods were multiplied, and the actual worship of the heavenly bodies more or less ceased for still lower depths of idolatry. But this not everywhere; for the observations we have made are general, not universal. The Persians, for instance, worshipped the sun, and also the elemental fire; yet they ever abhorred images as much as the Jews could do; and when at last they had temples, it was merely to preserve the sacred fire from extinction. Moreover, with this great simplicity of external worship, the Persians seem to have departed considerably less than other ancient nations from the original truths which had been known concerning God, and to have possessed clearer and less dishonouring ideas concerning his being and attributes. It is indeed alleged that they did not worship the sun or the fire absolutely, but only worshipped God (so far as they knew him) before these—the most glorious visible symbols of his energies and perfections. This may have been the regular doctrine: but a practice has more



Fire Worshipper.

effect than an abstract doctrine; and so dangerous was the adoption of *any* symbolical object of worship, that probably the mass of the people forgot altogether 'the God that is above,' or remembered him but faintly, rendering absolute adoration to the sun and to the fire. Be this as it may, the cut we have introduced is an interesting illustration of the general subject. It is from the most ancient sculptures in Persia, at Nakshi Rustam, supposed to be not later than the age of Cyrus, and represents a priest or king—most probably the latter—worshipping towards the sun, having immediately before him an altar, on which the sacred fire is burning. It is altogether the best illustration that can be obtained, inasmuch as the Persians did not make representations of the sun for worship, and therefore the act represented is one of real worship of or towards that great body whose surpassing glory first led astray the ancient mind, and brought it to honour the creature more than the Creator.

27. '*Or my mouth hath kissed my hand.*'—In the cut the worshipper is represented with his right hand uplifted, and may have been kissing it or about to kiss it. The act mentioned was probably one of salutation previously to adoration, being itself also, in this application, an act of adoration. We find traces of this ceremony in ancient writers: Minutius Felix ridicules Cecilius, who had kissed his hand as he passed the statue of Serapis; and, on the other hand, Apuleius upbraids an impious person as having no respect for the gods, since he went by their temples without putting his hand to his mouth to salute them.

32. '*I opened my doors to the traveller.*'—This is one of many passages which illustrate the hospitality of those ancient times. Job appears to have been the semi-Bedouin sheikh of a village: and it may not be generally known that it is still considered equally the privilege and duty of such sheikhs, as well as of those who dwell in tents, to entertain travellers. Buckingham, travelling beyond Jordan, writes, 'A foot-passenger can make way at little or no expense, as travellers and wayfarers of every description halt at the sheikh's dwelling, where, whatever may be the rank or condition of the stranger, before any questions are asked him as to where he comes from, or whither he is going, coffee is served to him from a large pot always on the fire, and a meal of bread, milk, oil, honey, or butter, is set before him, for which no payment is ever demanded or even expected by the host, who, in this manner, feeds at least twenty persons on an average, every day in the year, from his own purse: at least I could not learn that he was remunerated in any way for his expenditure, though it is considered as a necessary consequence of his situation as chief of a community, that he should maintain this ancient practice of hospitality to strangers.'

35. '*And that mine adversary had written a book.*'—Professor Bush has a characteristic note here, which we cannot but transcribe: 'The business of book-making, it is to be presumed, had made but little progress in the time of Job, and it is not easy to see how such a performance, on the part of Job's adversary, as the writing a book, could have afforded any particular gratification to the afflicted man's feelings. In modern times, when such an enterprize is of all others the most hazardous, it might perhaps be a very appropriate expression of ill-will to wish that an adversary had engaged in any public speculation. But in the case of Job and his maligners, we must seek for a different explication; for even had the trade of authorship been as common and as perilous in those days as it now is, we cannot but consider Job too good a man to have given vent to so bad a wish. From the context, we learn that the pious sufferer was aggrieved by the vagueness of the charges preferred against him by his harsh-judging comforters. They dealt in loose generalities, affording him no opportunity to vindicate himself by answering to a specific accusation. In the words cited, he utters an earnest wish that a definite form were given to the injurious imputations of his false friends. He would fain be summoned to a formal trial; he would have *the charges booked* against him, that he might know what were the aspersions which were to be wiped from his character. Such an accusation, thus definitely written, he would bear about publicly and conspicuously confute it; he would bear it as an ornament, convinced it would, in the end, by his triumphant disproval of it, redound to the still higher honour of his innocence. That the Hebrew *sepher*, book, may without violence be thus interpreted, is clear from Deut. xxiv. 1: "Let him write a *bill of divorcement* (sepher), and give it in her hand, and send her out of his house." In the present connection it is tantamount to a bill of *indictment*.'

36. '*I would—bind it as a crown to me.*'—This seems an allusion to some early custom of submissive reverence, similar to those which are still shewn in the East to the mandates of a sovereign. The account of Sir Thomas Roe's Embassy to the Great Mogul describes one of the most reverent and most illustrative of these customs: 'When the Mogul by letter sends his commands to any of his *governors*, those papers are entertained with as much respect as if he himself were present; for the governor, having intelligence that such letters are come near him, himself with other inferior officers ride forth to meet the messenger that brings them: and as soon as he sees those letters, he alights from his horse, falls down on the earth, then takes them from the messenger, *and lays them on his head whereon he binds them fast;* then, returning to his place of public meeting, he reads and answers them.'

39. '*If I have eaten the fruits thereof without money, or caused the owners thereof to lose their life.*'—It may be a question who are here designated as 'owners' of what Job in the preceding verse calls his own land. In point of fact, the word so translated is the general one for not only ownership, but mastership or presidence—usually translated 'lord,' that is to say, *baal.* In application to property it means ownership when the context does not require it to mean simple mastership, which must be its meaning here. Thus in Josh. xxiv. 11; Jud. ix. 2; 2 Sam. xxi. 12, the same word is used in the original to denote the inhabitants of a city, the citizens. Job therefore being the proprietor, it is clear that the persons here indicated were the tenants, occupiers of the land. Great landowners in the east do not generally cultivate their own fields: they employ men who find all the labour, and have a certain part of the produce for their remuneration. The cultivator, if defrauded, will say, 'The furrows I have made bear witness against him: they complain.' Job therefore means, if the fields could complain for want of proper culture, or if he had afflicted the tiller, or eaten the produce without rewarding him for his toils, then, let thistles grow instead of wheat, and cockles instead of barley.

40. '*Thistle.*'—The original word is חוֹחַ *khoach*, which is also in 2 Kings xiv. 9, translated 'thistle;' but in Job xli. 2, Prov. xxvi. 9, Isa. xxiv. 13, etc., by 'thorn.' All these passages suggest that the *choach* must have been some useless plant, a weed of a thorny nature. The Septuagint translates it by ἄκανθα, which signifies thorny plants in general, and also by κνίδη 'a nettle,' but it is difficult, in this as in other instances, to discover what particular plant is intended, and hence the word has been variously translated. Professor Royle, from the analogy of the Arabic, in which the corresponding word *khookh* is applied to the peach, and *bur khookh*, whence we have 'apricock,' to the apricot, thinks the word may be a general term for the plum tribe, some of which, as the sloe, are of a thorny nature. But all these are perennial bushes, whereas the *choach* is here described as growing among and instead of corn, and therefore an annual plant, which is not the case with any thorny bush, but answers well to thistles or nettles, which are great pests of the farmer.

'*Cockle.*'—בָּאְשָׁה *baasha.* Some offensive weed seems to have been intended, as the word implies a bad smell; perhaps it was a species of poppy, which, like some of the rest, had a disagreeable smell, and sprung up in such profusion as to disappoint the hopes of the cultivator. The 'cockle' of this country is a pretty flower, growing among corn, but never in such quantities as to prove in the least detrimental to the crop.

CHAPTER XXXII.

1 *Elihu is angry with Job and his three friends.* 6 *Because wisdom cometh not from age, he excuseth the boldness of his youth.* 11 *He reproveth them for not satisfying of Job.* 16 *His zeal to speak.*

So these three men ceased [1]to answer Job, because he *was* righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified [2]himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.

4 Now Elihu had [3]waited till Job had spoken, because they *were* [4]elder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I *am* [5]young, and ye *are* very old; wherefore I was afraid, and [6]durst not shew you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But *there is* a spirit in man: and [7]the inspiration of the Almighty giveth them understanding.

9 Great men are not *always* wise: neither do the aged understand judgment.

10 Therefore I said, Hearken to me; I also will shew mine opinion.

11 Behold, I waited for your words; I gave ear to your [8]reasons, whilst ye searched out [9]what to say.

12 Yea, I attended unto you, and, behold, *there was* none of you that convinced Job, *or* that answered his words:

13 Lest ye should say, We have found out wisdom: God thrusteth him down, not man.

14 Now he hath not [10]directed *his* words against me: neither will I answer him with your speeches.

15 They were amazed, they answered no more: [11]they left off speaking.

16 When I had waited, (for they spake not, but stood still, *and* answered no more;)

17 *I said*, I will answer also my part, I also will shew mine opinion.

18 For I am full of [12]matter, [13]the spirit within me constraineth me.

19 Behold, my belly *is* as wine *which* [14]hath no vent; it is ready to burst like new bottles.

20 I will speak, [15]that I may be refreshed: I will open my lips and answer.

21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles; *in so doing* my maker would soon take me away.

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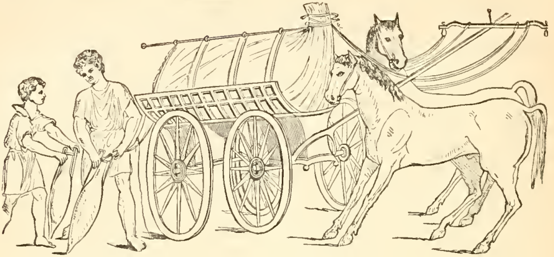
[1] Heb. *from answering.* [2] Heb. *his soul.* [3] Heb. *expected Job in words.* [4] Heb. *elder for days.* [5] Heb. *few of days.* [6] Heb. *feared.* [7] Chap. 38. 36. Prov. 2. 6, Eccles. 2. 26. Dan. 1. 17, and 2. 21. [8] Heb. *understandings.* [9] Heb. *words.* [10] Or, *ordered* his *words.* [11] Heb. *they removed speeches from themselves.* [12] Heb. *words.* [13] Heb. *the spirit of my belly.* [14] Heb. *is not opened.* [15] Heb. *that I may breathe.*

Verse 2. '*Elihu.*'—There is something remarkable about this person. We have not hitherto been aware of his presence or existence. He comes before us abruptly, and disappears with equal abruptness. It is indeed rather less remarkable that he should not have been mentioned before, than that his name should not re-occur in the concluding chapter of the book, where Job and his *three* friends are again mentioned in connection with their previous discourses. This circumstance, with some others, has given occasion to some strange opinions concerning the person of Elihu, into which it is not necessary for us to enter. The account of his parentage, given in verse 2, seems to supply some information. His father Barachel we do not know; but he was a Buzite, a name probably derived from Buz, the son of Nahor, Abraham's brother: there was also a city called Buz in the land of Edom, for Jeremiah (xx. 23) mentions it along with Dedan, which we know was in that country. We suspect that the term Buzite denotes an inhabitant of that city, whether or not its name were derived from Nahor's son, and therefore that it merely denotes the place of residence, the family being described in the following clause—'of the kindred of Ram.' Who this Ram was is questioned. The Targum makes him to be Abraham, or rather Ab*ram*; and that the descent of Elihu may have been from one of Abraham's sons by Keturah is not impossible: but others take him to be the same with Aram the son of Kemuel, a brother of Buz. This is still more likely, as we may easily conceive the family of the nephew residing in a town founded by the uncle Buz. Be this as it may, it appears to us that Elihu had been no particular acquaintance with either Job or his friends, but that he happened to be one of the bystanders (of whom there may have been several), and, feeling interested in the controversy, had paid attention to its progress. At last, finding that the discussion was exhausted, leaving the question in dispute unsettled, he took the opportunity to interpose, and, after apologizing for his intrusion, began to deliver his opinion. What the rather leads us to this opinion is the exact conformity of this explanation with the existing manner of conducting such controversies in Arabia. Every one that pleases attends whenever a discussion is in progress. The bystanders do not attempt to interpose till the parties with whom the discussion originated have expressed their views; but then any one who thinks that erroneous opinions have been expressed, or that the question has not been clearly stated, feels quite at liberty to declare his ideas on the subject, and claims to be, and is, listened to with the same attention which he had himself been giving. That he was not an original party in the dispute, nor a particular friend of either of the parties, seem to us sufficiently to explain how it happens that he has not been before, and is not subsequently noticed.

19. '*Ready to burst like new bottles.*'—Here is a very



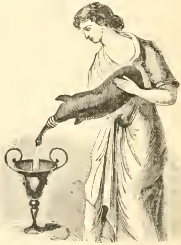
Representation of a Wine-cart, and the Manner of Filling the Amphora.
From a Painting found in Pompeii.

clear reference to the custom of keeping and conveying wine in skins, which is still so general in the East, and indeed in some of the wine-countries of southern Europe. The custom of conveying *water* in such skins has already been noticed; and those for containing wine are not in general differently prepared. Goat-skins are commonly employed; but those who have to store wine in large quantities employ ox-skins. Stores of wine are in general kept secret in Mohammedan countries, the liquor being unlawful. But at Tiflis, the capital of Georgia, where the Christian religion is professed, and where this restraint does not operate, the present writer seldom passed the open wine-stores without pausing to look at the remarkable display which they offered, and which called to mind the various passages of Scripture in which a reference is contained to wine-bottles of skin. The wine was generally contained in large ox-skins, ranged around the store-room, and quite distended with liquor. The larger skins seemed to answer to casks, the smaller goat and kid-skins appearing as barrels and kegs in the comparison, to be chiefly used in conveying to customers the small quantities they required. Individuals rarely keep large stocks of wine in their houses, but get a small supply of a goat-skin or two from the wine-store. This seems also to have been the case among the ancient Jews; for Nehemiah, although holding the rank of governor, had no store of wine, for we read that he had a fresh supply every ten days. (Neh. v. 18.) The large skins, in the wine-stores we have mentioned, are supported above the floor upon frames of wood.

Skin-bottles were by no means confined to Asia. They were employed by the Greeks and Romans. Homer mentions goat-skins

> 'Tumid with the vine's
> All-cheering juice.'—*Il.* iii. 247. *Odys.* vi. 78.

From a story told by Herodotus (*Euterpe*, 121), it seems that wine was in Egypt conveyed in skin-bottles on the backs of asses. The paintings at Herculaneum and Pompeii furnish some interesting illustrations of this custom as in use among the Romans. In one instance we see a girl pouring wine from the skin of a kid into a cup; and we observe that the amphoræ or earthen wine-vessels were made very much in the form of the skin-bottles. In another painting we have a very curious example of the manner in which wine was conveyed to the consumer. A large skin full of wine was mounted on a cart, well contrived for the purpose, and drawn by horses to the door, where the liquor was drawn off into the amphoræ or earthen pitchers, and conveyed into the house. The manner in which the wine is drawn off through the neck or one of the legs of the skin is exactly in the style in which wine, water, and other liquids are still drawn from such skins in the East.



A Girl pouring Wine from a Skin Wine-bottle.

CHAPTER XXXIII.

1 *Elihu offereth himself instead of God, with sincerity and meekness, to reason with Job.* 8 *He excuseth God from giving man an account of his ways, by his greatness.* 14 *God calleth man to repentance by visions,* 19 *by afflictions,* 23 *and by his ministry.* 31 *He inciteth Job to attention.*

Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken [1]in my mouth.

3 My words *shall be of* the uprightness of my heart: and my lips shall utter knowledge clearly.

4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

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[1] Heb. *in my palate.*

6 [2]Behold, I *am* [3]according to thy wish in God's stead: I also am [4]formed out of the clay.

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken [5]in mine hearing, and I have heard the voice of *thy* words, *saying*,

9 I am clean without transgression, I *am* innocent; neither *is there* iniquity in me.

10 Behold, he findeth occasions against me, he counteth me for his enemy,

11 He putteth my feet in the stocks, he marketh all my paths.

12 Behold, *in* this thou art not just: I will answer thee, that God is greater than man.

13 Why dost thou strive against him? for [6]he giveth not account of any of his matters.

14 For God speaketh once, yea twice, *yet man* perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then [7]he openeth the ears of men, and sealeth their instruction,

17 That he may withdraw man *from his* [8]purpose, and hide pride from man.

18 He keepeth back his soul from the pit, and his life [9]from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain*:

20 [10]So that his life abhorreth bread, and his soul [11]dainty meat.

21 His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found [12]a ransom.

25 His flesh shall be fresher [13]than a child's: he shall return to the days of his youth:

26 He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.

27 [14]He looketh upon men, and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not;

28 [15]He will deliver his soul from going into the pit, and his life shall see the light.

29 Lo, all these *things* worketh God [16]oftentimes with man,

30 To bring back his soul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

[2] Chap. 9. 35, and 13. 20, 21.
[3] Heb. *according to thy mouth.*
[4] Heb. *cut out of the clay.*
[5] Heb. *in mine ears.*
[6] Heb. *he answereth not.*
[7] Heb. *he revealeth,* or, *uncovereth.*
[8] Heb. *work.*
[9] Heb. *from passing by the sword.*
[10] Psal. 70. 18.
[11] Heb. *meat of desire.*
[12] Or, *an atonement.*
[13] Heb. *than childhood.*
[14] Or, *he shall look upon men, and say, I have sinned,* &c.
[15] Or, *he hath delivered my soul,* &c., *and my life.*
[16] Heb. *twice and thrice.*

Verse 18. '*The pit.*'—There are several allusions to the pit in this book and in the Psalms; and, as they do not occur in connection with passages which take their figures from hunting, it is probable that something different from the pitfalls in which beasts of prey were caught is intended. It is probable that it was customary to throw criminals and oppressed persons into pits. Joseph was 'cast into a pit' by his cruel brethren. In some countries, particular classes of criminals, condemned to capital punishment, have been thrown headlong into deep pits prepared for the purpose. There was such a pit at Athens—a deep and dark hole, the bottom of which was set with iron spikes, on which those fell who were thrown in. The mouth also had overhanging spikes to preclude the possibility of escape to those who might survive the fall.

CHAPTER XXXIV.

1 *Elihu accuseth Job for charging God with injustice.* 10 *God omnipotent cannot be unjust.* 31 *Man must humble himself unto God.* 34 *Elihu reproveth Job.*

FURTHERMORE Elihu answered and said,

2 Hear my words, O ye wise *men;* and give ear unto me, ye that have knowledge.

3 [1]For the ear trieth words, as the [2]mouth tasteth meat.

4 Let us choose to us judgment: let us know among ourselves what *is* good.

5 For Job hath said, I am righteous: and God hath taken away my judgment.

6 Should I lie against my right? [3]my wound *is* incurable without transgression.

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[1] Chap. 12. 11.
[2] Heb. *palate.*
[3] Heb. *mine arrow.*

7 What man *is* like Job, *who* drinketh up scorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath said, It profiteth a man nothing that he should delight himself with God.

10 Therefore hearken unto me, ye [4]men of understanding: [5]far be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity.

11 [6]For the work of a man shall he render unto him, and cause every man to find according to *his* ways.

12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? or who hath disposed [7]the whole world?

14 [8]If he set his heart [9]upon man, *if* he gather unto himself his spirit and his breath;

15 [10]All flesh shall perish together, and man shall turn again unto dust.

16 If now *thou hast* understanding, hear this: hearken to the voice of my words.

17 Shall even he that hateth right [11]govern? and wilt thou condemn him that is most just?

18 *Is it fit* to say to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?

19 *How much less to him* that [12]accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands.

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and [13]the mighty shall be taken away without hand.

21 [14]For his eyes *are* upon the ways of man, and he seeth all his goings.

22 *There is* no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

23 For he will not lay upon man more *than right;* that he should [15]enter into judgment with God.

24 He shall break in pieces mighty men [16]without number, and set others in their stead.

25 Therefore he knoweth their works, and he overturneth *them* in the night, so that they are [17]destroyed.

26 He striketh them as wicked men [18]in the open sight of others;

27 Because they turned back [19]from him, and would not consider any of his ways:

28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

29 When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.

31 Surely it is meet to be said unto God, I have borne *chastisement*, I will not offend *any more:*

32 *That which* I see not teach thou me: if I have done iniquity, I will do no more.

33 [20]*Should it be* according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

34 Let men [21]of understanding tell me, and let a wise man hearken unto me.

35 Job hath spoken without knowledge, and his words *were* without wisdom.

36 [22]My desire *is that* Job may be tried unto the end because of *his* answers for wicked men.

37 For he addeth rebellion unto his sin, he clappeth *his hands* among us, and multiplieth his words against God.

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[4] Heb. *men of heart.*

[5] Deut. 32. 4. Chap. 8. 3, and 36. 23. Psal. 92. 15. Rom. 9. 14.

[6] Psal. 62. 12. Prov. 24. 12. Jerem. 32. 19. Ezek. 33. 20. Matt. 16. 27. Rom. 2. 6. 2 Chron. 6. 10. 1 Pet. 1. 17. Revel. 22. 12.

[7] Heb. *all of it.*

[8] Psal. 104. 29.

[9] Heb. *upon him.*

[10] Gen. 3. 19. Eccles. 12. 7.

[11] Heb. *bind.*

[12] Deut. 16. 17. 2 Chron. 19. 7. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Ephes. 6. 9. Coloss. 3. 25. 1 Pet. 1. 17.

[13] Heb. *they shall take away the mighty.*

[14] 2 Chron. 16. 9. Chap. 31. 4. Prov. 5. 21, and 15. 3. Jer. 16. 17.

[15] Heb. *go.*

[16] Heb. *without searching out.*

[17] Heb. *crushed.*

[18] Heb. *in the place of beholders.*

[19] Heb. *from after him.*

[20] Heb. should it be *from with thee?*

[21] Heb. *of heart.*

[22] Or, *my father let Job be tried.*

CHAPTER XXXV.

1 *Comparison is not to be made with God, because our good or evil cannot extend unto him.* 9 *Many cry in their afflictions, but are not heard for want of faith.*

ELIHU spake moreover, and said,

2 Thinkest thou this to be right, *that* thou saidst, My righteousness *is* more than God's?

3 For thou saidst, What advantage will it be unto thee? *and*, What profit shall I have, [1]*if I be cleansed* from my sin?

4 [2]I will answer thee, and thy companions with thee.

---

[1] Or, by it, *more than by my sin.*

[2] Heb. *I will return to thee words.*

5 Look unto the heavens, and see; and behold the clouds *which* are higher than thou.

6 If thou sinnest, what doest thou against him? or *if* thy transgressions be multiplied, what doest thou unto him?

7 [3]If thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness *may hurt* a man as thou *art;* and thy righteousness *may profit* the son of man.

9 By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.

10 But none saith, Where *is* God my maker, who giveth songs in the night;

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 There they cry, but none giveth answer, because of the pride of evil men.

13 [4]Surely God will not hear vanity, neither will the Almighty regard it.

14 Although thou sayest thou shalt not see him, *yet* judgment *is* before him; therefore trust thou in him.

15 But now, because *it is* not *so*, [5]he hath visited in his anger; yet [6]he knoweth *it* not in great extremity:

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

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[3] Chap. 22. 3. Psal. 16. 2. Rom. 11. 35.

[4] Chap. 27. 9. Prov. 1. 29. Isa. 1. 13. Jer. 11. 11.

[5] That is, *God.*

[6] That is, *Job.*

CHAPTER XXXVI.

1 *Elihu sheweth how God is just in his ways.* 16 *How Job's sins hinder God's blessings.* 24 *God's works are to be magnified.*

Elihu also proceeded, and said,

2 Suffer me a little, and I will shew thee [1]that *I have* yet to speak on God's behalf.

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

4 For truly my words *shall* not *be* false: he that is perfect in knowledge *is* with thee.

5 Behold, God *is* mighty, and despiseth not *any: he is* mighty in strength *and* [2]wisdom.

6 He preserveth not the life of the wicked: but giveth right to the [3]poor.

7 [4]He withdraweth not his eyes from the righteous: but with kings *are they* on the throne; yea, he doth establish them for ever, and they are exalted.

8 And if *they be* bound in fetters, *and* be holden in cords of affliction;

9 Then he sheweth them their work, and their transgressions that they have exceeded.

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve *him*, they shall [5]spend their days in prosperity, and their years in pleasures.

12 But if they obey not, [6]they shall perish by the sword, and they shall die without knowledge.

13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

14 [7]They die in youth, and their life *is* among the [8]unclean.

15 He delivereth the [9]poor in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait *into* a broad place, where *there is* no straitness; and [10]that which should be set on thy table *should be* full of fatness.

17 But thou hast fulfilled the judgment of the wicked: [11]judgment and justice take hold *on thee.*

18 Because *there is* wrath, *beware* lest he take thee away with *his* stroke: then a great ransom cannot [12]deliver thee.

19 Will he esteem thy riches? *no,* not gold, nor all the forces of strength.

20 Desire not the night, when people are cut off in their place.

21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

22 Behold, God exalteth by his power: who teacheth like him?

23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

24 Remember that thou magnify his work, which men behold.

25 Every man may see it; man may behold *it* afar off.

26 Behold, God *is* great, and we know *him* not, neither can the number of his years be searched out.

27 For he maketh small the drops of water: they pour down rain according to the vapour thereof:

28 Which the clouds do drop *and* distil upon man abundantly.

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[1] Heb. *that* there are *yet words for God.*

[2] Heb. *heart.*

[3] Or, *afflicted.*

[4] Psal. 34. 15.

[5] Chap. 21. 13.

[6] Heb. *they shall pass away by the sword.*

[7] Heb. *their soul dieth.*

[8] Or, *sodomites*

[9] Or, *afflicted.*

[10] Heb. *the rest of thy table.*

[11] Or, *judgment and justice should uphold* thee

[12] Heb. *turn thee aside.*

29 Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?

30 Behold, he spreadeth his light upon it, and covereth [13]the bottom of the sea.

31 For by them judgeth he the people; he giveth meat in abundance.

32 With clouds he covereth the light; and commandeth it *not to shine* by *the cloud* that cometh betwixt.

33 The noise thereof sheweth concerning it, the cattle also concerning [14]the vapour.

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[13] Heb. *the roots.*

[14] Heb. *that which goeth up.*

Verse 27. '*He maketh small the drops of water,*' etc.—The entire passage contained in the remainder of this chapter, and the first portion of the following, form a very accurate and picturesque delineation of the process of vaporization, and the formation of rain, clouds, and tempests.

CHAPTER XXXVII.

1 *God is to be feared because of his great works.* 15 *His wisdom is unsearchable in them.*

AT this also my heart trembleth, and is moved out of his place.

2 [1]Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his [2]lightning unto the [3]ends of the earth.

4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.

6 For [4]he saith to the snow, Be thou *on* the earth; [5]likewise to the small rain, and to the great rain of his strength.

7 He sealeth up the hand of every man; that all men may know his work.

8 Then the beasts go into dens, and remain in their places.

9 [6]Out of the south cometh the whirlwind: and cold out of the [7]north.

10 By the breath of God frost is given: and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud: he scattereth [8]his bright cloud:

12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come, whether for [9]correction, or for his land, or for mercy.

14 Hearken unto this, O Job: stand still, and consider the wondrous works of God.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments *are* warm, when he quieteth the earth by the south *wind?*

18 Hast thou with him spread out the sky, *which is* strong, *and* as a molten looking glass?

19 Teach us what we shall say unto him; *for* we cannot order *our speech* by reason of darkness.

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

21 And now *men* see not the bright light which *is* in the clouds: but the wind passeth, and cleanseth them.

22 [10]Fair weather cometh out of the north: with God *is* terrible majesty.

23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict.

24 Men do therefore fear him: he respecteth not any *that are* wise of heart.

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[1] Heb. *hear in hearing.*

[2] Heb. *light.*

[3] Heb. *wings of the earth.*

[4] Psal. 147. 16, 17.

[5] Heb. *and to the shower of rain, and to the showers of rain of his strength.*

[6] Heb. *out of the chamber.*

[7] Heb. *scattering winds.*

[8] Heb. *the cloud of his light.*

[9] Heb. *a rod.*

[10] Heb. *gold.*

Verse 6. '*He saith to the snow, Be thou on the earth.*'—Some readers, regarding Job and his friends as emirs of the region bordering on Palestine, will, from the ideas they form of hot regions, be surprised at their familiarity with snow. We collect the following notices from the *History of the Months*, in the Introduction (forming the Natural History) of our own *Pictorial History of Palestine*. Under January it is stated,—'The mountains of Lebanon are covered all the winter with snow, which, when the winds are easterly, affects the whole coast from Tripoli to Sidon with a more piercing cold than is known even in this northern climate. But the other maritime and inland places, whether to the north or south of these mountains, enjoy a much milder temperature, and a more regular change in the seasons. Le Bruyn, travelling along the maritime coast in January, found the whole country around Tripoli covered with deep *snow*. On the same coast, more to the south, between Tyre and Acre, on the 9th, Buckingham found the cold great, and the thermometer at 45° in the open air, before sunrise. Brown takes notice of snow at Jaffa on the 24th of this month. Major Skinner, who states that he traversed the country in a season unusually severe, speaks much of snow and cold. He mentions a village under Mount Carmel, in which many houses had been destroyed by the great quantities of snow which had fallen. He spent a night in that village, and on the morning of the 28th found the court-yard full of snow, which had fallen during the night. Snow was then resting on the ridge of Mount Carmel. Penetrating to the interior of the country, the same traveller reached Nazareth on the 30th. The heights around the town, and many of the houses in it, were covered with snow, large heaps of which were piled up in the court-yard of the convent. Many of the smaller houses had been destroyed by it; and, the next day, he found that the deep snow in the streets rendered it impossible to quit the city, and difficult to move about in it. A thaw had, however, commenced. The snow falls thick and lies long on the mountains and high intervening plains and valleys of Jebel Hauran, which may be said to bound eastward the country beyond Jordan. Madox found it so at the end of this month. The same traveller, on the 13th, found Damascus covered with snow as well as the mountains and plain around it. From its peculiarly low level and enclosed situation, the plain of Jericho, and indeed the whole valley of the Jordan, enjoys a remarkably mild winter climate. Mariti adduces and confirms the statement of Josephus, who reports that the winter of the plain of Jericho resembled spring, and that the inhabitants were clothed in linen garments at the same time that it snowed in other parts of Judæa. Correspondingly, Burckhardt takes notice that snow is almost unknown on the borders of the lake of Tiberias. It appears, indeed, generally, that when the sun is not obscured the day is often exceedingly warm when the night has been frosty. The Scriptures allude to this, as do various travellers. La Roque was much incommoded by the heat of the sun when travelling near Tyre on the 29th of this month.'

In the same work it is stated, under February,—'At the beginning of this month, dazzling *snow* on all sides met the view of Major Skinner in departing from Nazareth. He saw the snow firm on the sides of Mount Tabor. But after his return to the coast, he takes no further notice of snow, which had so much engaged his attention before he departed for the interior of the country. Snow usually falls this month in the southern parts of Palestine; and Shaw reports that it is an observation at and near Jerusalem that, provided a moderate quantity of snow falls in the beginning of February, whereby the fountains are made to overflow a little afterwards, there is the prospect of a plentiful year; and that the inhabitants on such occasions make similar rejoicings to those of the Egyptians on cutting the dikes of the Nile. Southward, in the higher region of the Sinai mountains, Thevenot met with snow, and even with ice which no stick could break, in the beginning of February; and even at Suez, his inability to obtain admittance into the town gave him occasion to experience that the night air was severely cold.

'As might be expected, the cold is this month more severe in the high country beyond Jordan, on the east, than in the other parts of Palestine. As late as the 22nd, Buckingham found the snow lying on the high range of hills at Gilead, called Jebel es-Szalt, which became thicker the higher he ascended. On the summit the cold was excessive, and the snow, presenting one unbroken mass, was hardened into solid ice. This is not surprising, if, as he thinks, by a comparative estimate, the height was 5000 feet above the level of the sea. The same day he reached the town of Szalt. The whole of the town was filled with snow, the streets being in some places almost impassable; and the terraces of the houses, which, from the steepness of the hill on which it stood, rose one above another, like steps, presented a number of square and snow-like masses, like sheets exposed on the ground to dry. The inhabitants, including men, women, and children, were clothed in sheep-skin jackets, with the skin, looking like red leather, turned outside, and the wool within: while the florid complexions and light-brown hair of the people gave to the whole an appearance of a scene in the north of Europe, rather than one in the southern part of so hot a region as Syria, and bordering too upon the parched deserts of Arabia-Petræa. Buckingham was detained at this place till the 28th by the weather, which was reported to have caused great destruction among the flocks and herds of the surrounding country; and two persons were reported to have died on the night of the 27th from exposure to the cold at a short distance from the town. In the country more to the east, about the mountains which bound the Hauran plain, the weather in this month must be severe, judging from the series of daily observations which Mr. Madox has given. He was detained no less than nine days (10th–19th) at el-Hait, on the lower slope of the Hauran mountains, by snow and bad weather. From an analysis of the observations made by him in this quarter, and extending from near the beginning towards the end of this month, it appears that there are often heavy falls of snow, chiefly by night, but sometimes by day. The snow occasionally lies several feet deep on the ground in the morning. Sometimes, on the same night, falls of snow alternate with showers of sleet and rain. Frost frequent, and sometimes very severe. Cold, sometimes intense, at night, when the north wind blows. The winds often blow strongly and keenly at night, generally abate as the day grows, and sometimes rise again in the afternoon. The higher mountains covered with thick snow. Snow in the plain around the mountains also, till about the 19th; but not so much. Even on approaching Damascus (20th) this traveller had often to make his way through water and *ice*. At the same time the Lebanon mountains were impassable from snow, and the post from Damascus to Beirut had been obliged to return. It is right to add, that this winter (1825) appears to have been more than usually severe for snow and cold. Nevertheless in this month, and especially in the latter half of it, the sun shines out brightly by day, and the air is mild and genial, especially in the country west of the Jordan.'

7. '*He sealeth up the hand of every man; that all men may know*,' etc.—We remember to have seen this passage presumptuously cited in old books, as affording a sanction to the fooleries of chiromancy. The obvious meaning is no more or less than this: that during the deep snows and heavy rains, mentioned in the preceding verse, the hand of man is restrained from the usual labours of the field. The effect is the same if, with Schultens and others, the restraint be understood to proceed from the frosts of winter, rather than from rain. It is immediately after said, that 'then the beasts go into dens, and remain in their places;' which well explains what is meant in the present text, and that 'sealing up the hand' means an intermission of customary pursuits. Beasts withdraw in this manner when there are rain and snow, but not necessarily in frosty weather: and this fact furnishes another explanation, confirming the view already taken.

18. '*A molten looking-glass*.'—See the note on Exod. xxxviii. 8.

22. '*Fair weather cometh out of the north*.'—This is an explanation, not a translation. The original word, translated 'fair weather,' is זָהָב *zahab*, 'gold;' which some, as the Vulgate (*ab aquilone aurum venit*), understand literally, but which is more generally understood to express poetically the 'golden splendour' of the firmament, when the north wind has driven away the clouds and humid vapours by which it had been obscured.

CHAPTER XXXVIII.

1 *God challengeth Job to answer.* 4 *God, by his mighty works, convinceth Job of ignorance,* 31 *and of imbecility.*

Then the Lord answered Job out of the whirlwind, and said,

2 Who *is* this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and [1]answer thou me.

4 [2]Where wast thou when I laid the foundations of the earth? declare, [3]if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the [4]foundations thereof [5]fastened? or who laid the corner stone thereof;

7 When the morning stars sang together, and all the sons of God shouted for joy?

8 [6]Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddling-band for it,

10 And [7]brake up for it my decreed *place*, and set bars and doors,

11 And said, Hitherto shalt thou come, but no further: and here shall [8]thy proud waves be stayed?

12 Hast thou commanded the morning since thy days; *and* caused the dayspring to know his place;

13 That it might take hold of the [9]ends of the earth, that the wicked might be shaken out of it?

14 It is turned as clay *to* the seal; and they stand as a garment.

15 And from the wicked their light is withholden, and the high arm shall be broken.

16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 Where *is* the way *where* light dwelleth? and *as for* darkness, where *is* the place thereof,

20 That thou shouldest take it [10]to the bound thereof, and that thou shouldest know the paths *to* the house thereof?

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?

22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

23 Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, *which* scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

26 To cause it to rain on the earth, *where* no man *is; on* the wilderness, wherein *there is* no man;

27 To satisfy the desolate and waste *ground;* and to cause the bud of the tender herb to spring forth?

28 Hath the rain a father? or who hath begotten the drops of dew?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as *with* a stone, and the face of the deep [11]is frozen.

31 Canst thou bind the sweet influences of [12] [13]Pleiades, or loose the bands of [14]Orion?

32 Canst thou bring forth [15]Mazzaroth in his season? or canst thou [16]guide Arcturus with his sons?

33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, [17]Here we *are?*

36 [18]Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or [19]who can stay the bottles of heaven,

38 [20]When the dust [21]groweth into hardness, and the clods cleave fast together?

39 [22]Wilt thou hunt the prey for the lion? or fill [23]the appetite of the young lions,

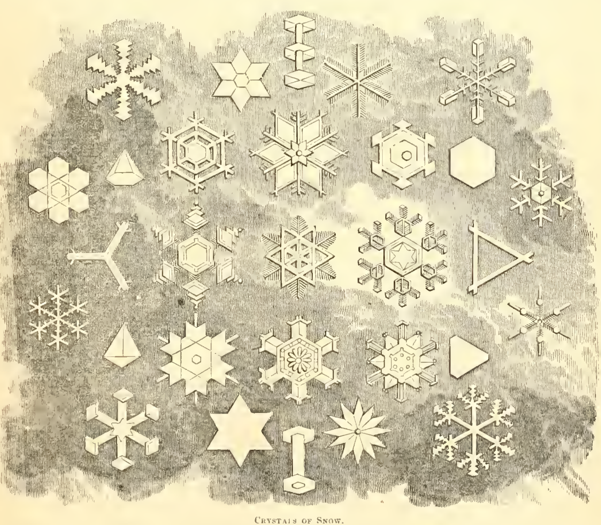
40 When they couch in *their* dens, *and* abide in the covert to lie in wait?

41 [24]Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

[1] Heb. *make me know.* [2] Psal. 104. 5. Prov. 30. 4. [3] Heb. *if thou knowest understanding.* [4] Heb. *sockets.* [5] Heb. *made to sink.* [6] Psal. 104. 9. [7] Or, *established my decree upon it.* [8] Heb. *the pride of thy waves.* [9] Heb. *wings.* [10] Or, *at.* [11] Heb. *is taken.* [12] Or, *the seven stars.* [13] Heb. *Cimah.* [14] Heb. *Cesil.* [15] Or, *the twelve signs.* [16] Heb. *guide them.* [17] Heb. *Behold us.* [18] Chap. 32. 8. Eccles. 2. 26. [19] Heb. *who can cause to lie down.* [20] Or, *when the dust is turned into mire.* [21] Heb. *is poured.* [22] Psal. 104. 21. [23] Heb. *the life.* [24] Psal. 147. 9. Matt. 6. 26.

Verse 14. '*It is turned as clay to the seal.*'—Mr. Landseer, in his *Sabæan Researches*, has some curious speculations upon this passage. He understands that the seal alluded to was one of such cylinders, revolving upon an axis, which we have noticed under 1 Kings xxi. Then he apprehends that the 'turning' applies to the revolution of the cylindrical seal upon the clay that received the impression. Or, as the clay seems rather to be represented as turning to the seal, than the seal to the clay, he observes, that the *whole verse* might be explained by 'the operation of impressing one of these ancient cylindrical signets on clay, which bends as the cylinder revolves in delivering its impression, stands round it curvedly as a garment (till you flatten it while in a moist state), and renders conspicuous to view the dark contents of the intaglio engraving.' This last explanation we can by no means admit, whatever be said of the other; for there can be no idea of any use for such impressions as it supposes. It is a useful observation, made by him, however, that of all the substances to which he had applied these cylindrical signets, he found clay to be the best adapted both for receiving and retaining the impression. We think the text certainly states that impressions were for some purposes made by seals (of whatever kind) upon clay; and can by no means agree with Dr. Good, that the idea is derived from the operations of the potter. Seals are still applied to clay in the East, probably for the same purposes as in the time of Job: this is for the sealing of doors. We have often, in Eastern caravanserais, been struck by observing this process as applied to apartments in which valuable property has been deposited. In such cases, the lock, which is easily picked, is considered an inadequate safeguard, a mass of clay is daubed over it, and impressed with a wooden seal. This of course does not prevent robberies; but it serves at once to make the fact known if any one has contrived or forced an entrance by the door, through which alone access can be obtained. As to the general signification of the verse, we incline to understand that the word תִּתְהַפֵּךְ *tithhappēk* (in conj. *Hithp.* from הָפַךְ) denotes *change* rather than literal *revolution*; and, consequently, that the passage compares the change which the day-spring produces on the face of nature, to that which the seal produced upon clay, impressing its blank and disagreeable mass with character and beauty. [APPENDIX, No. 60.]

22. '*The treasures of the snow.*'—This has not been clearly understood, nor do we profess to understand it. But the comparison of snow to 'treasure,' might suggest a reference to the extremely diversified and very beautiful forms of the crystals of which the flakes of snow are composed. When the air is calm and the cold intense, as in the Arctic regions, these crystals are observed in the most extensive variety, and the most regular and beautiful forms; and as the extreme north was considered as the great storehouse, so to speak, of cold and of all the phenomena which cold produces, one might venture to suspect a reference to the polar regions as to the 'treasures of the snow.' Captain Scoresby, who gave much attention to this and other Arctic phenomena, has figured ninety-six varieties of these crystals, and we have caused part of his representation to be copied. He divides all the forms into five principal classes, for the description of which we may refer to his work. If we might venture to suppose that the Almighty referred Job to such things as affording evidence of His wisdom and power, we should perceive a



CRYSTALS OF SNOW.

peculiar beauty in such a reference, from the fact that the examination of these crystals conveyed exactly this impression to the mind of Captain Scoresby. He says, 'The extreme beauty and endless variety of the microscopic objects perceived in the animal and vegetable kingdoms, are perhaps fully equalled if not surpassed, in both particulars of beauty and variety, by the crystals of snow. The principal configurations are the stelliform and hexagonal; though almost every variety of shape of which the generating angle of 60° and 120° are susceptible, may, in the course of a few years' observation, be discovered. Some of the general varieties in the figures of the crystals may be referred to the temperature of the air; but the particular and endless modification of similar classes of crystals can only be referred to the will and pleasure of the First Great Cause, whose works, even the most minute and evanescent, and in regions the most remote from human observation, are altogether admirable.'

No objection to the possibility of the reference here suggested can arise in this place from the consideration that Job could not have had any knowledge of such phenomena as these: for it will be observed that this, the first series of questions, refers distinctly to matters which he had not seen, did not know, could not understand; and then gradually proceeds to phenomena, objects, instincts, and circumstances, the aspects of which he might see and know externally, but the regulating principles of which he could not comprehend.

28. '*Hath the rain a father? or who hath begotten the drops of dew?*'—Jablonski states that the Egyptians considered the moon to be the parent of dew, which, taken in connection with the question asked in the text, may suggest larger considerations than we have the means of tracing. Moses also says in his song, 'My doctrine shall drop as the rain, my speech shall distil as the dew.' The same metaphor occurs again in the particular benediction of the tribe of Joseph, and the collective one of Israel. David, in his 110th Psalm, ascribes to the Messiah the dew of a perpetual youth, which figure was retained by the prophets, who styled the Divine Presence 'a cloud of dew in the heat of harvest,' etc. From the extension of these notions, the pagan Arabs addressed prayers to the source of the clouds and the conqueror of the winds (*Antar*, iv. 124), which we may naturally refer to local circumstances. In countries parched with a perpetual heat, the rain and the dew ranked among the most eminent indications of Divine favour: hence, in the more florid parts of their prosaic compositions, and in the manifold imagery of their poetic style, *these* became frequent sources of simile and metaphor.

31. '*The Pleiades.*'—Considerable difficulty has been at all times felt in determining the precise meaning of the astronomical terms used in the book of Job and in other parts of the Hebrew Scriptures. Our version, in the present chapter, follows the Septuagint, both in giving the synonymes of the Hebrew words, and in producing the original words where that ancient version did so, from being unable to offer such synonymes. In the present instance the Hebrew word is כִּימָה *chimah*, which is clearly indicated as the constellation the heliacal rising of which announced the return of spring. The word implies whatever is desirable, delightful, or lovely; and therefore admirably corresponds with that season of which it formed the cardinal constellation in the time of Job. That it denotes the Pleiades is generally agreed, and is probably the least doubtful of the determinations of the Septuagint. The Pleiades are well known to be a cluster of stars in the constellation Taurus; and formed actually the leading constellation of the year at the time in which we have supposed Job to live; but we should greatly err in attempting to fix a particular year on the data which this fact offers. It is well known that the ancients determined the seasons by the rising and setting of certain constellations. Now, according to calculations formed on the usual rate of the precession of the equinoxes, the star Taigette, the northernmost of this constellation, was precisely in the colure of the vernal equinox 2136 years before Christ. This was before the birth of Abraham, according to the common chronology, and in his youth, according to the chronology of Dr. Hales; who, as we have intimated in the Introduction to this book, employs a similar process, with respect to the star Aldebaran, to fix the trial of Job to the year 2337 B.C. Now the fault of this process is, that it fixes the trial to the year in which the constellation *became* the leader of the spring, whereas it might, with more probability, be in some much later year—the time of Jacob, for instance—in which it continued to be such, and was well known to be such. Goguet makes the same calculation, yet feels quite at liberty under it to fix Job as a contemporary of Jacob. In fact, the Pleiades might serve, in the same latitude, for many centuries as the cardinal constellation of spring. On this subject there is a good observation of Mr. Landseer's: 'Before the colure of the vernal equinox passed into the Ram, and after it had quitted Aldebaran and the Hyades, the Pleiades were for about seven or eight centuries, or perhaps longer, esteemed to be the leading stars of the Sabæan year. It is not meant that the vernal colure continued to pass exactly through this cluster of stars for the above space of time, but that there were no other stars of the zodiac, between the Hyades and the first degree of Aries, sufficiently near to supersede them by becoming an astronomical mark.' (*Sabæan Researches*, p. 115.)

— '*Orion.*'—The word is כְּסִיל *chesil*, which denotes 'a fool;' but as this has no apparent application, we may recur to the Arabic meaning, which is 'cold, inactivity, torpor,'—a very significant name, for it is evidently the name of a constellation, the appearance of which denoted the approach of winter, as contrasted with the *chimah*, which announced the presence of spring. Most writers now follow the opinion of Aben Ezra that the word *chesil* designates the Scorpion—a constellation opposed to the Pleiades by nearly the half of the heavens, and which announces the approach of winter when the other brings in the spring. The learned rabbi, indeed, fixes the denomination particularly to the star Antares, or the Scorpion's Heart, and in this also may be followed. The reader will not fail to observe the beauty of the contrast evolved by this explanation. Job is asked if he could hinder those 'sweet influences' to which nature yields when *chimah* announces the approach of spring; or whether he could loosen or retard that rigidity which contracts and binds up her fertile bosom, when the approach of winter is made known by *chesil*.

32. '*Mazzaroth.*'—The word is מַזָּרוֹת which is doubtless the same, with the Syrian exchange of ר for ל, as the מַזָּלוֹת *mazzaloth*, of 2 Kings xxiii. 5. There are two principal explanations. One of them makes the word to denote Sirius, or the Dog-star; while the other supposes the signs of the zodiac to be intended. The former interpretation has been very extensively received; but the mass of instructed opinion is doubtless in favour of the latter alternative, in which we also concur. It seems to have evidently that meaning in 2 Kings xxiii. 9; and *here* it well agrees with the context. The word is plural; and to 'bring forth Mazzaroth (each) in its season' more clearly refers to the zodiacal signs, which appear successively above the horizon, than to anything else. It also comes in naturally after having spoken of two seasons of the year as announced by two different signs of the zodiac. (See Goguet, *Sur les Constellations de Job.*) Dr. J. M. Good supports this opinion by observing that 'To this term the Alcoran makes frequent allusions, hereby proving that it is a proper Arabian image, and which has probably never ceased to be common to their poets from the date of the book of Job. Thus, among other places, Sura xv.—"We have placed the twelve signs in the heavens, and have set them out in various figures, for the observation of beholders."' We have of course understood the *solar* zodiac; but an idea was promulgated by Dr. John Hill, which has found support from Mr. Landseer, that the

lunar zodiac is intended. It is certain that such a zodiac formed part of a very ancient system of Arabian astronomy; that is, as the sun was observed from month to month to pass from one house or sign to another, so the moon was also said to change her mansion every night. Both hypotheses imply the existence of the same constellations; and we think either better than the alternative of the Dog-star. The same explanation will also apply to both, namely, that Jehovah alone possessed the power to '*bring forth Mazzaroth in its season;*' that is to say, so to regulate or carry round the moon (or the sun), or its mansions, that, the mysterious cycle being completed, the pristine order of procession shall be renewed.

— '*Arcturus with his sons.*'—The Hebrew word translated Arcturus is עַיִשׁ *aish* here, and עָשׁ *ash* in chap. ix. 9. The etymology is uncertain. There are two opinions concerning what it denotes: one, that it is Arcturus, the principal star in the constellation Bootes; and the other, that it is the constellation Ursa Major, or the Great Bear. The difference is not very serious, being but that between the Bear and the Bear-keeper (Arcto-phylax), as Bootes, from its position and proximity to the Bear, was sometimes called. The two explanations will easily coalesce if we suppose that Arcturus, as representing the constellation Bootes, represented also the Bear as associated therewith. At any rate, that Ursa Major is intended may be well believed. Aben Ezra, in his commentary on Job, is clearly of this opinion. He says, 'Aish is a northern constellation composed of seven stars.' Further on he observes, 'The number of the northern constellations is twenty-one;' and afterwards, 'Aish and her sons are the stars of the Great Bear.'

CHAPTER XXXIX.

1 *Of the wild goats and hinds.* 5 *Of the wild ass.* 9 *The unicorn.* 13 *The peacock, stork, and ostrich.* 19 *The horse.* 26 *The hawk.* 27 *The eagle.*

Knowest thou the time when the wild goats of the rock bring forth? *or* canst thou mark when [1]the hinds do calve?

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

6 Whose house I have made the wilderness, and the [2]barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying [3]of the driver.

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.

9 Will the unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength *is* great? or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather *it into* thy barn?

13 *Gavest thou* the goodly wings unto the peacocks? or [4]wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is hardened against her young ones, as though *they were* not her's: her labour is in vain without fear;

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils *is* [5]terrible.

21 [6]He paweth in the valley, and rejoiceth in *his* strength: he goeth on to meet [7]the armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.

25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom, *and* stretch her wings toward the south?

27 Doth the eagle mount up [8]at thy command, and make her nest on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh the prey, *and* her eyes behold afar off.

30 Her young ones also suck up blood: and [9]where the slain *are*, there *is* she.

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[1] Psal. 29. 9.
[2] Heb. *salt places.*
[3] Heb. *of the exactor.*
[4] Or, *the feathers of the stork and ostrich.*
[5] Heb. *terrors.*
[6] Or, His feet *dig.*
[7] Heb. *the armour.*
[8] Heb. *by thy mouth.*
[9] Matt. 24. 28. Luke 17. 37.

Verse 5. ‘*Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?*’—In this verse a distinction is lost which appears in the original, where different words stand where ‘wild ass’ equally appears in our translation. And yet this is not altogether wrong, for it would appear that only different kinds or species of the wild ass are represented by the two different words. Tyndale marked the distinction by rendering the last term not by ‘ass’ but by ‘mule,’ and in this has been followed by Good, Lee, and others. The first of the two words here is פֶּרֶא *pere.* It is the same which occurs in Gen. xvi. 12, where it is rendered ‘wild,’ as an epithet applied to Ishmael; in Job xxiv. 5, where, as here, it is rendered ‘wild ass,’ as it is also in Isa. xxxii. 14; Jer. ii. 24; xiv. 6; Hos. viii. 9; most of which places indicate by the context that the animal led a wild life in the wilderness. The other word is עָרוֹד *orud*, which apparently occurs only here and in Dan. v. 21; but is perhaps also intended where we read עַרְעָר in Jer. xvii. 6; xlviii. 6, where, however, the translation is ‘heath’—most erroneously, as no heath exists in the wildernesses of Asia. We may take names thus discriminated to denote two varieties in race of the wild ass known in Asia; for nothing is clearer than that if the two words, as appears probable, denote different varieties, both of them are described as being wild. But the difficulty only here begins, as the subject of the wild asses of Asia is involved in great obscurity from the varying accounts and names of travellers, so that it is not easy to determine the differences; and some incline to think that all the wild asses under the different names of Koulon in Northern Asia, of Djiggetai in Central Asia, of Ghur or Ghurkud in South-Western Asia, etc., all apply to the same animal. Col. C. Hamilton Smith distinguishes them, though he seems to think that the ancient, and some modern writers, confounded the two former, if not all three, in their descriptions. But he shews that the Djiggetai is distinguished from the Koulon by its neighing voice, and by the deficiency of two teeth in the jaws, and that it is distinguished from the Ghur among other distinctions by the fact that it does not bray (Art. Ass, in Kitto's *Biblical Cyclopædia*). Now, if two varieties of the wild ass are indicated in the present text, there can be little doubt they are the Ghur and the Djiggetai, putting the Koulon out of view. Then the question is, which of the two answers to the PERE, and which to the ORUD. Col. C. Hamilton Smith himself supposes that the word *orud* is derived from the braying voice of the animal; and as the Djiggetai does not bray, he concludes that the Ghur is the ORUD, and the Djiggetai the PERE. The same line of inference would, however, conduct us to the opposite conclusion. For, while we are unable to find any reference to braying in the word ORUD, it is clear, from Job vi. 5, that the PERE was a braying animal, for *this* is ‘the wild ass’ of that text, which indeed is the only one in Scripture where the word ‘bray’ occurs. On this ground, therefore, the Ghur, and not the Djiggetai—which does not bray, should be the PERE of Scripture. The text in question—

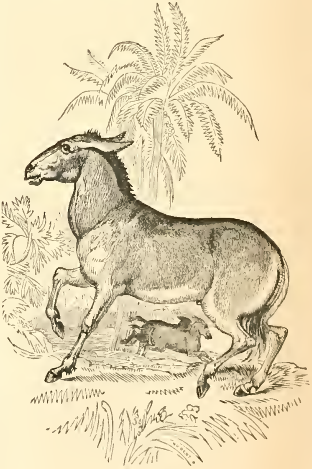
‘Doth the wild ass [PERE] bray when he hath grass? or loweth the ox over his fodder?’—

shews that the PERE brayed when he had no grass, as much as the ox lowed when it had no fodder. Col. Smith's other reason for his conclusion, that the ORUD is in the present text described as untameable, whereas the Djiggetai is actually used at present as a domestic animal at Lucknow, seems to us the less convincing as the description exhibits the animal rather in an untamed condition than as absolutely untameable; and besides, Col. Smith himself holds that the common labouring ass of South-Western Asia is a domesticated race of the Ghur, which he regards as the ORUD. We therefore, with great submission to so high an authority, feel disposed to invert his conclusion, and say that the PERE of Scripture, being the word most frequently used, is the Ghur of South-Western Asia; and that the more rare word ORUD represents the Djiggetai of Central Asia.

As the animals are of similar habits, and nothing in fact is stated that is not common to both, the description is probably intended for both, although the immediate antecedent is the ORUD in the second line. Let us read the whole in a somewhat improved version, thus:—

‘Who hath sent forth the PERE free?
Or the bands of the ORUD who hath loosed?
Whose house I have made the wilderness,
And the barren land his dwelling.
He scorneth the multitude of the city;
To the cry of the driver he attendeth not.
The range of the mountain is his pasture,
And he seeketh after every green thing.’

The Scriptural intimations respecting the PERE, identified as the modern *Ghur*, should be regarded as materials for its natural history. From the passage before us, it, as well as the ORUD, appears to have been an animal of the desert and the mountain—perhaps changing from the one to the other with the season, and bounding, as if in exultation at his freedom from the yoke man had imposed upon his kind. It seems, also, that it was less an inmate of Palestine than of the bordering plains and mountains. The intense wildness of the animal is implied in nearly all the allusions to it; hence its adoption as the symbol of a perverse and incorrigible character in man, in which sense it occurs several times, as in Job xi. 12: ‘Vain man would be wise, though he be born a wild ass's colt.’ The Arabs still describe as an ‘ass of the desert’ an indocile and contumacious person. The animal brayed not over his grass, that is, when his food abounded (Job vi. 5); and in times of excessive drought, and therefore of corresponding scarcity of food to man and beast, ‘The wild asses did stand in the high places, and snuffed up the wind like dragons: their eyes did fail because there was no grass’ (Jer.



THE WILD ASS.

xiv. 6). This is beautifully true to nature; for in its natural state the ass never seeks the woodlands, but upland pasture, and mountains and rocky retreats; and it is habituated to stand upon the brink of precipices (a practice not entirely obliterated in our own domestic races), whence, with protruded ears, it surveys the scene below, blowing and at last braying in extreme excitement.

We are also assured by an Apocryphal writer that the wild ass (*Onager*) was the prey of the lion in the wilderness (Ecclus. xiii. 9).

The Ghur or proper Wild Ass stands much higher on its limbs than the common ass. Its legs are longer and more slender, and it is altogether a more graceful and symmetrical animal, with a greater predominance of equinine forms and qualities than the domestic ass exhibits, and having therefore less resemblance to it than to a very fine mule. The mane is composed of short erect hair, of a dusky hue, and rather woolly texture. The colour of the body is uniform silvery grey, with a broad coffee-coloured stripe extending down the back from the mane to the tail, and crossed on the shoulder by the same transverse band which the domestic variety exhibits. The head of the species *west* of the Euphrates is much finer than that of Persia and Central Asia, and it is altogether a considerably handsomer animal. Indeed, we are informed by Colonel Smith (to whom we are indebted for the figure we give), that not only is the Syrian wild ass larger and more handsome than the Ghurkhud of Persia (which is the same or closely similar to the Djiggetai), but that the species improves west of the Euphrates, and is very fine in the Bahar el-Abiad, in Africa. These wild asses are often mentioned by ancient writers. The notice of Xenophon, whose description refers to the same desert on the skirts of which Job resided, is particularly interesting from its correspondence with the Scriptural intimations. After describing the march of the army of the younger Cyrus through Syria, he proceeds:—'They then proceeded through Arabia,* still keeping the Euphrates on their right hand; and, in five days, made, through a desert, a distance of thirty-five parasangs. This country appeared to the eye a complete flat, and as smooth as the sea. It abounded in absinthium; and whatever herb or shrub grew there had an aromatic scent: but no trees whatever appeared. Of wild creatures, the most numerous were, *wild asses*, with plenty of ostriches, besides bustards and roe-deer, which afforded sport to our horsemen. The wild ass, however, being swifter of foot than our horses, would, on gaining ground upon them, stand still and look around; and when their pursuers got nearly up to them, they would start off, and repeat the same trick; so that there remained to the hunters no other method of taking them, but by dividing themselves into dispersed parties which succeeded each other in the chace. The flesh of the wild asses taken in this manner was found to be like that of the red-deer, but more tender' (*Anabasis*, i. 5). This is a very correct account, not only of the animal, but of the desert region it inhabits. The method of hunting it is the same as here described; and the manner in which it repeatedly stops to give the pursuer an opportunity of approaching, and then starts off again, is a striking indication of an exulting and even a derisive consciousness of its own superior speed.

We know not on what authority it is usually affirmed that the wild ass has withdrawn beyond the Euphrates, and no longer exists in Asia west or south of that river. The facts we have just stated evince the contrary. Rauwolff, travelling from Tripoli to Aleppo, says, 'In these countries are a great many wild asses, called *Onagri*,' and proceeds to describe the use made of its skin in forming the scabbards of swords and daggers; and Nau affirms that he saw gazelles and wild asses among the wild animals in the plains of Sharon. Burckhardt declares that the wild asses are 'found in great numbers' in Arabia Petræa, near the gulf of Akaba. 'The Sherarat Arabs hunt them, and eat their flesh, but not before strangers. They sell their skins and hoofs to the pedlars of Damascus, and to the people of the Hauran. The hoofs furnish materials for rings, which are worn by the peasants on their thumbs, or fastened under the arm-pits, as amulets against rheumatism.' In Persia the wild ass is a favourite object of chace, and its flesh is esteemed much as we esteem venison; and as such is served up on high occasions at royal tables.

It is doubtful, however, which of the two species or varieties is that which travellers in Persia and the Persian historians notice, unless where they describe them; as it seems that both the Ghur, already noticed, and another called the Ghurkhud—which more approximates to, if it be not the very same with the Djiggetai—are found in that country, being, as it were, a common ground on the outskirts of the respective habitats of both. With respect to the Ghurkhud or Djiggetai, which we regard as the Orud of the text, it would seem to have been distinguished from the other so early as the time of Job; but among the Greek writers they were confounded much later under the general name of Onager or Wild Ass. Aristotle seems to have been the first to distinguish them; and from that time the species or variety have, among the Greeks, the name of Hermionos, or desert ass. Col. Hamilton Smith describes it as 'little inferior to the wild horse; in shape it resembles a mule, in gracefulness a horse, and in colour it is silvery, with broad spaces of flaxen or bright bay on the thigh, flank, shoulder, neck, and head; the ears are wide like the zebra's, and the neck is clothed with a vertical dark mane, prolonged in a line to the tuft of the tail. The company of this animal is liked by horses, and when domesticated it is gentle; it is now found wild from the deserts of the Oxus and Jaxartes to China and Central India. In Cutch it is never known to drink, and in whole districts which it frequents water is not to be found; and, though the natives talk of the fine flavour of the flesh, and the Ghur in Persia is the food of heroes, to an European its smell is abominable.'

9. '*Unicorn.*'—The original is here רֵים, usually רְאֵם, reem, which the Septuagint has in this place and elsewhere rendered by *μονόκερως*, 'one-horned'—equivalent to our 'unicorn.' No one now seeks for it in the heraldic animal that passes under the name, and which never had any but an imaginary existence. There is nothing in the Hebrew word to imply that the *reem* was *one*-horned; it is indeed mentioned as horned; and on referring to the passages in which the term is introduced, the only one which is quite distinct on this point seems clearly to intimate that the animal had two horns. That passage is Deut. xxxiii. 17: 'His horns are like the horns of the "*reem*;"' the word here is singular, not plural, and should have been 'unicorn,' not 'unicorns,' as in our version; but it would have been inconsistent to have said 'the *horns* of the unicorn'—the *one*-horned, and so the word was rendered in the plural. The second passage is Ps. xxii. 21: 'The horns of the unicorns,' which affords no information. The third is Ps. xcii. 10 (וַתָּרֶם כִּרְאֵים קַרְנִי *vattarem ki-reem karni*), literally, 'But thou wilt exalt, as the *reem*, my horn.' If 'horn' be *supplied* in the parallel, as in our version—'as *the horn of* the unicorn,' then there would be nearly the same evidence for concluding the *reem* had one horn, as the first-cited text affords for its having two; but we should even then have to consider that it is usual, poetically or in common discourse, to speak of 'the horn' of an animal that has actually *two* horns; but never of the 'horns' of a creature that has but one. And as this text now stands, requiring an addition to make the assigned sense distinct, its authority for giving the animal one horn is not equal to that of Deut. xxxiii. 17, for giving it two.

As we are thus exonerated from the necessity of finding a one-horned animal to suit the Hebrew Reem, we may with the more advantage read the highly-coloured and truly poetical description of the animal which the present text offers:—

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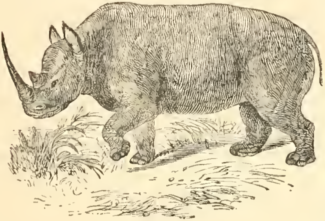
* They had crossed the Euphrates, and were therefore in Mesopotamia; but the desert part of this region is of precisely the same character as to the west of the river; and was, properly enough, considered part of Arabia Deserta by the ancients.

'Will the REEM submit to serve thee;
Will he go to rest at thy stall;
Canst thou make the harness bind him in thy furrow;
Will he plough up the valleys after thee?
Wilt thou rely upon him because his strength is great;
Wilt thou leave thy labours to him?
Wilt thou trust to him to carry out thy seed
And to bring home thy threshed grain?'

Here the horn is not at all mentioned, and the attention is chiefly directed to the wildness of the animal, to its swiftness, and to its strength.

The notion which has seemed in most translations to give the sanction of Holy Scripture to a known fable, appears to have originated with the Septuagint, which renders the Hebrew word by *Monoceros* (*μονόκεοως*), whence the Latin *Unicornis*, and thence the English *Unicorn.*



Rhinoceros Simus.

There has been a very general disposition to identify the REEM of Scripture with the rhinoceros, and obviously on the ground that this is the only animal that has a single horn, which, as we have seen, is by no means required for the Hebrew REEM. Pennant, proceeding on this ground, is very confident that the Indian rhinoceros (*Rhinoceros Indicus*) is 'the unicorn' of Scripture, chiefly, as it appears, because this species has but one horn, whereas that of Africa has two. But since his time an African species has been found with a horn much longer, and more tapering, shapely, and erect than that of the Asiatic species, and much resembling that which is popularly ascribed to the unicorn. This species is called the *Rhinoceros simus*, and belongs to Southern Africa. The species has become very rare. A head was brought to this country by the Rev. John Campbell, the missionary, and the whole animal has since been described and figured with great exactness by Dr. Smith.

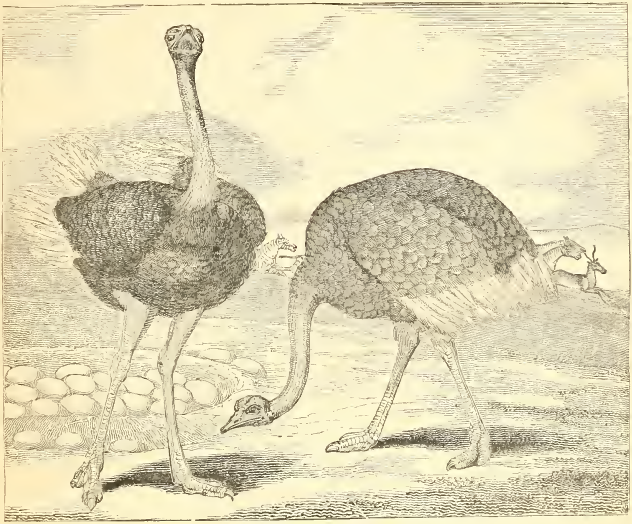
There seems, however, an insuperable objection to identifying any rhinoceros with the Scriptural *reem*, whether the fables of the unicorn did or did not originate with that animal. It is very certain that the rhinoceroes does not, and never did, within historical memory, inhabit Western Asia, and could not be known to the Scriptural writers so familiarly as the REEM evidently was. Sensible of this, some writers have proposed to substitute the buffalo, which is certainly known in Western Asia. But this animal, so far from possessing the untameable wildness ascribed to the reem, is, and has been immemorially, domesticated in all the countries where it is known, and trained to the very labours for which the book of Job describes the reem as unfit.

The reem was manifestly a wild animal, and, of all the wild animals known in the Biblical region, it is difficult to fix on any with so much of confidence and probability as on the *Oryx leucoryx*, commonly called the wild ox, but very erroneously, seeing that it belongs not to the bovine, but to the antilopine family of animals. REEM (high) seems to be its poetical name, for there is reason to think that its common name was *Yachmur*, translated, most erroneously, 'fallow-deer' in Deut. xiv. 5, under which text a figure of it is given; and it is important to remark that *rim* or *reem* is one of the names which the species bears in Arabic. This animal is still found in the wilder regions of Syria and Arabia; and that it was so anciently, and was a favourite object of the chace, is shewn by the paintings in the Egyptian tombs. It is, for one of this genus, a large and powerful animal, exceedingly swift in flight, and of an unusually vicious and savage nature, and seems to answer all the conditions required by the Hebrew REEM. It may recommend this explanation that, although we cannot allow that the REEM of Scripture has any necessary connection with the notions about unicorns, it is highly probable that these notions were founded upon this very animal, which we are disposed to identify with the Hebrew reem: and, if so, it is easily to be understood how the Seventy came to translate the word by *monoceros*, in which translation all the discussion about Biblical unicorns has originated. A slight view of the figure of the oryx will indicate a striking resemblance to the fabled unicorn. From the form of its head, and from the manner in which the horns spring close to each other from the middle of the forehead, it is clear that if one of the horns were broken off near the root, and the fracture covered by the white hair which grows around it, most unscientific observers would suppose that they beheld an animal naturally one-horned. It is indeed a curious fact that this animal is usually so figured as to shew but one horn in the Egyptian monuments, but it is not agreed whether these figures intend to represent the animal as from accident or design one-horned, or that the artist merely proposed to intimate that the further horn was concealed by the nearer in the profile view of the animal.

In speaking of its wildness, we must be understood with some limitation, for, although the strength of the animal could not be subdued to any useful service, it was so far tamed by the Egyptians that large numbers of them were kept in the preserves of their villas.

10. '*Will he harrow the valleys after thee?*'—It is interesting to find anything like a *harrow* mentioned so early as the patriarchal age of Job. It seems more than likely, however, that the passage alludes to a practice mentioned in the subjoined extract from Wilkinson's *Ancient Egyptians* (v. 39): and this probability is strengthened by the mention of *valleys* as the scene of the operation:—'When the levels were low, and the water had continued long upon the land, they often dispensed with the plough, and probably, like their successors, broke up the ground with hoes, or simply *dragged the moist mud with bushes, after the seed had been thrown upon the surface;* and then merely drove a number of cattle, asses, pigs, sheep, or goats into the field, to tread in the grain.' This simple process of tillage without the plough is probably alluded to in Deut. xi. 10, where the Israelites are reminded of the land of Egypt, in which they sowed their seed as in 'a garden of herbs.'

13. '*Gavest thou the goodly wings,*' etc.—The words 'Gavest thou' are not in the original, which is so difficult of construction in this instance, that the Greek translators of the Septuagint seem to have confessed their ignorance by writing the Hebrew words in Greek characters, an expedient often resorted to when they were at a loss about the meaning of the text. The following seems to come near to their import. 'The wings of the ostrich vibrate and flutter, but are they like the pinions of the stork and the hawk?' The ostrich is remarkable for the shortness of its wings, which, instead of fanning the air with that magnificent sweep observed in the pennons of the hawk and the stork, beat it in rapid flutter like the pulsations of a sounding-board. And yet reared upon its tall legs it will oar itself along with so much speed as to outstrip the fleetest greyhound, so easily can the Almighty compensate any real or apparent defects, which seem the ground of the challenge here given. A passage in Dr. Shaw's *Travels* illus-



OSTRICH.

trates the propriety of thus connecting the terms רְנָנִים 'ostrich,' and נֶעֱלָסָה 'vibrating' like a musical instrument, or 'fluttering or clapping,' as the wings of a bird: 'I had several opportunities of amusing myself,' it is said, 'with the actions and behaviour of the ostrich. It was very diverting to observe with what dexterity and equipoise of body it would play and frisk about on all occasions. In the heat of the day, particularly, it would strut along the sunny side of the house with great majesty. It would be perpetually *fanning* and priding itself with its *quivering* wings;'—'even at other times it would continue these vibrating motions.' We see, then, with what descriptive accuracy a vibrating wing is, in the present text, bestowed upon the ostrich.

— '*Peacock.*'—The original is here the same which is elsewhere rightly rendered the 'stork,' for a figure and description of which see Lev. xi. 19.

— '*Ostrich.*'—There are two names by which this bird is mentioned in Scripture—רְנָנִים *renonim*, as in the present text, and frequently by the poetical designation of בַּת יַעֲנָה *bath-yaanah*, 'the daughter of vociferation,' or of 'loud moaning,' which has usually been rendered 'owl' in our version. This designation doubtless arose from the noises made by the female ostrich in her native deserts, and which have been particularly noticed by various travellers. The bird is called in the Greek *στρουθοκάμηλος*, 'the camel-bird;' a name borrowed also by the Romans (*Struthio camelus*), and adopted by Linnæus. It is to this day called 'the camel-bird' in the East, owing this name, it would seem, to the very considerable resemblance to the camel which its outline and structure exhibit. The history of this bird in its native condition is not yet so fully known as might be desired; but what has been ascertained tends to illustrate the present description, which ought to be received as authority, deciding those points which other sources of information leave doubtful.

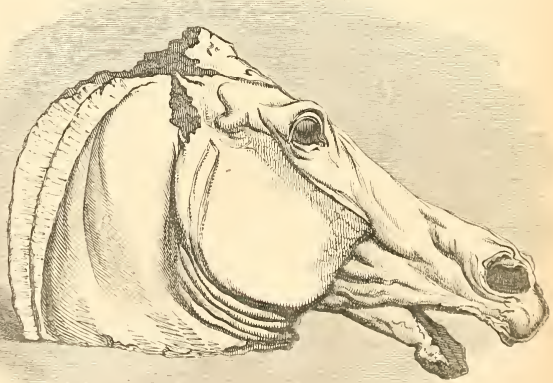
There are two varieties, if not species, of the ostrich; one never attaining seven feet in height, and covered chiefly with grey and dingy feathers; the other sometimes growing to more than ten feet, and of a glossy black plumage; the males in both having the great feathers of the wings and tail white, but the females the tail only of that colour. These dimensions render them both the largest animals of the feathered creation now existing. They appear promiscuously in Asia and Africa, but the troops or coveys of each are always separate: the grey is more common in the south of the equator, while the black predominates to the north. The common-sized ostrich weighs about eighty pounds, but examples much heavier sometimes occur.

These birds are gregarious, from families consisting of a male with one or several female birds, and perhaps a brood or two of young, up to troops of near a hundred. It is not yet finally decided whether the ostrich is polygamous, though current testimony seems to leave no doubt of the fact; there is, however, no uncertainty respecting the nest, which is merely a circular basin scraped out of the soil, with a slight elevation at the border, and sufficiently large to contain a great number of eggs; for from twelve to sixty have been found in them, exclusive of a certain number always observed to be outlying, or placed beyond the raised border of the nest, and amounting apparently to near one-third of the whole. These are supposed to feed the young brood when first hatched, either in their fresh state or in a corrupted form, when the substance in them has produced worms. These eggs are of different periods of laying, like those within, and the birds hatched form only a part of the contents of a nest, until the breeding season closes. The eggs are of different sizes, some attaining to seven inches in their longer diameter, and others less.

Beyond the tropics, one or more females usually sit constantly, and the male bird takes the duty himself after the sun is set. But within the tropics, the nests are kept sufficiently warm in the daytime not to require incubation; and this is so much the case in the Arabian plains, which are subject to almost tropical heat in summer, that the birds venture to leave the nest during part of the day, a fact to which there is here an evident allusion. The fact was formerly disputed, but is now well substantiated by more accurate observation; and popular opinion would on this ground subject the bird to a charge of carelessness of its nest, which brings it into apparent contrast with the stork, whose very name in Hebrew means 'kindness,' and which, having its nest in situations where the heat is naturally less concentrated, is obliged to manifest more uninterrupted attention to its nest. The strong assertions of some naturalists, founded on partial observation, that the ostrich never did leave its nest, gave much pain to some expositors, who strove to elicit from the words of the text a meaning in accordance with that assertion. But the text is now, in this respect, corroborated not only by more discriminating observation, but by the unvarying testimony of the Arabian writers, who had ample opportunities of knowing the bird, and who scarcely ever mention it without some allusion to its apparent indifference to or neglect of its nest, to which large birds usually pay the most sedulous attention.

The food of ostriches is chiefly seeds and vegetables; but as their organs of taste are very obtuse, they swallow with little or no discrimination all kinds of substances, not excepting even stones. It is also probable that they devour lizards, snakes, and young birds that fall in their way. This indiscriminate mode of feeding is probably the reason that the law pronounces the flesh of this bird to be unclean (Lev. xi. 19; Deut. xiv. 15). Colonel Hamilton Smith suggests that there may also have been an intention 'to lay a restriction upon the Israelites tending to wean them from a nomade life, which hunting in the desert would have fostered. For ostriches must be sought in the barren plains, where they are not accessible except by stratagem.' The bird is to this day hunted by no one except on horseback; and such is its speed, that it easily 'scorneth the horse and its rider,' and is only at last overcome by its disposition to take a winding route, which gives the hunter an opportunity of crossing its track, and of thus giving him a chance to hit her with his gun or javelin. Ostriches do not exist in Palestine; but they are still found in the great Syrian desert, especially in the plains extending from the Hauran towards the Jebel Shammar and Nejed. Some are found in the Hauran, and a few are taken almost every year within two days' journey of Damascus. The Arabs here seldom hunt them, but take them by stratagem. This being at the extreme northward limit of their habitat, they do not at any time leave their eggs, the warmth being there insufficient to hatch them so early in the year; but that they do so *anywhere* is sufficient for the indication of the present text The Arabs who inhabit this quarter reckon the eggs delicious food, and sell them for about a shilling each to the townspeople, who hang up the shells as ornaments in their rooms. Ostrich feathers are sold by the Arabs at Aleppo and Damascus, principally at the latter city. The Sherarat Arabs often sell the whole skin with the feathers on for about two Spanish dollars, or 8*s*. 4*d*.; but the finest feathers sell singly at one or two shillings each.

19. '*Hast thou given the horse strength?*' etc.—Here we arrive at one of the most glorious descriptions in the book of Job—a description which no translation has been able to disfigure, and which in all translations has been admired. It is unnecessary to explain the figures em-



6

Horse's Head.—From the Elgin Marbles.

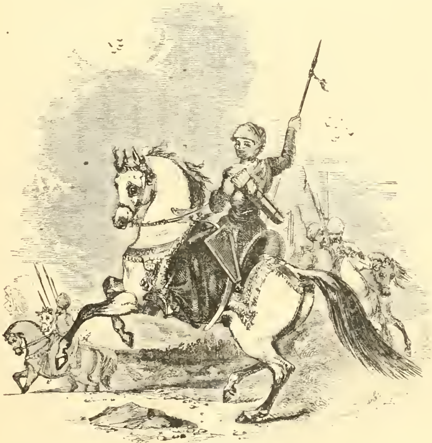
ployed, the force and beauty of which will be *felt* by every reader. There is a well-known description of the horse in Virgil, which is unquestionably the finest in classical antiquity. It is exceedingly noble, but is not comparable to that which the sacred text offers. The following is Sotheby's translation:—

> "But at the clash of arms, his ear afar
> Drinks the deep sound and vibrates to the war:
> Flames from each nostril roll in gather'd stream;
> His quivering limbs with restless motion gleam;
> O'er his right shoulder, floating full and fair,
> Sweeps his thick mane and spreads his pomp of hair:
> Swift works his double spine; and earth around
> Rings to the solid hoof that wears the ground.'

To this we will add a few descriptive touches from Antar, which will be particularly appropriate, because the book of Job conducts us to Arabia or its vicinity, and because the Arabians do so passionately admire this noble animal that they have exhausted all the wealth of their fine language and rich imaginations in descriptions of its beauty, spirit, and pride. The mare of Shedad, called Jirwet, is thus mentioned:—'Shedad's mare was called Jirwet, whose like was unknown. Kings negotiated with him for her, but he would not part with her, and would accept no offer or bribe for her; and thus he used to talk of her in his verses: "Seek not to purchase my horse, for Jirwet is not to be bought or borrowed. I am a strong castle on her back; and in her bound are glory and greatness. I would not part with her were strings of camels to come to me, with their drivers following them. She flies with the wind without wings, and tears up the waste and the desert. I will keep her for the day of calamities, and she will rescue me when the battle dust rises."' There are many touches, in a similar spirit, in the history of the horse Dahis, which was the occasion of a war among the Arab tribes. At a great feast, where the conversation turned upon celebrated horses, one said of Dahis, 'He startles every one that looks at him; he is the antidote of grief to every one that beholds him; and he is a strong tower to every one that mounts him.' Again, 'He is a horse, when a night of dust sheds its obscurity, you may see his hoofs like a firebrand:' and, finally, in a race between this and another,—'They started forth like lightning, when it blasts the sight with its flash; or a gust of wind, when it becomes a hurricane in its course.... When they came to the mead, Dahis launched forth like a giant when he stretches himself out, and he left his dust behind. He appeared as if without legs or feet; and in the twinkling of an eye he was ahead of Ghabra.'

21. '*He goeth on to meet the armed men.*'—Michaelis is quite of opinion that none but a military man, who has observed the war-horse in battle, can fully appreciate the force of this part of the description. He says, 'I have myself perhaps rode more than many who have become authors and illustrators of the Bible; but one part of the description, namely, the behaviour of the horse on the attack of a hostile army, I only understand rightly from what old officers have related to me: and as to the proper meaning of the two lines—"Hast thou clothed his neck with ire?" ["with thunder?" in our version, verse 19], and "The grandeur of his neighing is terror" ["The glory of his nostrils is terrible," verse 20]—it had escaped me; indeed the latter I had not understood, until a person who had had an opportunity of seeing several stallions together instructed me; and then I recollected that, in my eighteenth year, I had seen their bristled-up necks, and heard their fierce cries, when rushing to attack each other.'

26. '*Doth the hawk fly,*' etc.—This is the נֵץ *netz*, mentioned in the note to Lev. xi. 16, where we have taken the sparrow-hawk as its representative. It is probable. however, that it is used generally to denote various species



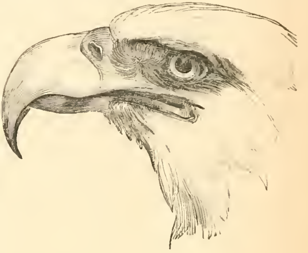
Syro-Arabian War-horse.

of the falcon family. Of these, many are birds of passage, winging their way southward into warmer climates at the approach of winter, and returning northward in the spring. To this the present text distinctly alludes; and the meaning of the question clearly is, 'Is it by thy wisdom that the hawk knoweth the due season for migrating to the warm south?' There are more precise references to the migrations of birds in Jer. viii. 7, where the reader will find such observations as this interesting subject requires.

27. '*The eagle.*'—See the notes on Deut. xxxii. 11; see also Jer. xlix. 16. We shall now observe, with reference to the 29th verse, which states that 'his eyes behold afar off' when 'he seeketh his prey,' that the eagle has in all ages been noted for its astonishing powers of vision, which is believed to exceed that possessed by any other creature. It has always been believed that, when mounted into the air at a height which rendered it perfectly invisible to human eye, it could discern the motions of very small animals upon the surface of the earth. The ideas entertained on this subject in the East may be estimated from some of the statements of the Arabian writers, one of whom (Damir, as quoted by Bochart) says that the eagle could discover its prey at the distance of 400 parasangs—more than a thousand miles! Homer is more moderate and more correct. Speaking of Menelaus, he describes him as

> 'The field exploring, with an eye
> Keen as the eagle's, keenest eyed of all
> That wing the air, whom, though he soar aloft,
> The lev'ret 'scapes not hid in thickest shades,
> But down he swoops, and at a stroke she dies.'
>
> *Il.* xvii. 674. COWPER.

Most poets in all nations have, in like manner, amplified upon or drawn images from the power of the eagle's vision.



HEAD OF WHITE-HEADED EAGLE.

CHAPTER XL.

3 *Job humbleth himself to God.* 6 *God stirreth him up to shew his righteousness, power, and wisdom.* 15 *Of the behemoth.*

MOREOVER the LORD answered Job, and said,

2 Shall he that contendeth with the Almighty instruct *him?* he that reproveth God, let him answer it.

3 ¶ Then Job answered the LORD, and said,

4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

6 ¶ Then answered the LORD unto Job out of the whirlwind, and said,

7 [1]Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 [2]Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with a voice like him?

10 [3]Deck thyself now *with* majesty and excellency; and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him.

12 Look on every one *that is* proud, *and* bring him low; and tread down the wicked in their place.

13 Hide them in the dust together; *and* bind their faces in secret.

14 Then will I also confess unto thee that thine own right hand can save thee.

15 ¶ Behold now [4]behemoth, which I made with thee; he eateth grass as an ox.

16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.

17 [5]He moveth his tail like a cedar: the sinews of his stones are wrapped together.

18 His bones *are as* strong pieces of brass; his bones *are* like bars of iron.

19 He *is* the chief of the ways of God: he that made him can make his sword to approach *unto him.*

20 Surely the mountains bring him forth food, where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him *with* their shadow; the willows of the brook compass him about.

23 Behold, [6]he drinketh up a river, *and* hasteth not: he trusteth that he can draw up Jordan into his mouth.

24 [7]He taketh it with his eyes: *his* nose pierceth through snares.

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[1] Chap. 38. 3.
[2] Psal. 51. 4. Rom. 3. 4.
[3] Psal. 104. 1.
[4] Or, *the elephant*, as some think
[5] Or, *he setteth up.*
[6] Heb. *he oppresseth.*
[7] Or, *Will* any *take him in his sight, or, bore his nose with a ginn.*

Verse 4. '*Behold I am vile; what shall I answer thee? I will lay mine hand upon my mouth.*'—To lay the hand upon the mouth is still in the East a token of submission, silence, and respect. In this case the hand is laid upon the mouth in a line with the nose.

15. '*Behemoth*,' בְּהֵמוֹת.—Not the least remarkable thing about the Behemoth is its name. The word is plural, and yet denotes one animal, whereas the singular of the same word (בְּהֵמָה *behemah*) is a noun of multitude, properly rendered by 'cattle,' or 'beasts.' The plural form is usually supposed to be here applied to one animal to express its pre-eminence. What animal this is has occasioned no small amount of discussion. All the alternatives which have been suggested are limited to the animals which Cuvier has put in one class, which he calls *pachydermata*, on account of the thickness of their skins. To this class equally belong the elephant, the hippopotamus (or river-horse), and some extinct species of enormous animals, as the mastodon or mammoth, and others. Now in all these the Behemoth has been sought. And the probability seems to be that the word in this plural shape is to be taken as a poetical personification of the great pachydermata generally. It is confessedly difficult to make *all* the details correspond to any one in particular, but we can discover that the idea of the hippopotamus, or river-horse, predominates in the description, although there are details which answer better to the elephant. This explanation solves the difficulty which Dr. J. M. Good could only get over by supposing that the Behemoth was some extinct species of mastodon, in which the characteristics of the elephant and of the hippopotamus were united. That the characteristics of the latter predominate is explained by the fact that, although the elephant may have been known to the ancients from report and description, they were likely to be better acquainted with the hippopotamus, which abounded in the river Nile.—Let us trace the details.

— '*He eateth grass as an ox.*'—This is true of all the pachydermata, but in respect to the hippopotamus it would perhaps be a special matter of attention that this animal, living so much in the water, and being in fact an aquatic creature, should yet eat grass as an ox.

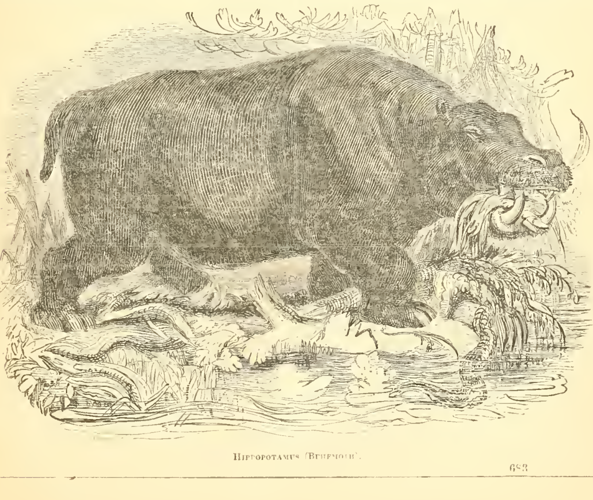
16. '*His strength is in his loins, and his force is in the navel of his belly.*'—This agrees with the hippopotamus, and not with the elephant, in which the belly is the weakest and most penetrable part. In the river-horse the skin of the belly is as thick as in other parts, and is indeed rendered in some degree callous by being dragged over the rough stones at the bottom of the rivers.

17. '*He moveth his tail like a cedar.*'—It is doubtful that the word here used does mean the tail. Supposing it does, it may be remarked that this appendage in all the pachydermata is inconsiderable in proportion to the bulk of the animal; but it is thicker and firmer in the river-horse than in the elephant, and therefore, in regard to mere appearance, admits of a better comparison to the cedar. But the reference is rather to the action than to the appearance of the tail; and it may be observed that the river-horse, no less than the elephant, has a perfect command over it, moving and twisting it at pleasure, which seems to be here mentioned as an evidence of strength.

18. '*His bones*,' etc.—This verse, with reference to the bones, is applicable figuratively to all the pachydermata.

19. '*He that made him can make his sword to approach unto him.*'—This is obscure. 'He that made him gave him his sword' is more in accordance with the general idea which interpreters have evolved from the text. The sword of the animal is its weapon, and may apply to the sharp-pointed and projecting tusks either of the river-horse or the elephant, and does probably apply to both.

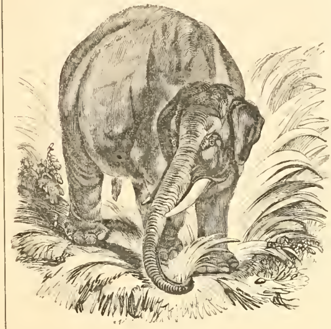
20. '*The mountains bring him forth food, where all the beasts of the field play.*'—Unless this applies by contrast as singular attributes of an aquatic animal worthy of special note, it would be more applicable to the elephant than to the river-horse, which is never seen upon the



HIPPOPOTAMUS (BEHEMOTH).

mountains. This by itself would sufficiently indicate that the river-horse alone is *not* intended.

21. '*He lieth under the shady trees, in the covert of the reed, and fens.*'—This agrees well with either the elephant or the river-horse, but is more directly characteristic of the latter, which sleeps and reposes on the shore, in reedy places near the water. The same applies to the particulars in the next verse, unless that they are less distinctive in reference to the river-horse; for the elephant delights in water as much as any animal not aquatic can do, and is often found under the shady trees and among the willows of the great rivers.



ASIATIC ELEPHANT.

23. '*Behold, he drinketh up a river,*' etc.—That is, he goes against a stream as if he would drink up the river with his enormous mouth—a character not applicable to a land animal, but very proper to the hippopotamus. The whole sense of this verse is clearly that the animal is amphibious.

— '*Jordan.*'—Here the name Jordan is without the usual definite article prefixed. It is not therefore *the* Jordan. —' He thinketh that he can draw up *a* Jordan with his mouth'—that is, not necessarily the Jordan, but any large river, such as the Jordan was at the time of its overflow; and therefore in this case the Nile might be denoted. It is certainly not definitely the Jordan; and therefore the objection urged against the claim of the river-horse, on the ground that it is not found in the Jordan, has no weight.

24. '*His nose pierceth through snares.*'—If this were a correct translation it would seem more indicative of the elephant's proboscis, with its extraordinary delicacy of scent and touch, ever cautiously applied, than to the obtuse perceptions of the river-horse. But the verse must, we think, really be understood thus: 'Who can take him before his eyes (*i. e.* openly), or pierce his nose with a ring?' which indicates the impossibility of rendering his vast strength useful, or of bringing him into a condition of servitude. This is applicable to the river-horse, but not to the elephant; and upon a survey of the whole of these parallels the character of the river-horse so greatly preponderates, that we should have little difficulty in understanding that animal to be exclusively intended, did it not upon the whole appear preferable to regard it as a collective term for the larger pachydermata, if not for the more powerful herbivora in general.

With respect to the Behemoth, the rabbins have a singular and characteristic notion that it is a huge animal which has subsisted since the creation without propagating its kind, and which is reserved to be fattened for the feast to be enjoyed by pious Jews in the days of the Messiah. Every day he eats up all the grass of a thousand hills, and at each draught he swallows as much water as the Jordan yields in the course of six months. Such is or has been *their* opinion.

CHAPTER XLI.

Of God's great power in the leviathan.

CANST thou draw out [1]leviathan with an hook? or his tongue with a cord [2]*which* thou lettest down?

2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall thy companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?

10 None *is so* fierce that dare stir him up: who then is able to stand before me?

11 Who hath prevented me, that I should repay *him*? [3]*whatsoever is* under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? *or* who can come *to him* [4]with his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 *His* [5]scales *are his* pride, shut up together *as with* a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning.

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[1] That is, *a whale*, or, *a whirlpool*.

[2] Heb. which *thou drownest*.

[3] Psal. 24. 1, and 50. 12. 1 Cor. 10. 26.

[4] Or, *within*.

[5] Heb. *strong pieces of shields*.

19 Out of his mouth go burning lamps, *and* sparks of fire leap out.

20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and [6]sorrow is turned into joy before him.

23 [7]The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone.*

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the [8]habergeon.

27 He esteemeth iron as straw, *and* brass as rotten wood.

28 The arrow cannot make him flee: sling stones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 [9]Sharp stones *are* under him: he spreadeth sharp pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, [10]who is made without fear.

34 He beholdeth all high *things:* he *is* a king over all the children of pride.

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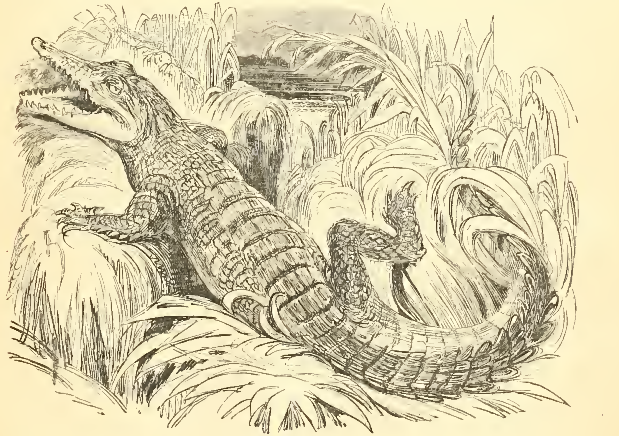
[6] Heb. *sorrow rejoiceth.*
[7] Heb. *the fallings.*
[8] Or, *breastplate.*
[9] Heb. *Sharp pieces of potsherd.*
[10] Or, *who behave themselves without fear.*

Verse 1. '*Leviathan.*'—The Leviathan is often mentioned in the Scriptures: but there has been much diversity of opinion respecting the animal denoted by it. The crocodile, the whale, or some great serpent, has in turn been identified as the Leviathan of the Bible. The mass of opinion has been in favour of the crocodile, because the present description cannot with propriety be applied to any other animal; but those who have reached this conclusion have been embarrassed by other texts which by no means agree with it. We now begin to see our way through these difficulties, and to find that these different opinions may have been *all* right, and that we have been needlessly troubling ourselves through the unfounded notion that only one explanation could be right, and that all others must be wrong. Gesenius has done much to give currency to a more satisfactory explanation. The word Leviathan, traced to its etymological signification, denotes an animal *wreathed*, or gathering itself up *in folds*. This general term is applied to various animals – perhaps like our word 'Monster'—



Crocodile (*Crocodilus vulgaris*)

except that the word Leviathan is restricted by the idea of twisting or wreathing.

In Job iii. 8, and in Isa. xxvii. 1, it denotes some great and monstrous serpent. Indeed in the latter text it is twice expressly called such:—

> 'Leviathan, the fleet serpent;
> Leviathan, the coiling serpent.'

And as in this text the phrase appears to be applied symbolically to a country (Babylon) greatly to the east of the writer, it is far from unlikely that it may have been founded on some obscure accounts which had reached the West respecting the boa-constrictor of the regions still farther east; for Babylon being the most eastern country of which the Palestine Jews had any distinct knowledge, they would naturally refer to it, in loose symbolical usage, any information which reached them concerning the monsters of the far East. There is no *necessity*, indeed, for this reference; but it arises out of the consideration that the word Leviathan is habitually applied to monstrous foreign animals.

In all other passages, it denotes a great sea-monster particularly perhaps the whale, but not excluding any other monstrous and imperfectly known forms inhabiting the great deep. There can be little doubt that this is the meaning of the word in, for instance, Ps. civ. 26. The word probably means a whale or other large fish in the other passages in which it occurs, although, as it is in most of these used as figuratively for a cruel enemy, the particular application may be somewhat uncertain. It is worthy of remark that the Jews themselves make the Leviathan a great fish; and as everything great became very great indeed when viewed through Rabbinical eyes, we are not surprised to find it in their accounts so great that one day it swallowed another fish which was nearly a thousand miles long. There were two, it is said, of these Leviathans at first, male and female; but as, if they had both lived and propagated, the world would have been destroyed, the female was killed and laid up in salt for the great feast of the Messiah in the latter days. The existence of whales and other 'great fish' in the seas with which the Hebrews were acquainted is a matter we shall have to consider under Jonah i. 17.

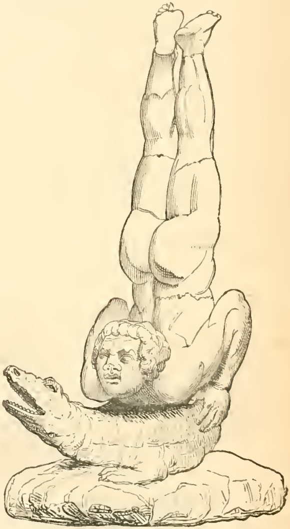
But it is now all but universally agreed, as already intimated, that the Leviathan *of the present text* is the Egyptian crocodile. This is so obvious, that no one could ever have attempted to make anything else of it, but from the necessity under which he might erroneously conceive himself to be of making *all* the Scriptural allusions to the Leviathan to centre in one and the same animal. In this case it might be and has been contended, that, although the present passage might agree best with the crocodile, yet the balance of all the passages was in favour of the whale; and that, if any one passage more clearly indicated a whale than Job xl. indicated a crocodile, then it was necessary that we should find the whale in the latter also. But when freed from the embarrassment produced by such considerations, the reader will clearly recognise the crocodile in the passage now before us. Two points—the strong armour of the animal described, and his formidable rows of teeth—are almost peculiar to the crocodile among water animals, and are wholly inapplicable to the whale, which has neither scales nor teeth, and which is in fact ordinarily taken with 'fish-spears,' the very mode against which the Leviathan is here said to be invulnerable:—

> 'Do men in company lay snares for him?
> Do they divide him among the merchants?
> Canst thou fill his skin with barbed irons?
> Or his head with fish-spears?'—(*v.* 6, 7.)

Again—

> 'I will not be silent concerning his limbs,
> And his strength, and the beauty of his armour.
> Who can uncover the surface of his garment?
> Who will approach his jaws?
> Who will open the doors of his face?
> The rows of his teeth, how terrible!
> His glory is in his strong shields,
> United with each other as with a close seal.'
> —(*v.* 12, 14.)

As we write these lines an anecdote in the papers of the day meets our view, which strikingly illustrates the power of the crocodile's jaws and teeth, to which such pointed allusion is here made. It describes a party of naval officers as being assailed by an alligator while elephant-hunting in Ceylon. One of the party in self-defence thrust his gun into the open mouth of the assailant, and it was afterwards found that the barrel was completely bitten in two in one place, and deeply indented by the teeth of the animal in the other.



Egyptian Tumbler.

'*With an hook.*'—The particulars in the first two verses evidently refer to the modes of taking the leviathan. None of these processes are applicable to the whale on the one hand, or to any land animal on the other; but all to the crocodile. In the first place, they are sometimes caught by means of powerful hooks, baited with the quarter of a pig, or a piece of bacon, of which these animals are inordinately fond. This process is mentioned by Herodotus.

'*His tongue with a cord.*'—Better, 'Canst thou bind his jaws with a cord (or noose);' and this is well explained by the process of taking the crocodile which Thevenot has described. Pitfalls are made, and covered over in the usual manner, and into these crocodiles fall when they happen to pass over them. They are left in the cavities for several days without food, when, being weakened and subdued by hunger, ropes are let down with running nooses, wherewith they fasten their jaws and drag them out.

5. '*Wilt thou play with him as with a bird.*'—It has, we believe, been urged as one of the objections to the conclusion concerning the crocodile, that the sacred writer seems to describe the leviathan as untameable; whereas the crocodile might be, and has been, tamed. That the crocodile has been tamed is certain. At some cities, where divine honours were paid to this animal, one was kept tame and highly venerated: Strabo mentions one of these tame crocodiles which he saw at Arsinoe. The animal allowed the priests to open his mouth and cram it with good things; and when satisfied, it would retire into an adjoining piece of water and swim about with great glee. Others, who hated the crocodile, as they of Tentyra, besides numbers they destroyed, had (according to the same author) methods of taking them captive and rendering them obedient. This seems to be attested by one of the marbles of the Townley Collection in the British Museum, which is usually explained to represent an Egyptian tumbler exercising his feats, on the back of a tame crocodile. The knowledge of these facts, however, ought not to make us question the identity of the leviathan and crocodile; but rather to suppose either that the first part of the passage actually refers to the process of taking and taming a crocodile, or else that the difficulty of doing this is stated without the possibility being precluded. This is certainly a warranted explanation, for we have the authority of an apostle for the fact that 'Every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed and hath been tamed of mankind' (Jam. iii. 7). The Sieur Andre Brüe (in Labat), speaking of the Rio San Domingo (W. Africa), says, 'What is most remarkable here is, that the caymans, or crocodiles, such formidable animals elsewhere, are here so tame that they hurt nobody. It is certain that children play with them, riding upon their backs, and sometimes beating them without their showing the least resentment. This may be owing to the care which the inhabitants take to feed and use them well.' See also the observation in the general note above.

13. '*Who can come to him with his double bridle?*'—Pliny admires a bold and dangerous undertaking which the Tentyritæ, and no others, dared to practise against the crocodile. They contrived to get upon its back when in the water, and when the astonished animal threw up its head, with open mouth attempting to bite them, they seized the opportunity of inserting a stake transversely between its jaws, and taking hold of the opposite ends with each hand, they held him, as it were, with a bit and bridle, and thus brought him to land as a prisoner. In this they were probably assisted by the dread which, as the same author states, the incessant assaults of the Tentyritæ had inspired the crocodiles for the very voice and smell of these people ('*Hist. Nat.*' viii. 25). The probability of this anecdote is strengthened by that which we have given in the preceding note; and it is perhaps confirmed by the marble in the Townley Collection there mentioned; for, although generally supposed to represent an Egyptian tumbler on the back of a tame crocodile, it seems to us far more probable to commemorate this hazardous feat of the people of Tentyra.

18. '*His eyes are like the eyelids of the morning.*'—The ancient Egyptians employed the eye of the crocodile as an hieroglyphic to denote the rising of the sun. Not that the eyes of this creature are of remarkable size or brilliancy; but because, as is stated, its eyes become first visible when it rises above the water.

CHAPTER XLII.

1 *Job submitteth himself unto God.* 7 *God, preferring Job's cause, maketh his friends submit themselves, and accepteth him.* 10 *He magnifieth and blesseth Job.* 16 *Job's age and death.*

Then Job answered the Lord, and said,

2 I know that thou canst do every *thing*, and *that* [1]no thought can be withholden from thee.

3 [2]Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

6 Wherefore I abhor *myself*, and repent in dust and ashes.

7 ¶ And it was *so*, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath*.

8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for [3]him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.

9 ¶ So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the Lord commanded them: the Lord also accepted [4]Job.

10 And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord [5]gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

12 So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

13 ¶ He had also seven sons and three daughters.

14 And he called the name of the first, Je-

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[1] Or, *no thought of thine can be hindered.* [2] Chap. 38. 2. [3] Heb. *his face*, or, person. [4] Heb. *the face of Job.* [5] Heb. *added all that* had been *to Job unto the double.*

mima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

15 And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 ¶ After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.

17 So Job died, *being* old and full of days.

Verse 11. '*Then came there unto him all his brethren*,' etc.—The practice involved in this text appears to be well illustrated by an analogous custom among the Hindoos, for the knowledge of which we are indebted to Mr. Roberts, who spent fourteen years among them. When a man has suffered a great loss, by an accident, by want of skill, or by the roguery of another, he goes to his brothers and sisters, and all his acquaintances, and describes his misfortunes. He then mentions a day when he will give a feast, and invites them all to partake of it. At the time appointed they come, arrayed in their best robes, each having money, ear-rings, finger-rings, or other gifts suited to the condition of the person in distress. The individual himself meets them at the gate, gives them a hearty welcome, the music strikes up, and the guests are ushered into the apartment prepared for the feast. When they have finished their repast and are about to retire, they each approach the object of their commiseration, and present their donations and best wishes for future prosperity.

— '*A piece of money*.'—The word is קְשִׂיטָה *kesitah*, which most of the old versions render by 'lamb.' The word is of very considerable importance from the inferences deducible from its use. It occurs only in three places; first in Gen. xxxiii. 19, where it is said that Jacob gave a hundred *kesitah* for the parcel of ground which he bought of Hamor; next in Josh. xxiv. 32, in a retrospective reference to the same transaction; and, lastly, in the present text. That it does not elsewhere occur than in reference to the time of Jacob, supplies an argument of some force in support of the opinion to which we have all along inclined, that the time of Job must be fixed in or about the time of Jacob.

But the principal interest associated with the word arises from its connection with the history of money. It is not, however, as we have seen, invariably conceded that the *kesitah* does mean money, but literally 'a lamb.' In the present text it might very well be understood of *a lamb*, were it not that it is mentioned along with 'an ear-ring of gold.' But in Genesis the *kesitah* was clearly a measure of value and a medium of exchange. Even so, a lamb might still be intended; for we know that in the early history of all nations, sales and purchases were effected by exchanges—a person giving that which he could spare from his own possessions for that which he wanted of another's. Under this system certain common articles became measures of value. A hunting people would speak of commodities as being worth so many skins; a pastoral people as being worth so many sheep, and so on. Therefore Jacob, who was rich in flocks and herds, might certainly have given a hundred lambs for the land of Hamor, and that he did so has been the opinion of many. However, he did not do so; for we are told in Acts vii. that he gave a 'sum of *money*,' shewing that the *kesitah* was not a lamb, though called such. Then why was it called such? and what were these pieces of money? We know that silver had become a medium of exchange in the time of Abraham; and we know also that, when the precious metals became the representatives of value, they continued for a long time to be weighed. So in Scripture, when Abraham bought the field of Machpelah of Ephron the Hittite, he weighed out 'four hundred shekels of silver, current money with the merchant.' The last expression doubtless refers to the *quality* of the silver. Joseph's brethren also, when returning from Egypt with corn, found their money *in full weight*, as they had taken it thither, in their sacks. Yet although thus, before and after the time when the *kesitah* is first mentioned, we find money delivered by weight, it is a very common opinion that the *kesitah* was a coin bearing the figure of a lamb, and thence deriving its name. This is probable or improbable merely with respect to time; for cattle having been the usual representative of value, the first coins in many nations bore the figures of animals by which values had been estimated, and from which these coins took their names. Thus the most ancient money of the Greeks and Romans bore the figure of an ox. Yet it is certain that we cannot in any nation trace the existence of coined money higher than to a period long—very long—posterior to the times of the patriarchs, nor are there any other intimations in the early books of Scripture of its existence: and we cannot concur in the conclusion that the *kesitah* was a coin, or that the patriarchs had any coins. Yet as, to save the trouble of continual weighing, it was an obvious idea to divide the metal into determinate portions of a certain weight and assigned value; and as numerical quantities of metal are mentioned without *weight* being stated—as when Abimelech gives Abraham a thousand ('*pieces*,' usually supplied in our version) of silver,—we are disposed to regard it a good medium alternative, to suppose that the *kesitah* was a quantity of silver equal to the average value of a lamb, and thence receiving its name. Although not coined, it may have borne some mark to denote its value and character. As such pieces could not claim the confidence reposed in coined money, they were probably weighed in masses when large sums were in question; and this is a supposition which will obviate some of the difficulties by which the subject has been perplexed.

14. '*Jemima . . . . Kezia . . . . Keren-happuch*.'—These names are very characteristic, and are exactly of the same class as are at the present day given to women in the East. The first name, *Jemima*, according to the Targum, means 'day;' or may as probably have the signification of 'turtle' or 'dove,' which it bears in the Arabic language. The second is *cassia*—the aromatic of that name. And the third appears to be correctly rendered by the Vulgate, *cornu-stibii*—'the horn or vessel of *stibium*,' that is, of paint, such paint as the eyes were adorned with. All these names are in exact conformity with the present usages, in which the names of females are taken from whatever is considered agreeable and beautiful—flowers, fruits, gums, perfumes, precious stones, and the like. The last name is the most singular. It is one of the characteristics of the Orientals that they do not keep in the background the materials and instruments of personal adornment, but obtrude them on every occasion, as objects calculated to suggest agreeable ideas. Hence the vessels containing paints, unguents, and perfumes, give names to females, supply images to poetry; and painted representations of them, with their names inscribed upon them, occur equally with representations of flowers, on the walls of palaces in the East. It is also observable that this custom, of painting the eyes, should have existed at so very early a period as the name of Job's daughter intimates. Yet we know that it existed in the time of the kings (see the note and cuts under 2 Kings ix. 30); as also among the ancient Egyptians.

APPENDIX.

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NOTE 21, p. 2.—The view taken by Dr Kitto of the character and plan of the Book of Judges, requires some modification; and we propose to give in this note a brief statement with regard to these points, as also some remarks on the chronology, supplementary of those in the text. The Book of Judges naturally divides itself into three parts. The first part (chap. i.–ii. 5) contains a brief statement of the results of the war between the Israelites and the former inhabitants of Canaan, carried on by the individual tribes after their dispersion over the land. In this section we are informed, not so much of what was accomplished, as of what remained unaccomplished: we are told how far short the tribes fell of the entire conquest of those possessions whose allotment and boundaries are narrated in the Book of Joshua. For this shortcoming, they were rebuked by God, who sent his angel down to Bochim, to remonstrate with them for failing to execute the Divine commands in regard to the nations of Canaan (chap. ii. 1–5). Such are the contents of the first part: it exhibits in detail the extent to which each tribe failed in the performance of its duty, and relates how God remonstrated with them on account of their delinquency. The second part of the book extends from chap. ii. 5 to the end of chap. xvi. The scope of this part is to illustrate, by historical examples, the operation of the principle so forcibly stated in the introductory section (chap. ii. 11–19)—namely, that so long as Israel sought the Lord, they prospered; and when they forsook him, they fell into the hands of the oppressor. It is important, however, to observe, that it is expressly stated (chap. ii. 18, 19), that the periods of Israel's faithfulness to God were coincident with, and terminated by, the lives of the judges who ruled them; so that 'it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers.' It follows from this circumstance, that there is no large gap in the chronology of the period whose history is contained in the second portion of the book. To shew what we mean, let us consider the narrative of the first deliverance (chap. iii. 8–12). Israel served Chushan-rishathaim eight years—was delivered by Othniel, the son of Kenaz, and enjoyed rest (during his lifetime) for forty years. After his death, 'the children of Israel did evil again in the sight of the Lord,' in consequence of which they became the subjects of Eglon, king of Moab, and continued in this condition for eighteen years. Now, we might not unnaturally suppose, that between the forty years of rest and the eighteen years of servitude, a considerable space of time intervened, during which the people only *gradually* fell away from God; and, indeed, we might even suppose, that the good example of their judges would sometimes operate on them so salutarily, as to keep them comparatively free from idolatry for many years. According to chap. ii. 18, 19, this could not have been the fact. Of course, we are not entitled to press that general and preliminary statement so far as to infer, that the relapse into idolatry, and consequent subjection to foreign dominion, followed on the very day, or even within the year, of the judge's death; but we *are* entitled to infer, that the change took place in a short space of time—short absolutely, and short in comparison with the periods of rest and servitude. It is, in fact, doubtful whether we should not regard the transition period as included in the numbers which represent the duration of the periods of subjection. Be this as it may, we conclude that, since the whole of the second part consists of the narrative of a series of deliverances and rests, alternating with periods of subjection to foreign powers (see the end of each of the sections of this part), the history is strictly continuous; and the chronological data, if they do not collectively represent the *entire* duration of the time of the Judges, are, at all events, not separated from each other by any undetermined interval of importance. A corroborative proof of the continuity of the history may be found in the circumstance, that in the case of five out of the twelve judges (Tola, Jair, see x. 2, 3; Ibzan, Elon, Abdon, see xii. 8–15), our information is almost confined to the length of time during which each ruled. If the object of the writer was merely to give illustrations of God's method of dealing with Israel, without any ulterior regard to historical completeness, why should he have introduced such notices as those referred to, which have no value except what arises out of the chronological data which they contain?

The third part of the book is generally viewed as forming an appendix, supplementary of the preceding historical sketch. It consists of two interesting narratives, which throw great light upon the character of the time when they were transacted, but which, being entirely unique in their nature, could not well be incorporated with the history of the judges, and were consequently appended by themselves at the end of the history, without regard to chronological order. The existence of such an appendix argues strongly in favour of a regular plan pervading the Book of Judges; for he who has no method in writing, cannot be anxious to preserve unity in his materials.

The idea, then, which pervades and gives unity to the Book of Judges, is the following:—God had commanded the Israelites to drive out the Canaanites, and to take possession of the land, according to the boundaries defined in the Book of Joshua; to keep themselves separate from those heathen nations, and remain faithful to the God of their fathers. How far had they complied with these commands? To answer this question is the grand object of our book; and the answer which it affords contains a continuous, though very summary, history of the Israelitish commonwealth throughout several centuries.

We come now to speak of the chronology of the Book of Judges. It has been stated that the history contained in our book is *continuous;* it remains to state that it is also *consecutive.* In order to get rid of the difficulties attending the adjustment of the chronology of the period, several writers have had recourse to the expedient of making some of the judges contemporaneous; ruling not in succession over all Israel, but *at the same time* over parts of the nation. The judges certainly exercised their authority and influence more particularly in individual tribes, and only indirectly over the whole nation; but it is decidedly contrary to the meaning of the book, to represent any two of the judges as ruling in different parts *at the same time.* At the commencement of each new section, it is always the *nation collectively which is spoken of.* (See, for examples, chap. iii. 12; iv. 1; vi. 1; and more particularly chap. x. 1–3, where Tola, a man of *Issachar,* is said to have judged *Israel* 23 years, and Jair, a *Gileadite,* is also said to have judged Israel for 22 years.) The history being both continuous and successive, it would at first sight appear as if all that was necessary, in order to fix with tolerable accuracy the duration of the entire period of the judges, were to sum up the various chronological items. This done, there results 410 or 430 years (according as Samson ruled 20 or 40 years), plus an unknown number of years during which Shamgar ruled. But this result is inconsistent with the datum of 1 Kings vi. 1, according to which the whole period from the Exodus to the building of the Temple was only 480 years. This is the great difficulty to be removed. Some, and amongst these Dr Kitto, have sought the solution in rendering suspicious the authority of 1 Kings vi. 1 (see Dr Kitto's note at page 80), or in *altering the number of years,* so as to correspond with the numbers in Judges. This method, however, must always remain unsatisfactory. Accordingly, others have turned their attention to the numbers in Judges, and have sought, by arbitrary combinations, to *force* the two chronological sources into agreement. Such a procedure, as already stated, is out of the question; but although nothing can be gained by mere arbitrary combinations, the *nature* of the numbers themselves suggests a probable solution. It is certainly very remarkable, that the number 40 should recur so often, not only in the Book of Judges, but also in application to other periods of the history of Israel. We find 40 years assigned as the period of the Wandering; 40 years for the rest under Othniel; 80, or twice 40, for the rest under Ehud; 40 for the peace under Deborah and Barak; 40 for the peace under Gideon; 40 years for the servitude under the Philistines; 40 years during which Eli exercised the office of judge in Israel; and, finally, 40 years for the respective reigns of Saul (see Acts xiii. 21), David, and Solomon. This so frequent recurrence of the number 40 suggests the thought, that the latter is not employed to indicate a precise number of years, but *some natural period of time, which, on the whole, is fairly represented by the number* 40. There cannot possibly be any objection on principle to this view of the matter, for it is a very generally received opinion amongst commentators, that there are at least two distinct classes of cases in which the numbers employed to indicate time are not to be taken strictly and literally. We refer to the use of the number 7 as the perfect or sacred number, and to the prophetic practice of indicating a period of years by a number of days. What natural period, then, may we suppose 40 years to represent? The duration of one generation of men naturally suggests itself to one's thoughts. No doubt, we are accustomed in our own time to reckon only 30 years to a generation; but that the Israelites did actually assign 40 years as the natural duration of a generation, we know from the history of the Wandering in the Wilderness. The children of Israel were to wander, and actually did wander, until all the generation that came out of Egypt had perished; and the time during which that took place is stated as 40 years. It may be assumed, therefore, that in the Book of Judges 40 years has been reckoned for periods of time of considerable, or what might be called long duration, whose continuance was not determinately known; the general reason for the adoption of this number being, that it represented the period of a generation, and the particular reason, in most cases, that the time in question was co-extensive with the life of the judge who ruled during its course. The latter fact, that the period was bounded by the life of the judge, suggested the idea of a generation; and the idea of a generation suggested that of 40 years. This view of the use of the number 40 is confirmed by the consideration that, with one exception, it is applied only *in reference to the times of peace;* and that, too, only in the case of those judges whose history is given at length. The periods of oppression are evidently strictly determined by the numbers 8, 18, 20, 7, 18; and the duration of the rule of the judges who are little more than mentioned, by the numbers 23, 22, 7, 10, 8.

According to the above view, the chronology of the period of the Judges is in itself indeterminate; and it must be fixed by reference to the historical number in 1 Kings vi. 1, in the following way:—From the Exodus to the beginning of the period of the Judges, we must reckon 65 years—namely, 40 till the death of Moses, and 25 till the death of Joshua. From the building of the Temple to the anointing of Saul, we must reckon backwards 63 years—3 of Solomon's reign, 40 to David's reign, and 20 to Saul's. Adding these two numbers together, we get 128, which taken from 480, leaves 352 years for the time of the Judges, including Samuel in that period. Again: the statement made by Jephthah, contained in Judges xi. 26, presents a chronological datum of some importance in this inquiry. Reckoning backwards from Samuel to Jephthah, and allowing 20 years for the time during which the former ruled Israel, we obtain in all 111 years—6 for Jephthah, 7 for Ibzan, 10 for Elon, 8 for Abdon, 20 for Samson, 40 for Eli, and, as already stated, 20 for Samuel. This number taken from 352, leaves 241 years as the time intervening between the beginning of Jephthah's rule and the death of Joshua. Now, the territory east of the Jordan was in the possession of the Israelites before the death of Moses, and therefore the whole period of their occupation could not, at the time of Jephthah, be less than 266, or, in round numbers, 270 years. Jephthah stated it as 300 years—sufficiently accurate for a general statement of time, and especially so when we consider that it was Jephthah's *interest to exaggerate* the length of time during which the Israelites held the territory in question. If, however, we take all the numbers before Jephthah literally, we will have from the death of Moses to the end of the oppression by Ammon at least 350 years, in which case it is impossible to account for Jephthah's limiting it to 300 years, otherwise than by supposing that he really did not know how long the time was, but spoke very much at random. This supposition, of course, is inadmissible; and the statement made by Jephthah to the Ammonites must be regarded as a confirmation of the views above indicated.

The other methods of treating the chronology of our book recently propounded—for example, by Bertheau (*Das Buch der Richter und Rut Erklärt*), Lepsius (*Egypt, Ethiopia, and Sinai*), and Bunsen (*Egypt's Place in Universal History*)—need only be generally referred to. Bertheau applies the view that the number 40 is used to represent a generation to 1 Kings vi. 1; and accounts for the number 480, by supposing that it is founded on a calculation of 12 generations, from the Exodus to the building of the Temple. In order to make out 12 forties, he is obliged to reckon the generation after Joshua (see Judges ii. 10) as one of them (see on this point note 23, below), and to reckon twice 20 years to Samson (see chaps. xv. 20, and xvi. 31). Those who desire to see at length Bertheau's ingenious, but somewhat forced calculation, are referred to the above-mentioned commentary. The investigations of Lepsius and Bunsen, on the other hand, are not confined to the data of Scripture; their object being to *correct* the Scriptural chronology by reference to that of Egypt—a very uncertain method truly, as may be seen from the fact, that the former of these illustrious men finds it necessary to allow 'only about 90 years from the entrance of Jacob to the exodus of Moses,' whilst the latter allows an interval of 1440 years! (See *Egypt, Ethiopia, and Sinai*, p. 475, and the note there.)

NOTE 22, p. 10.—We propose in this note to make some observations on several points connected with this chapter which require explanation.

1. From the beginning of the 1st verse of the chapter: 'Now after the death of Joshua,' &c., it would seem to follow, that all the transactions therein narrated took place subsequently to the death of that distinguished servant of the Lord. On examination, however, it is found that the chapter contains several accounts, which are found in nearly identical terms in the Book of Joshua. The account contained in Judges i. 10–15, is given also in Joshua xv. 14–19; the statement in v. 21 appears likewise in Joshua xv. 63; that in vv. 27, 28, is substantially the same with Joshua xvii. 12, 13; and v. 29, with Joshua xvi. 10. The reader is here reminded also of the conquest of Leshem by Dan, contained in Judges xviii., and referred to in Joshua xix. 47. In order to account for the appearance of these sections in both books, some have supposed that they were taken out of the Book of Joshua by the author of the Book of Judges; others, as Bertheau, Hävernick, &c., have upheld the reverse opinion; whilst a third party have tried to account for the phenomenon, by supposing the existence of a third historical authority, which the authors of both books consulted in common. All these are violent, and therefore unsatisfactory expedients, and contrast unfavourably with the simple view set forth by Keil (in the introduction to his *Commentar über das B. Josua*). That view regards the sections as independent of each other, although referring to the same events, and represents these events as having happened before *either book was written*. From this it follows, that the Book of Joshua cannot have had for its author the individual from whom it received its name, for, as already hinted, we must regard the entire contents of the 1st chapter of Judges as referring to events which happened after the death of Joshua. The author of Joshua, however, was certainly a contemporary of the events which he narrates, as appears from the occasional use of the first personal pronoun (see, for example, Joshua v. 1, 6); and in all probability was one of those 'elders that outlived Joshua, who had seen all the great works of the Lord that he did for Israel,' Judges ii. 7. Regarding, then, the incidents in question as having happened after Joshua's death, but before the composition of the two historical books in which they are narrated, everything becomes immediately clear. The sections in question were introduced in the Book of Joshua, as it were, parenthetically, because, though not strictly belonging to the general connection of the narrative, they were of too much intrinsic interest (enhanced by their recent occurrence) to be entirely omitted. In Judges, these same incidents fell to be noticed, not merely as *interesting facts*, but as forming part of a group of facts collected into one view for a special purpose.

2. After the death of Joshua, symptoms of renewed hostility on the part of the enemies of Israel soon made their appearance. The Canaanites—not the inhabitants of Palestine in general, but those who dwelt 'by the sea, and by the coast of Jordan' (see Numbers xiii. 29)—muster their forces at Bezek, and the tribe of Judah is appointed by God to lead the attack against them. Having defeated the enemy there assembled, and taken captive their king, the Judahites next proceed southward to Jerusalem. (Verse 8 should be translated: 'And the children of Judah fought,' &c., in the imperfect and not pluperfect tense. The present translation has arisen from the circumstance, that the succeeding part of the narrative is contained in Joshua.) They take Jerusalem, and thence proceed, still southward, to complete the conquest of their own territory, by fighting 'against the Canaanites that dwelt in the mountain, and in the south, and in the valley'—the three *natural* divisions of the lot of the children of Judah (see Joshua xv. 21, &c.), arranged in order from *north to south*. The course followed by the children of Judah in this expedition, shews that Bezek was not a town in the territory of that tribe, and we cannot do otherwise than identify it with the Bezek mentioned by Jerome as lying seven miles from Shechem, on the road to Neapolis (Bethshan). (See Kitto's note to 1 Sam. xi. 8.)

3. In verse 13, Othniel is called the son of Kenaz, and younger brother of Caleb. An epithet similar to 'the son of Kenaz,' is likewise applied to Caleb in Numbers xxxii. 12; Joshua xiv. 6, 14, where he is called the son of Jephunneh *the Kenezite*. In Genesis xxxvi. 11, Kenaz is mentioned as a descendant of Esau; and therefore neither he nor his posterity belonged to the children of Israel. Caleb was thus, at the same time, the head of a tribe in Israel, and somehow connected with a people who did not belong to the Israelitish community. Doubtless, this points to an intermixture of the families of Judah with those of the Kenezites, of which, indeed, the narrative before us presents an interesting example.

4. The clause, 'for thou hast given me a south land,' in verse 15, would be more correctly rendered, 'for thou hast given me away into the land of the south.' The Kenezites dwelt in the southern country, about the boundaries of Judah. As this region was an unfruitful wilderness, Achsah thought with regret of leaving her father's fertile and well-watered territory for such a home as she was about to go to, and urged her husband to ask 'the field' (not a field) from her father. He refused to do so, however; and therefore she asked this portion from her father herself, and obtained from him the field with the two springs, the upper and the nether.

NOTE 23, p. 11.—The passage, chap. ii. 11. to chap. iii. 6, has been generally regarded as a sort of introduction to the second part of the Book of Judges. Bertheau, however, maintains that the section in question refers to one particular generation—that, namely, referred to in verse 10: 'And there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel.' It seems to favour this opinion, that verse 6 begins the history anew from the death of Joshua, and gives a simple historical account of the latter event, and of the religious condition of the contemporary and following generations of the Israelites. But not to mention that, on the supposition of Bertheau, Othniel would be made to die at a greater age than he probably attained, see chap. iii. 11, compared with chap. i. 13, the whole character of the section militates against the idea of a special generation being described throughout it. We must rather understand the matter as follows:—The writer *does* proceed, in verse 10, to mention the generation after Joshua, and to contrast it with the generation which preceded it; but in characterising its degeneracy, he was conscious that he was merely describing the first exhibition of a phenomenon that was continually repeated in all its leading features; and, consequently, his account of that generation forthwith merges into a picture of the general character of the whole period of the judges. This is clearly seen in verses 16–19, which evidently depict the general facts underlying every part of the succeeding history.

NOTE 24, p. 16.—These verses, taken in connection with verses 3 and 21–23 of the preceding chapter, reveal the various designs of God in permitting the Canaanites still to remain in the land. 1. He wished to try Israel. Had there been none of the former inhabitants of Palestine left behind, it would have been put out of the power of the Israelites to disobey God's injunction to keep themselves from intercourse with these peoples, and to eschew their idolatrous practices. 2. The presence of these nations acted as a punishment (chap. ii. 3) to Israel. Whenever they turned their hearts from God, and were unfaithful, they invariably were allowed to fall into the hands of their enemies. 3. But God wished not only to make provision for punishing disobedience, He desired also to have an opportunity of doing Israel good when it turned its face towards Him. This is shewn in chap. iii. 2, which we thus render: 'Only that He [Jehovah] might know the children of Israel [how they stood towards him—this is the first design, trial], and might teach them war—that is, those who before had not known *them*' [from experience]. The *them*, which we have put instead of 'thereof,' as the original requires, evidently refers to 'the wars of Canaan' spoken of in the first verse. What wars were these?—doubtless the *great* wars, the *celebrated* wars of Joshua. God designed, therefore, to cause the after-generations of Israel to know these renowned wars. What does this mean? It means that God desired to have an opportunity of displaying His power again in behalf of the people of Israel, as He had done in times bygone in behalf of their fathers; that He might be to them, when they turned to Him unfeignedly, the same powerful deliverer, the same God of battles, as He had been in the days of old.

NOTE 25, p. 34.—The Ophrah mentioned here (verse 11) and in other parts of Gideon's history, must be distinguished from the Ophrah in Benjamin, enumerated amongst the cities of that tribe in Joshua xviii. 23, and mentioned in 1 Samuel xiii. 17 as situated in the land of Shual; which last is probably identical with 'the land of Shalim,' spoken of in 1 Samuel ix. 4. The present Ophrah was in the tribe of Manasseh, in the district which belonged to the family of Abiezer (see Joshua xvii. 2), and was called, by way of distinction, Ophrah of the Abi-ezrites, as appears from chap. vi. 24, and viii. 32, and also Gideon's city, as in chap. viii. 27. The exact position of both these towns is unknown.

It is worthy of notice, that in verse 11, the original Hebrew speaks not of an oak, but of the oak (הָאֵלָה), which was in Ophrah. This implies that the oak was still to be seen at that place in the days of the writer of Judges, and in accordance with this, we find it actually stated respecting the altar which was built under the oak, that 'unto this day it is yet in Ophrah of the Abi-ezrites.'

We note also on this verse, that at first the angel appeared to Gideon as being only a wayfaring-man, with a staff in his hand (verse 21), who had sat down under the shadow of the oak to snatch some refreshment and repose. He enters into conversation with Gideon on the topic that is uppermost in the minds of all the people dwelling in that part of the land—the grinding oppression of the plundering Midianites; and urges him to exert his well-known valour in the behalf of his country. Gideon, in reply (verse 13), calls the angel אֲדֹנִי; which is equivalent to sir, or my master. In verse 15, however, he addresses him as אֲדֹנָי; which is generally applied only to God.

NOTE 26, p. 35.—The expression פַּר הַשֵּׁנִי, need not mean the bullock to whom the epithet 'second' belonged; but merely a second bullock, in addition to the first mentioned. The following view of the matter gives the most probable explanation of the various points requiring notice. On the night of the same day on which the previously related transaction took place, the Lord appeared again unto Gideon, to give him more particular instructions in regard to the commencement of the work of deliverance. Idolatry was the cause of the people's sufferings; that, therefore, must first be publicly and signally denounced by Gideon. His father had an altar consecrated to Baal, with an *Asherah* attached, which at the same time served as altar for the whole city (verses 28, 29), Joash being the head of the community. This altar, with the Asherah, must be destroyed, and, raised on high so as to be in the view of all, an altar must be erected *to Jehovah* on the summit of the fortress of the city (verse 26).

The occasion chosen for the accomplishment of these designs is one on which Joash is about to offer up a sacrifice to Baal—doubtless in order to obtain from that false divinity protection for the city against the impending attack of the Midianites (verse 33). For that solemnity, Joash has a bullock set apart—'thy father's young bullock;' and the materials necessary for the sacrifice are lying ready at the altar. (בַּמַּעֲרָכָה, in verse 26, refers to the prepared materials; these Gideon was to take away, and with them to build an altar to the Lord.) Gideon is instructed to take a second bullock, in order to offer up a sacrifice to God; probably because the bullock of his father was regarded as defiled by being consecrated to Baal. Although, however, the latter could not be used in sacrifice, it might be used as a beast of burden, and was probably employed to transport the materials from the place where the altar of Baal stood to the spot where the new altar was about to be erected.

NOTE 27, p. 52.—There is one argument, advanced first by Hengstenberg, to prove that Jephthah did not take away the life of his daughter, which we shall here state, particularly as it refers to a subject on which, so far as we know, Dr Kitto has made no remarks in his notes. Hengstenberg shews, from several passages of Scripture, that there existed among the Israelites an institution of holy women of a strictly ascetic order, who had relinquished worldly cares, and devoted themselves to the Lord. The first passage is in Exodus xxxviii. 8: 'And he made the laver of brass, and the foot of it of brass, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation.' These services, according to the ancient Jews, and the Alexandrian Septuagint (which translates the Hebrew by τῶν μηστευσασῶν, the mirrors of the *fasting* women), were not of an external kind, but entirely spiritual or devotional. That they were of an ascetic character, is shewn by the fact, that the freewill-offering of these women consisted in the brazen mirrors which were employed by females to direct them in the decoration of their persons. The giving up these mirrors was an act of similar significance to that of allowing the hair to grow on the part of the Nazarite. Both indicated, by the neglect of the personal appearance, a disregard of the means of pleasing the world, and established a palpable separation between the parties and the general community. This institution is referred to again in I Samuel ii. 22, and a third time in Luke ii. 37, where it is said of Anna that she departed not from the temple, but served God with *fastings* and *prayers* night and day. This last passage indicates clearly the nature of the occupations of these female servants of the Lord. Hengstenberg points out the existence of a similar institution in Egypt, referring to Herodotus's account of the founding of the two oracles in Egypt and in Greece; and the account, by the same author, of the bed-chamber in the Temple of Belus, at Babylon, in which a woman always slept, &c. (For further particulars on this head, see Hengstenberg—*Egypt and the Books of Moses*, section on the 'Institution of the Holy Women.') Hengstenberg contends that Jephthah's daughter really became a member of this order of sacred females. His proofs, however, are very unsatisfactory; and after what is said in the text by Dr Kitto on the general subject, it will be sufficient here to remark, that the argument from the use of a word meaning to celebrate, in regard to the yearly commemoration of the virgin, is utterly futile, or rather, indeed, tells in favour of the opinion that she was sacrificed. It is evident that the Israelites were excessively prone, throughout the whole period of the judges, to adopt the idolatrous practices of their heathen neighbours. Now, human sacrifices were actually performed by the latter, and may, as readily as any other bad practice, have become customary among the Israelites. In such a case, their view of the transaction would be very different from ours; and though they might not certainly celebrate the death of Jephthah's daughter for its own sake, or viewed by itself, they might quite well celebrate the praises of the virgin heroine who had freely offered herself up as a thank-offering for the deliverance of her country. We might well ask, generally, Why so much ado about the matter?—why relate it at such length, and commemorate it by an annual festival, if all that took place was merely the trifling and common-place occurrence of a virgin passing from the ordinary occupations of the world into a religious retirement? The whole tone and contents of the narrative—the very fact of its being thought worthy of such prominence in the history—produce an irresistible conviction in our mind that the virgin daughter fell a sacrifice to the blind and heathenish zeal of her fatally conscientious parent.

NOTE 28, p. 72.—In these two chapters, mention is made of four sacred things—an ephod, a massekah, a pesel, and teraphim. What were these? Hengstenberg (*Genuineness of the Pentateuch*, vol. ii.) makes the pesel a graven image; massekah, its pedestal; the ephod, its clothing or covering; and the teraphim, the substitute for the twelve stones in the breastplate, occupying the same place, and serving the same purpose. Except the first, these interpretations are extremely doubtful, and the grounds on which they are founded are far-fetched and unsatisfactory. There is no reason why we should not here, as in Exodus xxviii., regard the ephod as the ἐπωμίς, or shoulder-garment, which was the high-priest's badge of office. Instead of serving as a garment to cover Micah's graven image, the ephod mentioned in these chapters was doubtless the official garment of his household priest.

As for the massekah, it is to be observed that the same word is applied to the golden calf in Exodus xxxii. עֵגֶל הַמַּסֵּכָה, and in Deuteronomy (מַסֵּכָה simply). It is also used in reference to the calves set up by Jeroboam, as in 1 Kings xiv. 9; 2 Kings xvii. 16. Hence it may be inferred, that massekah here denotes a molten image of some creature; but whether of a calf, as the symbol of God (as Bertheau and others allege, founding on the passages just cited), or of some other animal, must remain doubtful. The *pesel* was evidently closely connected with the ephod, as in chap. xviii. 18 it is spoken of as אֶת־פֶּסֶל הָאֵפוֹד; that is, the graven image of the ephod. It may not improbably have been a small image carved upon the surface of the ephod, presenting to the eye a prominent object on the breast of the priest, and serving an analogous purpose with the image of the goddess Thinei, which was worn suspended from the neck, by the persons who filled the office of chief judge in ancient Egypt. In addition to what Dr Kitto has written regarding the teraphim (see his note at Gen. xxxi.), the following explanation of them, given by Bonomi (*Nineveh and its Palaces*, Illustrated London Library, 1852), may not be unacceptable. In a certain part of the ruins of Khorsabad—namely, the King's Court—in front of the doors of a porch, were found holes in the pavement, the size of one of the bricks of which the latter is composed, and about 14 inches in depth. 'These holes are lined with tiles, and have a ledge round the inside, so that they might be covered by one of the bricks of the pavement without betraying the existence of the cavity. In these cavities, Botta found small images of baked clay, of frightful aspect, sometimes with lynx head and human body, and sometimes with human head and lion's body;' and, in short, exhibiting a variety of hideous shapes and attitudes.

The thresholds of the entrances, before which these holes were found, consisted of single slabs of gypsum, covered with long cuneatic inscriptions. What purpose were these cavities and inscriptions designed to subserve? Bonomi suggests that they were designed for the protection of the apartments into which the entrances led. 'We find the principal doorways guarded either by the symbolic bulls, or by winged divinities. We next find upon the bulls themselves, and on the pavement of the recesses of the doors, long inscriptions, always the same [and containing the same name], probably incantations or prayers; and, finally, these secret cavities, in which images of a compound character were hidden. Thus the sacred or royal precincts were trebly guarded by divinities, inscriptions, and hidden gods, from the approach of any subtle spirit, or more palpable enemy, that might have escaped the vigilance of the king's body-guard,' p. 157. Bonomi further identifies the clay images with the teraphim, founding partly on the meaning of the root of the latter word—to terrify, coupled with the hideous aspect of the images; partly on the plural form of the word, in connection with their compound form; also following a different etymology, on the signification of the Arabic word 'tarf,' which means a boundary or margin (if derived from this word, teraphim would be the guardians of the *thresholds*); and, lastly, on the evident identity of teraphim with *telefin*, the name by which the modern Persians call their talismans. Bonomi concludes: 'If these analogies in themselves do not amount to actual proof that the teraphim of Scripture are identical with the secreted idols of the Assyrian palace, they are, at all events, curious and plausible; but when supported by what we know of the existing characteristics and superstitions of Eastern nations—of the pertinacity with which all Orientals adhere to ancient traditions and practices—of the strongly implanted prejudices entertained in the court of Persia respecting the going out and coming in of the shah to his palace—and of the belief in unseen agencies, and the influences of the Evil Eye, which has prevailed in all countries, and still exists in some, more especially in those of Asia and the south of Europe—our conjecture seems to amount almost to certainty.'—*Nineveh and its Palaces*, p. 158.

On the whole, then, we may reasonably conclude, that the teraphim, so frequently mentioned in Scripture, were tutelary gods of the household. This view, besides being borne out and illustrated by the remarks just quoted from Bonomi, suits very well the passages in which teraphim are mentioned. We must not be surprised if we find these images spoken of in the Bible as being used by those who were worshippers of the one true and living God, for substantially the same thing may be found among ourselves. The influence which some persons attribute to charms, is of the same kind as that which was supposed to reside in tutelary images; and therefore, practically, he who bears charms about his person may be said to believe in strange gods.

NOTE 29, p. 107.—Sculptures representing this Dagon god have been found amongst the ruins of Nineveh, both at Khorsabad by M. Botta, and at Kouyunjik by Mr Layard. The representation of this monster, which appears among the sculptures of Khorsabad, is nearly identical with that given by Dr Kitto in the text as appearing on medals of Philistine towns. The sculptures at Kouyunjik present a somewhat different appearance: at each of two entrances into one of the chambers of the Kouyunjik palace, Mr Layard found two colossal bass-reliefs of the so-called fish-god, of which the upper part had been destroyed, so that what remained could only give an idea of the form of the lower parts of the body. Means of restoring the entire form, however, were fortunately obtained by the discovery of an agate cylinder on which the same form reappeared. The form of a fish was so combined with that of a human being, that 'the head of the fish formed a mitre above that of the man, while its scaly back and fan-like tail fell as a cloak behind, leaving the human limbs and feet exposed. The figure wore a fringed tunic, and bore the two sacred emblems—the basket and the cone.' Mr Layard identifies this mythic form with the Oannes of the Chaldeans, referred to in Dr Kitto's note. Certainly the form on the cylinder, and on the broken slabs, corresponds exactly with the description given in the fragment of Berosus, according to which the monster had the entire body of a fish; but under the head of the fish, was that of a man, and attached to the tail were human feet. In the ruins at Nimroud, at the entrance to a small temple, Mr Layard found sculptures of fish-gods, of a different form from that of those above described. The fish's head here also formed (part of) the cap of the figure, but the tail reached no further than the waist of the man. This figure also held in its left hand a basket, and in its right a cone.

With regard to the significance of these mythic forms, a recent writer in the *Journal of the Royal Asiatic Society* (vol. xvi., part 1, 1854) advances the view, that the fish-god represented the constellation of Pisces. This view is connected with a *system* of interpreting the symbolical figures from Nineveh, according to which the Assyrian mythology is made to rest upon an astronomical basis. This system will be more fully explained in a subsequent note on 2 Kings xxi., and the reader is referred to that note for some additional observations on the Dagon god.

NOTE 30, p. 110.—In this note we shall make a few remarks on certain parts of this chapter which require further notice. (1.) In verse 18, it is stated that the number of golden mice was according to the number of all the cities belonging to the five lords of the Philistines—the cities including both walled towns and open villages. The number of golden mice must, therefore, have been great; and we can readily imagine, that while the plague was confined to the five chief cities, the mice were spread over the whole country; so that although only five emrods—one for each afflicted city—were sent, on the same principle of representation a very much larger number of golden mice would be necessary. The number of golden mice in verse 4 is stated as *five;* the word five, however, must have been inserted by mistake of the copyist, and, accordingly, it does not appear in the Septuagint version at all. As we have had occasion here to refer to the Septuagint, we may briefly state the relation in which that version stands to the Masoretic text, as regards the Books of Samuel. The reader of Dr Kitto's notes on the Books of Samuel will perceive that he has frequently substituted the reading which is found in the Septuagint in preference to that of the present (Masoretic) Hebrew text. It may be well to state generally, that the discrepancies between the two texts are, in the books referred to, uncommonly great, and the critical student of the Word of God should not fail to read them carefully together. We may here also mention, what perhaps should have been stated in the introduction to 1st Samuel, that the main value of the Commentar by Thenius, there referred to, consists in the extraordinary elaborateness with which the text has been subjected to critical examination.

(2.) V. 19.—In the Vatican copy of the Septuagint, this verse is given very differently. It stands there: *Καὶ ὀυκ ἠσμένισαν οἱ υἱοὶ Ιεχονίου ἐν τοῖς ανδράσι κ·τ·λ*—'And the sons of Jechoniah did not rejoice amongst the men of Bethshemesh when they saw the ark of the Lord, and he smote among them (the sons of Jechoniah),' &c. According to this version, which cannot well have originated from a mere desire to simplify the text, the occasion of God's anger being displayed was not that the Bethshemites looked into (or upon) the ark, but that a certain family of them had no feeling of regard for the ark of God, and did not rejoice with the rest of the people when the ark came in view.

NOTE 31, p. 119.—The common text of the Septuagint differs in some particulars from the Hebrew, and, of course, from our English version, in verses 25, 26. We read there: 'And he went down from the high place into the city, and they prepared a bed for Saul on the roof of the house. V. 26, And he slept; and it came to pass that Samuel called for Saul (who was) on the top of the house,' &c. The Hebrew word for 'and they prepared a bed,' is וַיִּרְבְּדוּ, which differs very slightly, so far as regards the consonants, from וַיְדַבֵּר, the word in the Masoretic text; and the word for 'and he slept,' וַיִּשְׁכַּב, differs still less from וַיַּשְׁכִּמוּ.

NOTE 32, p. 121.—It is a peculiar feature in Saul's case, that not only was he publicly anointed, in addition to the private anointing by Samuel, but he was also chosen publicly by lot, after he had already been recognised by the prophet as the future king of Israel. This fact shews that the first anointing was a strictly private, and indeed secret transaction, the knowledge of which was confined to Samuel and Saul. Accordingly, in x. 16, it is stated that when he went home after his search for the asses, and was interrogated by his uncle about his interview with the prophet, Saul took good care to say nothing 'of the matter of the kingdom.' The design of this private anointing was, therefore, solely to prepare Saul for undertaking in a proper spirit the duties of a king; and it could in noway render unnecessary the election by lot, which was God's way of making known *to the people* the person who should be king. In the case of David, the method of procedure was altogether different, in consequence of the diversity of the circumstances. The lot was employed in a private way merely to intimate to Samuel which member of a certain family was the chosen one of God, and, on the other hand, no formal intimation by lot or otherwise was given to the people, because such a procedure would have been *wrong* while Saul was still reigning; and after his death, it was quite unnecessary, as the eyes of all Israel had been gradually turned by the force of circumstances towards David as their future king.

NOTE 33, p. 122.—In verse 11 of this chapter we are informed, that the circumstance of Saul's prophesying along with the sons of the prophets gave rise to the proverb: 'Is Saul also among the prophets?' In chap. xix. 24, the origin of the proverb is ascribed to a distinct occasion, and this has created difficulty to some. The difficulty disappears when we reflect on the meaning of the proverb. The proverb is expressive of surprise occasioned by any sudden change of conduct or occupation, or, in general, by any action which stands in contrast to the usual character of an individual. Now, such a marked contrast to his usual conduct was presented by the behaviour of Saul on both occasions. The passage in chap. xix. 24 does not require us to suppose that the occasion there mentioned *first* gave rise to the proverb; its statements need not mean anything further than that that occasion *contributed* to give the proverb currency.

On the schools of the prophets, an additional notice will be found in Note 42 in this Appendix. We may here remark, that instead of the difficult reading presented in verse 12, in the clause, 'But who is *their* father,' the Septuagint has 'But who is *his* father'—(*κὰι τίς ὁ πατὴρ αυτοῦ*)—referring to Saul the son of Kish.

NOTE 34, p. 127.—The word translated 'garrison,' in verse 3 (נְצִיב), is different from that which is translated by the same word in chaps. xiii. 23; xiv. 1, 4, 6, 11, 12 (מַצַּב). The latter word must, from the context, signify a garrison; and therefore we might beforehand presume that the first-mentioned word meant something different. Literally, it means something set up or erected; and in this place it most probably denotes a pillar which the Philistines had set up on an elevated position near or in the town of Gibeah, as a sign and memorial of their conquest of the country; just as, according to Herodotus, Sesostris erected in the same country pillars commemorative of his victories over the Syrians, and which the historian himself professes to have seen. This pillar, which we suppose the Philistines to have erected, Jonathan destroyed, as it would certainly be an offensive object to the eye of that patriotic and noble-hearted man. The Philistines, we are told, *heard* of the deed—a manner of speaking which it is difficult to understand, if we suppose that one of their garrisons had been smitten:—they would have got knowledge of that in a very different way from merely hearing of it; but quite natural if the fact was as has been above stated, inasmuch as the destruction of the pillar might be executed in comparative secrecy, and only become known through the report of single individuals of the camp who had happened to pass that way.

NOTE 35, p. 261.—The solution proposed by Dr Kitto of the difficulty stated in his note on verse 19, is manifestly inadmissible, as contrary to the evident meaning of the text and context, which have for their object to give the number and situation of the different districts into which Israel was divided. The number is stated to be twelve (verse 7); whereas, according to Dr Kitto's view, they would only be eleven. It is not, however, very difficult to distinguish the districts described in verses 13 and 19, so far as at least to exhibit them as *different,* and to determine their boundaries in a general way. The two districts *seem* to be identical, because they are both described as situated in the land of Gilead. But it must here be observed, that besides its more restricted signification, 'Gilead' is frequently used in a vague and general way to denote the *whole land of Israel* *east of the Jordan.* The following list of passages contains abundant examples of this usage :—Numb. xxxii. 39; Deut. xxxiv. 1; Josh. xxii. 9, 13; Judg. v. 17; x. 4; xx. 1; 2 Kings x. 33; 1 Chron. ii. 23. We shall here quote Josh. xxii. 9, 13, as an instance, leaving the reader to consult the other passages at his leisure: 'And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, *to go unto the country of Gilead,* to the land of their possession, whereof they were possessed, according to the word of the Lord by the hand of Moses. . . . . . And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, *into the land of Gilead,*' &c. Here the phrases, 'country of Gilead,' 'land of Gilead,' manifestly signify the possessions of the two and a half tribes which dwelt on the east side of the Jordan. Gilead, in the stricter sense, is incorrectly stated by Dr Kitto (see at Gen. xxxi. 25, and Josh. xiii. 11) to be the district of country lying between the Jarmuk and the Jabbok, although, perhaps, not quite reaching the former river, and extending south of the latter. The district in question comprised a region which lay, in *about equal parts,* to the north and south of the Jabbok. The northern part belonged to Og, king of Bashan, and the southern to Sihon, king of the Amorites. Both these statements are clearly deducible from Deut. iii. 12, 13, compared with Josh. xii. 2–5. From the former passage it appears, that half of Gilead fell to the lot of Gad, whilst the rest of Gilead (formerly the possession of Og of Bashan) was given to Manasseh. From the latter passage we find, that the southern part of Gilead was part of Sihon's kingdom; but especially that the boundary betwixt the two parts of Gilead (which are in these passages called *halves*) was formed by the Jabbok. Turning now to the texts at present under consideration, it will be seen, from the above remarks, that in any case they refer to entirely distinct districts of country. In verse 13, Gilead is used in the vague and loose sense which, as above shewn, it frequently bears in the Old Testament; whereas in the 19th verse, the word is used in the stricter sense, as denoting a certain district north and south of the Jabbok, of which the northern half was in the kingdom of Og, and the southern in the kingdom of Sihon. The son of Geber, or Ben-Geber, had for his province *Bashan proper,* with only a small part of the half Gilead north of the Jabbok, which, though part of Og's territories, did not belong to the region called Bashan; and the province assigned to Geber, the son of Uri, was included in *Gilead proper,* comprehending the parts both north and south of the river Jabbok, with the exception of Ramoth-Gilead, which belonged to Ben-Geber and Mahanaim, which was Abinadab's province (v. 14), both these places being in North Gilead. We have said that Ben-Geber had Bashan proper and a small part of North Gilead. The correctness of this statement with regard to Bashan, can only be established by an examination of the question, Whether Argob and Havoth Jair refer to the same or to different regions? In Note 9, Appendix to Vol. I., it was *simply stated* that they were different names for the same thing; and we shall now give very briefly the reasons on which the statement rests. We remark, first, that the English version of verse 13 produces the impression that the Havoth of Jair and Argob are different regions, only because the translation is inaccurate. In the original it stands: 'Ben-Geber in Ramoth-Gilead; to him the Havoth of Jair, the son of Manasseh, which are in Gilead; to him the region of Argob,' &c. The absence of the וְ copulative suggests that the latter clause is in apposition with the former. This view is confirmed when we compare the present text with Deut. iii. 4; also Deut. iii. 13, 14, and Josh. xiii. 30, 31. From the first passage it appears, that Argob, with the sixty *towns* of Jair, constituted the kingdom of Bashan. Again, from the 13th and 14th verses of the same chapter, we find that Argob itself was equivalent to Bashan; for it is said: 'And the rest of Gilead and all Bashan [which two made up] the kingdom of Og, gave I to the half tribe of Manasseh; the whole territory of Argob, even all Bashan' (לְכָל־הַבָּשָׁן). Still more decisive is verse 14: 'Jair, the son of Manasseh, took all the country of Argob unto the coasts of the Geshurites and the Maacathites, and called it—Bashan, namely [for such is the literal meaning of the words, אֶת־הַבָּשָׁן]—Havoth Jair till this day.' In this last verse Bashan is given, as it were, parenthetically, as synonymous with Argob; and it is expressly stated, that the district received the new name Havoth Jair. This name means simply, 'Jair's dwelling-places;' and while it signified more particularly the cities which Machir's descendants, Jair and Nobah, took, as in Joshua xiii. 30, it was also employed as the name of the whole country of Bashan, from the circumstance that Jair (and Nobah under him) conquered the latter. It follows, from these various passages, that Argob, Bashan, and Havoth Jair are all names of the same territory, only that the last mentioned is used sometimes (as in Deut. iii. 4, and in Josh. xiii. 30) more specifically to denote the towns which belonged to the territory to which these various names applied. The district of Ben-Geber then comprised the region of Bashan, with the country about Ramoth-Gilead; and that of Geber, son of Uri, included the whole of Gilead, with the exception of Ramoth-Gilead and Mahanaim.—(See Keil's Commentar *in loco;* also, Hengstenberg, *Genuineness of the Pentateuch.*)

NOTE 36, p. 267.—In a note on chap. iv. 6, Dr Kitto represents Adoniram as being over those who collected the taxes and tributes. This is in contradiction to chap. v. 13, 14, where Adoniram is plainly stated to be the officer who was over the levy of labourers. He could not well be both; nor, in truth, is there the slightest reason to suppose that he was, seeing that מַס, which our translators have rendered by 'tribute' in chap. iv. 6, and by 'levy' in chap. v. 13, 14, never means tribute, whether in the sense of contribution in money or goods, or even compulsory labour, but always *those who perform such compulsory labour.* The word is exclusively used in application to persons, except in the single case of Esther x. 1, where it undoubtedly signifies tribute, following the Chaldee use of the word —from which nothing can be inferred in regard to the use of the word in pure Hebrew. Adoniram was, accordingly, superintending officer of the 30,000 men who performed compulsory labour (in German, *Fröhner*).

NOTE 37, p. 267.—The addition, 'and the Giblites' (in v. 18), seems to come in very awkwardly and superfluously, after the general statement that the stones for the Temple were hewn by both Jewish and Tyrian builders. The perception of this naturally suggests an inquiry as to the state of the Hebrew text. One reading of the Septuagint version gives in the part of the verse corresponding to the word והגבלים in our Hebrew text, *καὶ ἔϐαλον ἀυτούς*, which shews, at all events, that the translator had a verb and not a noun in his text. Now, there is one verb which is very little different in its appearance from the above word, and which gives a very suitable meaning, as we shall immediately shew. We refer to the verb גָּבַל, of which the part used in verse 18 would be the future conversive Hiphil, וַיַּגְבִּלוּם; a word differing very little from that in the Hebrew text. The meaning of the former word is, 'and they provided them (the stones) with a boundary'—that is, they *bevelled* them. That this is the correct reading, is strongly confirmed by the interesting fact, that the very peculiar method of hewing called bevelling is seen in the great stones which are still found at Jerusalem, and regarded *with certainty* as the remains of the original wall of the Temple of Solomon. Dr Robinson remarks (*Biblical Researches in Palestine,* vol. i. p. 423, first ed.) that, 'It is not, however, the great size of these stones alone which arrests the attention of the beholder, but the manner in which they are hewn gives them also a peculiar character. In common parlance, they are said to be *bevelled;* which here means, that after the whole face has first been hewn and squared, a narrow strip along the edges is cut down a quarter or half an inch lower than the rest of the surface. When these bevelled stones are laid up in a wall, the face of it, of course, exhibits lines or grooves, formed by these depressed edges at their junction, marking more distinctly the elevation of the different courses, as well as the length of the stones of which they are composed. The face of the wall has then the appearance of many panels.' Dr Robinson views it as completely ascertained, that these stones belonged to the original building; and the proof of it will be found in his work, at page 425, *seq*. Such being the case, it would be strange if no mention of so peculiar a method of hewing had been made in the account of the building of the Temple; and as the 18th verse was the proper place for such a notice, the presumption is very strong that the reading here proposed is the correct one (see Thenius *in loco*, who first suggested this view).

NOTE 38, p. 277.—The statements in this verse, and in 2 Chron. ii. 14, regarding Hiram's parentage, may easily be harmonised in either of two ways. If we regard 'Dan' in the latter text as referring to the *tribe* of Dan, then we may suppose that his mother belonged to that tribe by birth, but was married to a Naphtalite, so that she belonged as a widow to the tribe of Naphtali. Being afterwards married to a Tyrian, by whom she had Hiram, she would naturally be spoken of as a woman of Naphtali when reference was made to her origin. If, again, we regard 'Dan' as meaning the *city* Dan or Laish, in the north of Palestine, which the Danites seized (Judges xviii., &c.), then the mother of Hiram might be said to be of the daughters of Dan, because she belonged to that city, and of the tribe of Naphtali, simply because she was so. The two things might quite well consist, especially as the city Dan lay within the territory which belonged to the tribe of Naphtali.

NOTE 39, p. 288.—There has been a great variety of interpretations of this passage, and without attempting to state them all, we shall here present briefly the two views which have been most recently propounded; the one by Gesenius, followed by Keil (Commentar, &c.), and the other by Thenius (Commentar). The word on which the dispute turns, as it stands in our present Hebrew text, is (without the punctuation) מקוה. This word may be pointed in two ways, which afford entirely different meanings—namely, either מִקְוֵה, which means a collection, an assemblage, a gathering; or מִקּוֹהַ, which signifies *from Koa*. The former punctuation is that which obtains in our present Hebrew text. On the supposition that that reading is correct, Gesenius gives to *mikveh*—whose general signification, as above stated, is 'collection,' &c.—the special meaning of a caravan of merchants in the first part of the verse, and of a troop of horses in the second member. According to this view, the verse would be translated: 'With regard to the bringing up of the horses which Solomon got from Egypt, caravans of the king's merchants brought a troop (or brought them by troops) for a price.' The translation which is given in the English version, also supposes the correctness of the Hebrew text; but gives an unheard-of meaning to *mikveh*, which it translates 'linen yarn.' (Dr Kitto states that they give this meaning to *Koa;* but this is incorrect, for then what becomes of the preposition (מִן)? The other method of punctuation has been adopted by the Vulgate, which accordingly translates: '*Et educebantur equi Salomeni de Ægypto et de Coa*,' &c. This translation might be very plausible if such a place as Koa were known to exist. The Septuagint, on the other hand, is evidently founded on a different reading of the Hebrew, inasmuch as it gives ἐξ Ἀιγύπτου καὶ ἐκ Θέκουε, which presupposes in the Hebrew text מִתְּקוֹעַ = from Tekoa. We shall here quote the words of Thenius, in which he expresses his own opinion on this matter: 'The seventy found in both cases in their (Hebrew) text, מִתְּקוֹעַ instead of מקוה; the use of it in the second instance must have arisen from a repetition of the first by *mistake*, while the present Hebrew text, on the contrary, has erroneously put *mikveh* in the first case as well as in the second, the eye of the transcriber having misled him, by a wandering glance at the second.' Thenius, therefore, reads מִתְּקוֹעַ in the first member, and מִקְוֵה in the second, according to which the verse is to be read as follows:—'With regard to the bringing up of the horses which Solomon used to get from Egypt; the merchants of the king brought them up from Tekoa in troops, being bought with a price.' Thenius says, that the usual old way from Egypt to Palestine through Beersheba and by Tekoa, was plainly the most suitable for the purpose of this traffic; and that the Egyptians themselves brought the horses the length of Tekoa, in order to make sure that they would not be ruined on the way to Palestine.

NOTE 40, p. 293.—It is interesting to trace the changes in the relations existing between the tribes of Judah and Benjamin at the different periods of their history. Previous to the period of the kings, there is no evidence of any peculiar intimacy existing between these tribes. The passage in Judges i. 8, compared with verse 21, cannot with propriety be adduced as proof, for that both Judah and Benjamin are spoken of in connection with Jerusalem is to be attributed to the peculiar situation of that city, as in a manner common to both tribes. On the contrary, the sad episode in the history of Benjamin related in the three last chapters of Judges, shews that at least there was no such connection subsisting between it and Judah, as to make the latter be guided rather by private predilection for Benjamin than by a sense of what was due to the community, much less to identify itself with that tribe as having one interest in common with it. Again, during that part of the reign of Saul in which his chief employment was the incessant persecution of David, a measure of hostility and party feeling seems to have arisen between the two tribes; and this alienation of feeling seems to have been much augmented during the civil war which was carried on between the partisans of David and those of Saul's son, Ishbosheth. In 1 Samuel xxii. 7, 8, we are told that Saul said unto his servants who stood about him: 'Hear now, ye *Benjamites;* will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; that all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?' At first sight, these reproaches would seem to imply the existence of a feeling of lukewarmness towards Saul on the part of his servants, and of partiality towards David. Not so, however: they imply no lack of zeal in the Benjamites for Saul; they are merely the querulous utterances of a weak man, madly bent on revenge. But a more certain inference can be drawn from Saul's allusion to the giving of fields and vineyards; this allusion would have no effect on the minds of the followers of Saul, in the way of quickening their zeal, if it were not true that Saul had actually given them fields and vineyards. Consequently, we take this passage as containing an indication of partial conduct towards the tribes on the part of the king; he chose his body-guard from the Benjamites, and, not content with this mark of favour, bestowed on them grants of land and vineyards, which could have come into his hands only by unjust forfeiture of others' property. Perhaps we should find an instance of this injustice and favouritism in the passage 2 Sam. iv. 2, 3, where it is parenthetically noticed that Beeroth also was reckoned to Benjamin; and the Beerothites fled to Gittaim, and were sojourners there unto this day—especially as we know from 2 Sam. xxi. 2, that Saul massacred the Gibeonites. It would thus appear that the Beerothites, whose city Beeroth belonged to the Gibeonite republic (see Joshua ix. 18), had time to escape to a foreign land (they became Gērim in Gittaim); and that Saul bestowed their deserted city upon his favourite tribe of Benjamin. Be this as it may, Saul's partiality towards Benjamin had its desired effect; the Benjamites became firmly attached to himself, and continued to be so to his family after his death. Abundant evidence of their attachment to Saul's successor, Ish-bosheth, is found in the brief history of the civil war which followed, under the conduct of Joab and Abner; particularly in 2 Sam. ii., see verses 15, 25, 31, where it appears that Abner's soldiers were at least *chiefly*, if not solely, composed of Benjamites. After the termination of the civil war, and particularly after the transference of the court from Hebron to Jerusalem, a decided change of sentiment took place between the two tribes. This change arose, doubtless, partly from a gradually growing conviction that the cause of Saul's house was hopeless, as David was ever waxing stronger, while the former became weaker and weaker. The defection of Abner, and the murder of the King Ish-bosheth, clenched this conviction; and the Benjamites, entertaining hope no longer of obtaining a king belonging to their own tribe, turned their eyes towards David, who was already a king at Hebron; and doubtless familiar with his glorious reputation for brave, and not less for generous and noble-hearted deeds, and mindful of his romantic attachment to Jonathan, so honourable to both, they must have willingly acquiesced in the general will of the people of Israel, and have become all the firmer friends that they had been enemies heretofore. This good-will was converted into *intimacy*, when Jerusalem became the capital of the kingdom, and the two tribes gradually came to be regarded and spoken of as one (see 1 Kings xi. 13 and xii. 20; as also 2 Sam. xix. 43). The fact stated in 2 Sam. xix. 16, 17, is significant as illustrating the working of the partiality of the Benjamites for David, which did not fail to shew itself even in the hour of adversity.

NOTE 41, p. 318.—The procedure of the 'son of the prophets,' narrated in the section 35–43, appears at first sight of a very eccentric and arbitrary character. In particular, one is somewhat at a loss to know what was the design which the prophet had in view in seeking to be wounded; and also why he should denounce destruction on the man who refused to comply with his apparently mad request. As regards the latter, we might be disposed to perceive in it an instance of the abuse of supernatural gifts, analogous to those which we find the apostle Paul so severely censuring in the 1st Epistle to the Corinthians (chaps. xii., xiii., xiv.), were it not that it is expressly stated in verse 35, that the prophet spoke in the word of the Lord. We must, therefore, suppose that the man knew that he was being addressed by a prophet, and that it was his duty to obey his command. As for the design of the prophet, it seems to have been as follows:—He desired to communicate to Ahab an intimation of the fatal consequences of having let go out of his hands a man whom God designed to be utterly destroyed; but he knew that the direct and blunt annunciation of this unpalatable message would be attended with danger, and therefore, like Nathan in the case of David's great transgression (2 Sam. xii.), he adopts a plan which would secure the same end in a more circuitous way. That plan was, to go to the king as one of those who had been engaged in battle, and to represent himself as having let escape a prisoner intrusted to his care by his comrade. In order to make his story sure of credit on the part of the king, the prophet *took the most effectual steps in getting himself wounded*, for how otherwise could he have come by these cuts on his body than by having received them in battle? In order to escape recognition—no doubt he had met Ahab before—he disguised his face by tying round it a head-band (for this, not ashes, is the meaning of אֲפֵר, which is = the Chaldee מַעְפְּרָא, and is translated by the Septuagint *τελαμών*). Under this disguise, and with this story, he obtains a judgment on the case from the king, and then intimates to the latter that he has judged himself.

NOTE 42, p. 328.—In Note 14, Appendix, Vol. I., one of the proofs that the Gilgal so often mentioned in Scripture is not always, nor even commonly, that east of Jericho, was founded on the words in verse 2 of this chapter: 'So they went down (from Gilgal) to Bethel.' We now add, that the whole of this chapter, taken together, leads incontestably to the same conclusion which was come to in the note referred to. Observe the progress of the journey of Elijah and Elisha. They set out from Gilgal, and proceed to Bethel; from Bethel, they advance to Jericho; and, finally, from Jericho to Jordan. Does this order of succession not put beyond doubt that Gilgal was at the extreme west end of their journey, and that they advanced in a continued easterly direction from thence to the Jordan? Jordan lay east of Jericho; Jericho lay east of Bethel; does it not follow naturally that Bethel, in turn, lay east of Gilgal? It may also be remarked here, in passing, that Bethel, which, since Dr Robinson's Researches were published, has generally been identified with Beitin, has recently been held to be represented by Sinjil, situated midway between Jiljilia (Gilgal) and Seilûn (Shiloh)—for example, by Thenius and Keil. It is certainly in favour of this view, that in the vicinity of Sinjil is Turmus Aya, which may be taken to represent the Ai mentioned in Joshua as being near Bethel.

In his note on the schools of the prophets (1 Sam. x.), Dr Kitto has collected all the particulars contained in the sacred history concerning these institutions. It must be observed, however, that we have no right to regard the whole of these as forming features of these institutions *from the beginning*. These schools of the prophets, in fact, seem to have undergone a gradual development, from being casual and temporary assemblages of spiritually minded men collected into one place at Ramah, for the sake of the instruction and spiritual guidance which Samuel was so well qualified to impart, into regular and systematic associations, under the direction of a prophet; and hence bearing the title of Sons of the Prophets. This change in the character of the 'schools' necessarily arose out of the altered state of the times. It was indispensable that those who remained true to God in an idolatrous and wicked age, as was that of Ahab's reign, as well as of most of his successors, should unite together, not only in order to be able more effectively to resist the wickedness and idolatry which prevailed, but even for the sake of personal safety. In these unhappy times, accordingly, the spiritually minded in Israel assembled together in various places (as Gilgal, Bethel, Jericho), formed one fraternity, living under one roof (2 Kings vi. 1), and eating at one table (2 Kings iv. 38, &c.), with exception of those who were married and had houses of their own (2 Kings iv. 1, *seq.*). The control of these fraternities resided in Elijah during his lifetime, and after his death passed over to Elisha. Instances of public prophetic services performed by these 'sons of the prophets,' are scattered up and down the history of the period (see, for example, 1 Kings xx. 35, &c.)

NOTE 43, p. 354.—This concluding summary of the reign of Jehu gives us an opportunity of noticing an important circumstance in it, not mentioned in the sacred history, but the knowledge of which is obtained from the Nineveh inscriptions. In the centre of the mound of Nimroud, where, as is well known, Mr Layard carried on his principal researches during his first expedition, that indefatigable savant discovered an obelisk of black marble, sculptured on the four sides, and bearing in all twenty small bass-reliefs, with an inscription of 210 lines written above, below, and between the sculptures. The whole was in the best preservation, scarcely a character of the inscription being wanting; and the figures were as sharp and well defined as if carved only a few days before.

The sculptures were at first sight conjectured to have been designed to represent the presents brought as tribute by subject nations to the king in whose honour the obelisk was erected; and the inscriptions were supposed to contain a narrative of his warlike exploits. These conjectures have been fully verified by the important investigations of Colonel Rawlinson and Dr Hincks, the *coryphæi* of cuneatic literature. In his *Commentary on the Cuneiform*

Inscriptions of Babylonia and Assyria, published first in the *Journal of the Royal Asiatic Society*, and subsequently in the form of a pamphlet (1850), the former of these scholars communicated a translation of the obelisk inscription, of which he states: 'Although considerable difficulty still attaches to the pronunciation of the proper names, and although the meaning of particular passages is still unknown to me, I hold the accurate ascertainment of the general purport of the legend to be no more subject to controversy than my decipherment of the Persian inscription of Behistun' (regarding the latter, see Kitto's note on Ezra, vi. 1). We cannot here enter into the contents of this inscription, and must rest satisfied with stating, that it gives the military annals, for thirty-one years, of a certain Assyrian king, whose name has been variously read—being at first read by Rawlinson, *Temen-bar*, and subsequently (*Outlines of Assyrian History*, 1852), *Divanubara;* and more recently, *Shalmanubar*, and by Dr Hincks, *Divanubar*. Besides this historical inscription, there are on the obelisk, epigraphs engraved above the five series of figures. In his Commentary, Rawlinson notices the second line of gifts in the following way:—'The second line of offerings is said to have been sent by Yahua, son of Hubiri, a prince of whom there is no mention in the annals, and of whose native country, therefore, I am ignorant.' Most likely, no one of our readers would be able to conjecture, any more than the learned author, who is referred to in the epigraph just quoted. Well, it was ascertained about two years after, by both Hincks and Rawlinson, independently of each other—being, indeed, separated by a distance of thousands of miles at the time when they made the discovery—that the Yahua of the obelisk is none other than Jehu, king of Israel. The following are the words in which the learned officer communicated his discovery to the *Athenæum* of March 27, 1852:—'The tribute depicted in the second compartment upon the obelisk comes from Israel; it is the tribute of Jehu. The names are *Yahua*, the son of *Khumriya*, or יהוא, the son of עמרי. Jehu is usually called in the Bible the son of Nimshi, although Jehoshaphat was his actual father (2 Kings ix. 2); but the Assyrians taking him for the legitimate successor to the throne, named as his father (or rather ancestor) Omri, the founder of the kingdom of Samaria; Omri's name being written on the obelisk as it is in the inscriptions of Shalmaneser—where . . . . . the kingdom of Israel is always called the country of Beth Omri. If this identification of name were the only argument in favour of Jehu, I should not so much depend on it; but the king of Syria is also named on the obelisk *Khazail*, which is exactly the חזהאל, (2 Chron. xxii. 6) Hazael of Scripture, who was the contemporary of Jehu; and in the inscriptions of the obelisk king's father . . . . . there is also a notice of Ithbaal, king of Sidon, who was the father of Jezebel, the wife of Ahab, and a contemporary of Jehu.' Dr Hincks had announced the same discovery *previously*—December 27, 1851—in the *Athenæum*, in very similar, we might almost say identical words. Such and so interesting is the first point of contact between the history of Israel and that of Assyria, so far, at least, as has hitherto been ascertained from the monuments; and it serves to shew how early the Israelitish kingdom began to succumb before the superior power of Assyria. It furnishes also a fixed point for Assyrian chronology, which, till the discovery just mentioned was made, was in a most indefinite and unsatisfactory condition; and, together with other discoveries already made and to be made, will perhaps serve to settle the long-agitated disputes occasioned by the classical discrepancies regarding Assyrian history.

NOTE 44, p. 364.—A notice of the incursion of Pul into the land of Israel, mentioned in verse 19, has been discovered on the monuments of Nineveh. In the south-west palace at Nimroud, a series of slabs was discovered, which had been brought from the central palace—where the black obelisk described in last note was got—containing the annals of a king whose name could not be found. Here we remark parenthetically, that it is quite ascertained from the inscriptions, and the whole appearance of the ruins, that the south-west palace, erected by the son of Sennacherib, was built with materials taken from all the other palaces existing in the vicinity—the latter having been erected by a prior dynasty, and in consequence destroyed by that which succeeded it. As a proof of the above assertion, it is enough to state, that the slabs have the appearance of being taken at random; the sculptures and inscriptions were found turned *inwards*, in order to be concealed; and the stones lopped off or chiseled down, to suit the dimensions of the rooms.

To return. Dr Hincks discovered amongst a list of kings who paid tribute to the nameless king in the eighth year of his reign, the name *Mi.na.kh.i.im.mi Sâ.mi.ri.n'â.ãyi*, which is evidently Menahem of Samaria. This discovery, taken in connection with sacred history, served to determine what had previously been unknown—the name of the king whose annals were recorded on the tablets referred to; for according to verse 19, the Assyrian king to whom Menahem paid tribute bore the name of Pul. It is a singular circumstance that this king's name should have been so completely obliterated as, till quite recently, to baffle all attempts at identification. Dr Hincks, in the letter to the *Athenæum* announcing the discovery of Menahem's name (Jan. 3, 1852), accounted for the absence of Pul's name in the inscriptions recording his annals by observing that Pul was the predecessor of Sargon, and *of a different family;* and that Esar-haddon, the grandson of the latter king, and builder of the south-west palace, had defaced the name.

This view of Pul, as the terminal member of an old dynasty, has been recently urged with much force by Colonel Rawlinson (in the *Athenæum* for March 18 and April 15, 1854).

The letter of the former date, amongst other things, contains a summary by the learned colonel of Assyrian chronology, intended to bring into one view what had up till then been accomplished in that department of inquiry. As an opportunity will occur of briefly noticing this subject elsewhere, we shall not here enter on it, further than to remark, that according to Rawlinson, the higher of the two dynasties into which the Assyrian kings are divided, was terminated by a king whose name he reads Phal-luka. In this view, two points remained doubtful: one, whether the name of the king in question was correctly read Phal-luka; and the other, whether the king so designated really occupied the position in the dynasty which the above view assigned to him. A subsequent discovery made by Rawlinson, and announced in the letter of the second of the above dates, settled conclusively the former of these doubtful points. In that letter, the author proceeds to say: 'The discovery which I have now to announce is, that within the last few days the workmen employed in the service of the British Museum have disinterred from the ruins of the south-east palace at Nimroud a perfect statue of the god Nebo, inscribed across the breast with a legend of twelve lines, which states that the figure in question was executed by a certain sculptor of Calah, and dedicated by him to his lord, Phal-luka, king of Assyria, and to his lady, Sammuramit, queen of the palace.' The way in which this discovery is applied, we shall indicate in the learned writer's own words. 'Now, the immediate result of this new inscription is the verification of the reading of the cuneiform name of Phal-luka, and the determinate identification of the king to whom the name belonged with the monarch whose title is written φαλώχ by the Septuagint, and Belochus by Eusebius; for as Belochus and Semiramis are the only sovereigns in the Greek-Assyrian lists who reign jointly, so the union of Phal-luka and Sammuramit on the statue of Nebo affords the only instance, in the whole range of the cuneiform inscriptions, of a royal Assyrian lady being placed on an equality with her husband, or, indeed, of a queen of Nineveh being ever mentioned by name.'

The identity of Phal-luka of the inscriptions with the Pul of Scripture is suggested by the similarity of the names, and proved by the circumstance, that Phal-luka was the second king in succession from King Shalmanubar, the contemporary of Jehu and Hazael; and, consequently, reigned just about the time of Pul—that is, *was* Pul himself. As regards the position of Pul in the royal dynasty-kings, the main fact going to prove that he was really the last of the old dynasty is, that Tiglath-Pileser—who appears, from Scripture, to have been Pul's successor—*alone, of all the kings from the commencement of the royal line of Assyria, neglects in his inscriptions to record his genealogy.* The obvious inference from this fact is, that he did not belong to the royal line, but was a usurper. It ought to be mentioned, as presenting a difficulty in the way of this view, that on several inscriptions of Tiglath-Pileser, Rawlinson found in a list of Syrian monarchs, subdued by that king in the eighth year of his reign, the name of Menahem, king of Samaria; a fact which would seem to identify Tiglath-Pileser with Pul. But the certain fact, that Tiglath-Pileser defeated Rezin, and destroyed Damascus, in the Syrian campaign in question, renders it very probable that the name Menahem is used by mistake for Pekah, who was the contemporary of Rezin, and intimately associated with him—a mistake which finds a parallel in the substitution of Omri for Nimshi or Jehoshaphat on the Nimroud obelisk already described.

NOTE 45, p. 364.—The relation between Tiglath-Pileser—the king mentioned in v. 29—Shalmaneser, and Sargon, has been the subject of much dispute amongst the learned, especially since the discoveries at Nineveh. Colonel Rawlinson, in his *Outlines of Assyrian History*, maintained that the three names belonged to one individual; regarding Sargon as the proper name, and the others as titular designations. Dr Hincks, on the other hand, does not admit this process of identification, regarding Shalmaneser as the son of the Sargon of Scripture, whilst he identifies the latter with Tiglath-Pileser. Lastly, to dwell no longer on these discrepancies, Dr Kitto, in his last note on 2 Kings xix. 37, represents Esar-haddon, son of Sennacherib, as the same with Sargon, who, in that case, could not possibly be the same with either Shalmaneser or Tiglath-Pileser. Quite recently (in the letters referred to in last note), Colonel Rawlinson has declared for the view according to which the three names belong to *three successive* kings, the order of succession being Tiglath-Pileser, Shalmaneser, Sargon; thus holding exactly the opposite of his former opinion. On the whole, the considerations on which the opinion most recently held by Rawlinson is founded, seem to justify acquiescence in it until the inscriptions throw additional light on this obscure subject.

Respecting the expedition of Tiglath-Pileser into Syria, all that can be stated is, that Colonel Rawlinson has been fortunate in discovering the annals of that king in the centre of Nimroud Mound; and that upon them he found a list (alluded to in last note) of the Syrian monarchs subdued by the king in his eighth year. The list contains eighteen names, among which occur Rezin of Damascus, Menahem of Samaria (see last note), and Hiram of Tyre—all known from the Biblical annals. In the list of geographical references are the names Byblos, Carchemish, Hamath, Melitene, Tubal, Zamzummi, and Arabs. Some of these names had been found in previous inscriptions; but those found by Rawlinson promise to yield the most valuable results, although, unfortunately, they are all much mutilated. (See *Athenæum*, Feb. 18, 1854.)

NOTE 46, p. 368.—Only doubtful traces of this king have been discovered on the monuments. Even so recently as March 18 of last year (1854), Colonel Rawlinson could say: 'The name of his successor (Tiglath-Pileser) has never yet been recovered;' while at the same time he adds: 'But there are two inscriptions in the British Museum series which almost certainly belong to him; for in the one we find a notice of an attack upon a king of Samaria, whose name, although mutilated, I read as Hoshea; and in the other, there is an account of a campaign against a son of Rezin, which latter king was, as we know from Scripture, a contemporary of the predecessor of Shalmaneser.'

The final subversion of the kingdom of Israel cannot be ascribed, as is done by Dr Kitto, to Shalmaneser, if the latter be distinct from and earlier than Sargon, as would seem to be probable; for Sargon is certainly represented on the inscriptions obtained from Khorsabad as capturing and plundering Samaria, and carrying the inhabitants captive. See Note 63 in Appendix to vol. iii.

NOTE 47, p. 368.—The mention of So, king of Egypt, in v. 4, is the first occasion on which Egypt is introduced in Scripture as involved in the political relations of Assyria and Israel; and the subsequent history of Israel shews plainly how critical was its position after Assyria and Egypt had come fairly into contact with each other. A curious and interesting evidence of intimate political intercourse betwixt these two nations has been discovered at Nineveh, which we mention here, as Sabaco is one of the parties concerned. Amongst a collection of clay-seals, discovered by Mr Layard in the palace at Kouyunjik (for a notice of these see Note 60 of this Appendix), was one with two impressions of a royal signet, which retained the cartouch and the name of the king, so as to be perfectly legible. One of the impressions had been made by an Assyrian seal; the other, by an Egyptian. The latter exhibited, beyond a doubt, the well-known cartouch and name of Sabaco the Ethiopian, of the twenty-fifth dynasty. (See Layard, *Nineveh and Babylon*, p. 136.) The king to whom the Assyrian seal belonged is not certainly known, though it is probable that it was Sennacherib, as the seals were discovered in the palace ascertained to have been built by him. As Sabaco reigned fifty years, he may easily have been a contemporary of Shalmaneser, Sargon, and Sennacherib successively. Mr Layard accounts for the presence of such a seal in an Assyrian palace, by supposing that a peace had been concluded betwixt the Egyptian and one of the Assyrian kings, and that both the royal signets had been attached to the treaty, after which the latter would of course be deposited among the archives of the kingdom. The document itself perished, doubtless, ages ago; but the clay-seal has remained to testify of the transaction.

NOTE 48, p. 370.—Whether Nergal was a cock or not cannot be determined; but it is certain that a cock has been more than once found represented on Babylonian relics as the object of adoration. Mr Layard, during his visit to Babylon, found an agate cone, upon the base of which was engraved a winged priest, standing in an attitude of prayer before a cock on an altar; and above the group, the crescent-moon. Mr Layard mentions a cylinder with similar subject in the British Museum, on which a priest appears, wearing the sacrificial dress, and standing at a table before a high tapering altar, bearing a crescent, and a smaller altar, on which stands a cock. The cock would, therefore, appear to have been worshipped either in Babylon, or by a neighbouring people.

NOTE 49, p. 372.—One of the most interesting contributions made by the recent Assyrian discoveries to the illustration of Scripture, is afforded in bass-reliefs representing the siege of a town, ascertained by the inscription on the sculpture to be Lachish, and by a king, whom the same inscription shews to be Sennacherib. The inscription written over the head of the king was to the following effect:—'Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment before the city of Lachish (Lakhisha). I give permission for its slaughter.' The description given by Mr Layard of the bass-reliefs is so full of interest, as furnishing certain confirmation of the historical truth of the sacred narrative, and also as affording an insight into the mode in which the Assyrians conducted the siege of a town, that we cannot do better than quote the entire passage: 'These bass-reliefs represent the siege and capture by the Assyrians of a city evidently of great extent and importance. It appears to have been defended by double walls, with battlements and towers, and by fortified outworks. The country around it was hilly and wooded, producing the fig and the vine. The whole power of the great king seems to have been called forth to take this stronghold. In no other sculptures were so many armed warriors seen drawn up in array before a besieged city. In the first rank were the kneeling archers; those in the second were bending forward; whilst those in the third discharged their arrows standing upright, and were mingled with spearmen and slingers—the whole forming a compact and organised phalanx. The reserve consisted of large bodies of horsemen and charioteers. Against the fortifications had been thrown up as many as ten banks or mounts, compactly built of stones, bricks, earth, and branches of trees; and seven battering-rams [see Note 69, Appendix, vol. iii.] had already been rolled up to the walls. The besieged defended themselves with great determination. Spearmen, archers, and slingers thronged the battlements and towers, showering arrows, javelins, stones, and blazing torches upon the assailants. On the battering-rams were bowmen discharging their arrows [see above reference], and men with large ladles pouring water upon the flaming brands, which, hurled from above, threatened to destroy the engines. Ladders, probably used for escalade, were falling from the walls upon the soldiers who mounted the inclined-ways to the assault. Part of the city had, however, been taken. Beneath its walls were seen Assyrian warriors impaling their prisoners; and from the gateway of an advanced tower or fort, issued a procession of captives, reaching to the presence of the king, who, gorgeously arrayed, received them seated on his throne. Amongst the spoil were furniture, arms, shields, chariots, vases of metal of various forms, camels, carts drawn by oxen, and laden with women and children, and many objects the nature of which cannot be determined. . . . . Several prisoners were already in the hands of the torturers. Two were stretched naked on the ground, to be flayed alive; others were being slain by the sword before the throne of the king. The haughty monarch was receiving the chiefs of the conquered nation, who crouched and knelt humbly before him. They were brought into the royal presence by the Tartan [*Tartan* is not a *proper name*, as formerly supposed, but a *name of office*] of the Assyrian forces, probably the Rab-shakeh [another official name] himself, followed by his principal officers.'—*Nineveh and Babylon*, p. 149, ff. There can be no doubt that this series of bass-reliefs refers to the conquest of Lachish by Sennacherib, for although the cuneiform writing of Assyria is as yet but imperfectly understood, still the knowledge of it already attained to is sufficient to enable scholars to make out with tolerable certainty partial interpretations. In such a case, the interpretation of the inscriptions, and the accounts of history, whether sacred or profane, mutually confirm each other; the partial knowledge of the former serving to establish the main facts of the latter; and the *details* of the latter, thus generally accredited, serving to advance the interpretation of the former. That the inhabitants of the town thus besieged and taken were of Jewish origin, appears, not only from the inscription, but also from the physiognomy of the captives, which is most decidedly Jewish.

NOTE 50, p. 375.—We propose to lay before the reader in this note what appears to us to be the most important contribution made by the Assyrian discoveries to the illustration of Scripture. We refer to the account contained in the annals of Sennacherib, the translation of which into English is one of the many invaluable services performed by Colonel Rawlinson and Dr Hincks to the cause of Eastern discovery. We shall quote that part of the annals of Sennacherib which refers directly to Scripture, and specially to the important events of chapters xviii. and xix., from the *Outlines* of the former of these illustrious scholars. After relating a great number of conquests in Palestine, the inscription goes on to say: 'In the autumn of the year, certain other cities, which had refused to submit to my authority, I took and plundered. The nobles and the people of Ekron, having expelled their king, Haddiya, and the Assyrian troops who garrisoned the town, attached themselves to Hezekiah of Judæa, and paid their adorations to his god [the name is lost]. The kings of Egypt also sent horsemen and footmen, belonging to the army of the king of Mirukha [Meröe or Æthiopia], of which the numbers could not be counted. In the neighbourhood of the city of Allakhis [Lachish], I joined battle with them. The captains of the cohorts, and the young men of the kings of Egypt, and the captains of the cohorts of the king of Meröe, I put to the sword in the country of Lubana [Libnah]. Afterwards I moved to the city of Ekron, and the chiefs of the people having humbled themselves, I admitted them into my service; but the young men I carried into captivity, to inhabit the cities of Assyria. Their goods and wealth, also, I plundered to an untold amount. Their king, Haddiya, I then brought back from the city of Jerusalem, and again placed in authority over them, imposing on him the regulated tribute of the empire; and because Hezekiah, king of Judæa, did not submit to my yoke, forty-six of his strong fenced cities, and innumerable smaller towns which depended on them, I took and plundered; but I left to him Jerusalem, his capital city, and some of the inferior towns around it.' [A faulty passage, and of doubtful signification, here follows.] 'The cities which I had taken and plundered, I detained from the government of Hezekiah, and distributed between the kings of Ashdod and Ascalon, and Ekron and Gaza; and having thus invaded the territory of these chiefs, I imposed on them a corresponding increase of tribute over that to which they had formerly been subjected; and because Hezekiah still continued to refuse to pay me homage, I attacked and carried off the whole population, fixed and nomade, which dwelled around Jerusalem, with 30 talents of gold and 800 talents of silver, the accumulated wealth of the nobles of Hezekiah's court, and of their daughters, with the officers of his palace, men-slaves and women-slaves. I returned to Nineveh, and I accounted this spoil for the tribute which he refused to pay me.'

The remarks of the learned author on this account are well worth quoting at length: 'Now, the value of this notice can hardly be overstated. It gives us the Assyrian version of one of the most important episodes of Scripture history, and, coloured as we must expect to find it in favour of the Assyrians, it still confirms the most important features of the Scriptural account. Jerusalem alone, of all the cities of Syria, did *not* fall under the arms of Sennacherib. The Jewish and the Assyrian versions of the campaign are, on the whole, indeed strikingly illustrative of each other. Hezekiah, at an early period of his reign, while Sargina was still upon the throne of Nineveh, "had smote the Philistines even unto Gaza;" and it is probably this event which is described in the inscription as a defection of the Ekronites, for otherwise it is difficult to account for the fugitive Assyrian governor being found in Jerusalem. In the fourteenth year of Hezekiah's reign, or 713 B.C., Sennacherib, having reduced the other cities of the sea-coast, turns his arms against Ekron, which was still held by the king of Judah. He was interrupted in his design by the advance of the Egyptians and Æthiopians under Tirhakah, king of Meröe, and he turned back accordingly to Lachish, to engage with them. Lachish was undoubtedly the "Laris" or "Larissa" of the Greeks, which was on the sea-coast between Gaza and Rhinocolura, and was afterwards so well known as the scene of Pompey's death.' [Layard dissents from this opinion of Rawlinson, holding that the Lachish referred to was Lachish in the hill-country of Judah (see last note).] Having taken Lachish, 'Sennacherib proceeded to Lubana [Libnah], where he executed his Egyptian prisoners, and where he was joined by Rab-shakeh, after the latter's unsuccessful mission to Jerusalem (2 Kings, xix. 8). Sennacherib must have now made that foray upon the territory of Hezekiah which is noticed in Scripture under the expression, "He came up against all the fenced cities of Judah, and took them" (2 Kings xviii. 13). Colonel Taylor's cylinder gives an account of the prisoners and spoil which were taken in this foray. The numbers of the male and female prisoners are stated at 200,164, and it is very remarkable that

Demetrius the Jew, as he is quoted by Clemens of Alexandria, ascribes the great Assyrian captivity of the Jews to this very king Sennacherib. Of the distribution of the captured cities among the kings of the Philistines, we have no account in Scripture; but the cylinder gives the details of the arrangement, and names the kings whose territories were thus enlarged—Mittinta of Ashdod, Haddiya of Ekron, and Ismibel of Gaza. The reason assigned by Sennacherib for leaving Hezekiah in possession of Jerusalem cannot, unfortunately, be made out in either of the copies of the inscription. It is certain, however, that Hezekiah still refused to submit, and as it is also evident, from the close of the tenth chapter of Isaiah, that the Assyrians must have approached very near to the city (a strong argument being thus furnished in favour of the truth of Sennacherib's statement, that he carried off the whole population from around Jerusalem), the inference seems to be inevitable, that the capital could only have been saved by the miraculous interposition of the Almighty. Sennacherib's annals do not, of course, allude to a discomfiture produced by pestilence and panic; but the summary way in which he closes his account of the campaign, merely stating that he returned to Nineveh with his spoil, would be alone sufficient to indicate some disaster to his army. It is also important to add, that he was unable during the following year, owing, apparently, to the severe check he had sustained, to undertake any operations of magnitude; and that, so far as has been yet ascertained, he does not appear at any subsequent period of his reign to have ventured to lead his armies across the Euphrates into Syria.

'The supposition that the murder of Sennacherib by his sons took place immediately on his return to Nineveh, merely rests on a passage in the apocryphal book of Tobit. The statement in Kings, that he returned to Nineveh *and dwelled there*, indicates a prolonged reign; and the question is now set definitively at rest by our possession of his annals for at least five years subsequent to the Jerusalem catastrophe.

'The events of the fourth year of Sennacherib present a marked contrast to the detailed and magniloquent descriptions of the preceding periods; they are confined to a few meagre lines, and refer exclusively to an expedition against the Chaldees, undertaken, perhaps, in order to punish Merodach-Baladan for sending ambassadors to Hezekiah, which Sennacherib does not seem even to have conducted in person.'

NOTE 51, p. 376.—A man with an eagle's head is one of the principal and most frequently occurring symbolical figures found on the bass-reliefs of the palaces at Nineveh. On the first announcement of the discovery of this figure, it was naturally thought that this must have been the eagle-divinity supposed to be designated by the name Nisroch. Subsequently, however, it was noticed that this monster was more frequently represented in the attitude of a worshipper than of the object of worship; and it was inferred that it could not possibly be the god of the king. The divinity worshipped by Sennacherib as king must have been the supreme god of Assyria. The name of that god was Assur—the eponym of the country—or Assarac; and in all probability, the Hebrew word Nisroch is merely a defective pronunciation of that name. There is nothing more common than the defective literal representation in one language of a word borrowed from another, especially when the ear perceives a resemblance between it and some word of the language into which the transference takes place.

On the import of the eagle-headed monster, and other symbolic figures, see Note 55 in this Appendix.

NOTE 52, p. 376.—Esar-haddon was not the Sargon of Isaiah xx., as it is certain, from the inscriptions, that Sargon was the father of Sennacherib, and consequently the grandfather of Esar-haddon (see Note on Isaiah xx., in Appendix to vol. iii.). We have already stated that it was Esar-haddon who destroyed the old palaces of Nimroud, and out of their materials erected a new one, which is usually called the south-west palace. The same king built a palace at Nebbi Yunus, one of the principal mounds which are supposed to mark the site of ancient Nineveh (see Note 79, in Appendix to vol. iii. on the site, &c., of Nineveh).

Materials for acquiring a knowledge of the annals of this king have been obtained in the shape of inscribed cylinders and clay tablets; but the inscriptions they bear have not yet been fully translated. The portion of his history most interesting to the student of the Bible—that, namely, which relates to the captivity of Manasseh and the exchange of tribes between Assyria and Palestine, has not yet, as far as we know, been deciphered. So far as they have yet been interpreted, the accounts contained in the inscriptions confirm the information derived from profane history, of which a summary is given in Kitto's note.

NOTE 53, p. 376.—The Assyrian practice of destroying the gods of a conquered people, alluded to in these verses, is but scantily illustrated by the bass-reliefs. There is, however, a bass-relief from Khorsabad, which seems to represent the process of destroying an idol of wood. There men appear on the sculpture engaged in chopping off the limbs of a wooden human image. The men are dressed as warriors, having their helmets on their heads. The image would appear to be an idol taken from a conquered country, which, according to the custom mentioned in Hezekiah's prayer, they are in the act of destroying. In a bass-relief from the south-west palace of Nimroud, discovered by Layard, there is represented a procession of warriors carrying idols on their shoulders, which has been supposed by some to exhibit the carrying captive of foreign idols. But from what will be found stated in Note 65, Appendix to vol. iii., it would appear rather to be a solemn procession of the native idols of Assyria.

NOTE 54, p. 379.—Merodach-Baladan would appear, from the inscriptions, to have been both a long-lived and an obstinate enemy of Assyria. He was, in fact, in arms against three successive kings of that country—Sargon, Sennacherib, and Esar-haddon. The annals of the first year of Sennacherib's reign contain an interesting account of the defeat of the Babylonian by the Assyrian monarch. The account thus commences: 'In the first year of my reign, I fought a battle with Merodach-Baladan, king of Kar-duniyas, and the troops of Susiana, who formed his army, and I defeated them. . . . He embarked on board his ships, and fled across the sea, concealing himself in the country of Guzumman; to the river Agammi, and the parts beyond it, he fled. His ships saved him. His standards, his chariots, his horses, and his mares—his cattle, his camels, and his mules—which he abandoned on the field of battle, all fell into my hands. I then marched to his palace, which was near the city of Babylon; I opened the royal treasure-house, and rifled it of the gold and silver vessels, the hoards of gold and silver . . . . altogether a vast booty; *his idols* [see last note], the women of his palace, all his chief men, &c. &c.; each and all I seized, and carried off into captivity. By the grace of Assur, my lord, 79 of the principal fortified cities of the Chaldæans, and 820 of the smaller towns which depended on them, I took and plundered. The nomade tribes of the Aramæans and Chaldæans, who inhabited the Mesopotamian country, I subdued and carried off into captivity' (Rawlinson's *Outlines*, p. xxx.). Our readers will easily comprehend, after this account, how much it was for the interest of Merodach-Baladan to obtain powerful allies to help him against the Assyrians.

NOTE 55, p. 381.—As the worship of the heavenly bodies, or Sabaism, is first of all mentioned as a historical fact (in Deut. iv. 19; xvii. 3, it is spoken of as a *possible* occurrence among the Israelites) in 2 Kings xvii. 16, and for the second time in this chapter, it is regarded as very probable that the Jews borrowed that system from the

Assyrians, whose supremacy they had now for a considerable time acknowledged. That acknowledgment had not been entirely compulsory, so as to produce such hostile sentiments on the part of the subject towards the dominant state as would render a reciprocal adoption of customs improbable; but, on the contrary, Ahaz, king of Judah, had voluntarily promised to pay allegiance to the Assyrian king, Tiglath-Pileser, in order to secure the support of the latter against an enemy nearer home (2 Kings xvi. 7, &c.). Thus, we may conceive that the extraordinary receptivity of the Jews for foreign influence would in this case also be operative, and we may see its fruit in the adoption of the religious system of the old Chaldæans. The monuments of Nineveh have not as yet furnished very abundant means of verifying the above presumption. The sun, moon, and stars are, however, frequently represented on the *most ancient sculptures*, on the embroidered garments of kings, priests, eunuchs, &c., and also very frequently on engraved cylinders, in connection with such accompanying figures as would seem to connect them with religious worship. In the bass-reliefs of the north-west palace at Nimroud (much the oldest of the group), whose sculptures seemed to be mainly confined to religious subjects, was found a representation of the monarch having suspended from his neck five sacred emblems—the sun, a star, a half-moon, a horned cap, and a bident. Of these various representations, the astral signs on the cylinders afford the strongest and most satisfactory evidence of star-worship. The heavenly bodies on the embroidered garments may have been mere ornament, and the emblems on the king's neck are as yet of very obscure significance; but the cylinders present such a group of figures as renders the religious import of the engraving unquestionable. The sun, moon, and stars are commonly represented in connection with priests and winged figures, who appear to be performing some religious ceremony before them. On these cylinders, too, is sometimes seen the so-called mystic-tree, which, as we shall immediately shew, seems to have been essentially connected with the Assyrian worship, although it would be very difficult to say what were its precise meaning and place in that system. The monuments, therefore, would seem to prove that the heavenly bodies were somehow connected with the religion of the Assyrians, though in what way remains to be determined. It ought to be mentioned here, as confirmatory of this conclusion, that some of the inscriptions are said to speak of temples to the Sun, Heavens, &c. (See Rawlinson's *Outlines*.)

The sacred or mystic tree, as it is generally called, to which we have already referred, should here be more particularly noticed, as it has been taken by many to represent the *Asherah* so often mentioned in Scripture, whose meaning has been so much a subject of dispute. The 'mythic-tree' does not certainly bear much resemblance to any tree belonging to the kingdom of nature, although it is unquestionably designed to represent one. It appears under a great variety of forms. Common to all the varieties is a trunk, which sends forth branches on either hand, at right angles to its own length, from its various knots or joints. At the extremities of these branches are fir-cones, or sometimes five-leaved rosettes; at other times, pomegranates or acorns. The trees are sometimes double—that is, there is first one row of leaves or fruit, and then, further out from the trunk, another, surrounding the former. Before these emblematic trees are represented beings both of human and monstrous forms, sometimes presenting what seems to be a fir-cone to the tree, and, at other times, kneeling before it with hands spread out, as if in invocation. The import of the so-called symbolic-tree is as yet exceedingly obscure. When first discovered by Mr Layard, he 'recognised in it the holy-tree, or tree of life, so universally adored at the remotest periods in the East, and which was preserved in the religious systems of the Persians to the final overthrow of their empire by the Arabian conquerors.' A very different view of the matter is given by Mr Ravenshaw in the article in the *Journal of the Royal Asiatic Society*, referred to in a former note. Mr Ravenshaw regards all the symbolical figures from Nineveh as having an astronomical reference. Thus, the four principal figures are supposed to represent the equinoxes and solstices—the colossal winged bull, with human head, being the symbol of the sun in Taurus, or the vernal equinox; the winged man, of the autumnal equinox; while the winged man-lion, and the eagle-headed man, symbolise the sun in Leo and Aquarius, or the summer and winter solstices respectively. Regarding the sacred tree, the writer above mentioned remarks, that 'it has evidently some astronomical meaning, as the winged circle [the emblem of the Deity both in Assyrian and Egyptian symbolism] is generally seen hovering above; or the new moon and some stars are observed stationed around it. It seems probable that they [the sacred trees] are orreries, shewing the month, or the day, or the season, which is being celebrated by the winged figures, who officiate as priests on the occasion. The inner circle may represent the months or lunar mansions; and the outer, the days of the solar months. It is to be remarked, that the cones never exceed thirty.'

It will readily occur to the reader what significance is to be attached, in this theory, to the man-fish, of which we have spoken in a previous Note of this Appendix (Note 29, on 1 Sam. v. 1). This monster, ordinarily regarded as representing the fish-god Dagon, will, of course, on the above theory, symbolise the constellation of Pisces. That the man-fish is not a god, would seem, indeed, to be shewn by the fact, that on a cylinder, described by Layard in his Second Expedition, p. 343, it is represented as performing a religious ceremony before the sacred tree, and looking up to a figure of the sun, 'in the shape of the winged all-seeing eye of Bel or Ormazd.' 'This,' says Mr Ravenshaw, 'is probably the celebration of the day on which the sun entered the constellation of Pisces.' Of this method of interpretation as applied to Assyrian symbolism, we may mention as another instance, that the figure of a man with a goat in his arms, which appears on the sculptures and cylinders, is regarded as signifying the constellation of Capricorn. (On the symbolic figures from Nineveh, see Note 67, in Appendix to vol. iii.)

It is worthy of mention, in connection with the subject of star-worship, that Colonel Rawlinson has at length determined the long-agitated question regarding the Birs i Nimrud (see Note 1, in Appendix to vol. i.), by the discovery of commemorative cylinders amongst its ruins, which designate the building by the name of the 'Temple of the Planets of the Seven Spheres.' It is stated in the inscriptions, that the temple had been first built 504 years previously, but having fallen into decay, was rebuilt by Nebuchadnezzar. (On this discovery, see Note 75, in Appendix to vol. iii.) The intimate connection which both ancient history and the monuments of Nineveh shew to have existed between the neighbouring states of Assyria and Babylon, would render it in the highest degree probable, even if we had no other evidence, that a people of the same race, and speaking cognate languages (Shemitic dialects), were also united by the tie of a common religion. There is, therefore, every probability in the view, according to which the worship of the 'host of heaven' was introduced amongst the Israelites through their connection with the Assyrians. As regards the *Asherah*, the case is different; for the worship of it was prevalent amongst the Jews long before their connection with Assyria. It is quite possible that the *Asherah* and the sacred tree represented the same thing; but as there is no ascertained historical connection between them, we must regard their identity as an unproved, though very natural supposition. As we have had occasion in this note to discuss to some extent the religious system of the Assyrians, it may be as well to remark here, that the 'monuments' afford evidence of a wide distinction between the religion of the earliest and that of the latest Assyrians. The primitive religion of that people seems to have been pure Sabaism, 'in which the heavenly bodies were worshipped as mere types of the power and attributes of the Supreme Deity.' The bass-reliefs of Khorsabad and Kouyunjik—the palaces at these places were of recent origin when compared with the north-west palace of Nimroud—afford abundant evidence of the prevalence of *fire-worship* at a later period of Assyrian history. In a bass-relief in the palace at Khorsabad was represented a fire-altar, in the shape of that seen on Persian coins of the Sassanian dynasty, which would seem to lead to the conclusion, that the Persians borrowed not only their religious system, but their ceremonial, from the Assyrians. A sculpture from the same ruins shews two eunuchs before an altar, on the top of which is a cone, which seems to represent a flame; a presumption confirmed by the circumstance of its having been painted red. Similar ceremonies are represented on the ruins of Konyunjik, while cylinders of the same period exhibit emblems and ceremonies very closely resembling those which afterwards prevailed amongst the Persians. It would thus appear that the religion of Assyria was at first pure Sabaism, as above described, but was subsequently corrupted into the worship of fire; and there seems, moreover, good ground for asserting, that it was from this source that the Persians derived their system of fire-worship.

NOTE 56, p. 387.—We propose here to state briefly the principal chronological results of the recent inquiries regarding Nineveh and Babylon, as they are exhibited by Colonel Rawlinson, who has given the latest summary of Assyrian chronology (see *Athenæum*, March 18, 1854).

According to Rawlinson, then, *authentic* BABYLONIAN chronology dates from the latter half of the twenty-third century before Christ; 'and,' he remarks, 'we are now finding, both in Chaldæa and Babylonia, relics of monarchs who lived almost as early as 2000 B.C.' He notices, as an example, an inscription of the first year of Sennacherib at Bavian (north of Nineveh, among the Kurdish mountains), in which mention is made of a battle fought between the king of Babylon and the king of Assyria 418 years previously—that is, in 1120 B.C., Sennacherib having ascended the throne in 702 B.C. Now, the Assyrian king in question is named Tiglath-Pileser—of course he could not be the king of that name of whom we read in Scripture—whose annals have been lately found inscribed on two cylinders from the ruins of Kalah Shergat (forty miles below Nimroud, on the opposite side of the Tigris). But on one of these cylinders, Tiglath-Pileser commemorates his restoration of a temple, which had been taken down by his third ancestor sixty years before, after having existed 641 years from the time of the original founder. These numbers, 1120, 60, 641, being added together, give 1821 B.C. as the date of the original builder of the temple, whom Rawlinson calls Shamas-phal, son of Ismi-dakan. Rawlinson had conjectured that these last-named kings were not Assyrian, but Babylonian rulers, from the title *Patis* assigned to them in the inscriptions, which, he states, is an Arian title, inherited from their Median predecessors, and applied to all the Babylonian monarchs down to the time of Nebuchadnezzar, while it is never found in a *bona fide* Assyrian royal record (see in Jeremiah l. 23, where פַּטִּשׁ is applied to Nebuchadnezzar, and is wrongly translated hammer; it should be 'lord').

This conjecture was converted into a certainty by the subsequent discovery of bricks at Um Queer (Ur of the Chaldees?), belonging to the same king, Ismi-dakan, the father of Shamas-phal, who built the temple at Alassar. *It thus follows, that in* 1850 B.C., *or even sooner, Ismi-dahan reigned over Chaldæa, Babylonia, and Assyria likewise; so that, at that remote period, Assyria was not the dominant state, but only a subordinate member of the Babylonian empire.* About twenty names of these old Chaldæan monarchs have been found on the bricks of Chaldæan cities.

At length, however, Assyria became independent, and, it would seem, gained supremacy over Babylonia. The commencement of the independence of Assyria, Rawlinson fixes at 1273 B.C. In a former note, we stated it as more than probable that the first dynasty of (independent) Assyrian kings terminated with Phal-luka, who reigned about 750 B.C. Already the names of eighteen kings belonging to this dynasty have been deciphered on the monuments; so that, supposing the list complete, which is not likely, 1273 B.C. would not be *much* too nigh a date for the commencement of the Ninus dynasty. Fourth from the end of the list of kings of that dynasty occurs the name of Sardanapalus, or, as Rawlinson reads it, Asshur-akh-pal, who built the north-west palace of Nimroud, and who must not be confounded with the Sardanapalus of Greek history. He was succeeded by his son Shalmanubar, the contemporary of Jehu, and builder of the central palace at Nimroud. The new dynasty commenced with Tiglath-Pileser II., and embraced in succession, besides him—Shalmaneser; Sargon, also a usurper, and builder of Khorsabad palace; Sennacherib, his son, builder of the palace at Kouyunjik; Esar-haddon, son of Sennacherib, and builder of the south-west palace at Nimroud; Asshur-bani-pal (Sardanapalus?), builder of a palace quite recently discovered by Rawlinson, whose sculptures he describes as far superior to any monuments previously found in Assyria; and, lastly, a king mentioned by Mr Layard, whom he supposes to have built the south-east palace of Nimroud.

The fact that *there were* two dynasties—which, not to interrupt the statement, we have assumed above—is clear from what is stated in Note 44 about Tiglath-Pileser; from the remarkable circumstance, that while the recent palaces of Nineveh bear evident marks of being destroyed by fire—doubtless at the destruction of the city—the north-west and centre palaces of Nimroud had plainly *not* been exposed to a conflagration, which points to an earlier destruction (see Note 78, in Appendix to vol. iii.); from the difference in the sculptures of the two sets of palaces, the change in costume, the altered form of the chariots, the trappings of the horses, the helmet and armour of the warriors, &c.; the change in the subjects, the predominance of religious emblems in the old palaces, and the traces of fire-worship in the new; and, lastly, from the difference in the language of the inscriptions, the old dialect being remote from, and the more recent, nearly connected with the Chaldee of Babylonia.

NOTE 57, p. 404.—In verse 28, the sons of Samuel are named—the first-born Vashni, and the second Abiah. In 1 Samuel viii. 2, the first-born is called Joel, and he is spoken of by this name in verse 33 of this chapter. It would therefore seem, that through mistake in transcription, which so easily arises in lists of names, the name of the first-born has been omitted in verse 28, and that Vashni is not a proper name at all, but should be translated, 'and the second.' The conjunction before Abiah has been supplied in the present Hebrew text, because Vashni was supposed to be the name of the first-born son of Samuel.

NOTE 58, p. 515.—The word translated fetters in this verse, means, properly, two brazen chains. The condition in which Manasseh and Zedekiah (2 Kings, xxv. 7; Jeremiah xxxix. 7) were led away captive to Assyria and Babylon, is well depicted on a tablet in the Khorsabad palace, on which captives appear bound before the king. 'The slabs'—we quote from Mr Bonomi (*Nineveh and its Palaces*, p. 166)—'on which these figures occur are very much defaced; but from what we are able to discern, we are inclined to think the people represented are some of the inhabitants of Palestine. Behind the prisoners stand four persons, with inscriptions on the lower part of their tunics; the first two are bearded, and seem to be the accusers; the remaining two are nearly defaced; but behind the last appears the eunuch, whose office it seems to be to usher into the presence of the king those who are permitted to appear before him. He is followed by another person of the same race as those under punishment, but who is taller in stature; his hands are manacled, and on his ankles are strong rings fastened together by a heavy bar.' That these prisoners are natives of Palestine, and that the latter is Manasseh, king of Judah, are fanciful conjectures; but the usual method of securing prisoners is in all probability exhibited on the above-mentioned tablet.

NOTE 59, p. 540.—The recent discoveries at Nineveh afford an interesting illustration of this verse. In the Kouyunjik palace (built by Sennacherib), Mr Layard discovered two small chambers, which, from the ruins found within them, he regarded as the 'chambers of records.' 'The chambers I am describing,' Mr Layard remarks, 'appear to have been a depository in the palace of Nineveh for such documents [of public affairs, written on tablets and cylinders of baked clay]. To the height of a foot or more from the floor, they were entirely filled with them; some entire, but the greater part broken into many fragments, probably by the falling in of the upper part of the building. They were of different sizes; the largest tablets were flat, and measured about 9 inches by 6½ inches. . . . . The cuneiform characters on most of them were singularly sharp and well defined, but so minute in some instances as to be almost illegible without a magnifying-glass.' The documents were of a various character, including records of wars, royal decrees, stamped with the name of a king, lists of the gods, with (probably) a register of offerings made in their temples, &c. Many of the documents were sealed with seals; and Mr Layard believed that they might prove to be legal contracts, or conveyances of land. Of these documents, the author remarks generally: 'We cannot overrate their value. They furnish us with materials for the complete decipherment of the cuneiform character, for restoring the language and history of Assyria, and for inquiring into the customs, sciences, and, we may perhaps even add, literature of its people. The documents that have thus been discovered at Nineveh, probably exceed all that have yet been afforded by the monuments of Egypt.' These sanguine expectations would seem to be fully justified by the fact, that Dr Hincks has succeeded in detecting amongst these remains a 'table of the value of certain cuneiform letters, expressed by different alphabetical signs, according to different modes of using them; while on two others of the records, he found what appeared to be a list of the sacred days of each month, and a calendar. The last-mentioned discovery gives rise to the hope, that amongst these ruins of the 'house of rolls' there may yet be found the record of astronomical observations made by the ancient 'wise men' of the East. (See Layard, *Nineveh and Babylon*, p. 344, ff.) We have stated parenthetically that the above records are inscribed on tablets and cylinders of baked clay. This was not the only, though certainly the most common, method of keeping records in use amongst the Assyrians. In the sculptures of the more recent palaces of Nineveh (at Khorsabad, Kouyunjik, and the south-west palace at Nimroud) there are frequent representations of eunuchs on the bass-reliefs taking account of the number of heads cut off in battle (see Kitto's notes at Judges vii. 25, and 2 Kings x. 8), the plunder of cities, &c., in which they are seen writing down the account on a flexible material which they hold in their left hand, hanging like a strip of supple leather. As these bass-reliefs are, on good grounds, believed to have been executed within the period during which close intercourse existed between Assyria and Egypt, it is possible that the material written on, as exhibited in the above-mentioned bass-reliefs, was papyrus from the latter country.

For an additional notice on bricks with inscriptions, see Note 68, in the Appendix to the Third Volume.

NOTE 60, p. 673.—It has been already stated in a previous Note (47) of this Appendix, that a large collection of seals on clay had been found by Mr Layard in the Kouyunjik palace. These clay-seals of Assyria will enable the reader to understand the meaning of the present text. According to Mr Layard, there can be no doubt that these clay-seals had been affixed, like modern official seals of wax, to documents written on leather papyrus, or parchment. In his note at 1 Kings xxi. 8, Dr Kitto has stated that all seals that were not rings were *bored*, so that a string might be inserted by which the seal was worn around the neck, or attached to other parts of the body. It is, then, a remarkable and interesting circumstance connected with these pieces of impressed clay, that in them may still be seen 'the holes for the string, or strips of skin, by which the seal was fastened;' while, more wonderful still, 'in some instances, the ashes of the string itself remain with the marks of the finger and the thumb.' The seals thus discovered are of different countries, the greater part being Assyrian; while some bear Egyptian, others Phœnician, and others doubtful symbols and characters. 'The Assyrian devices are of various kinds; the most common is that of a king plunging a dagger into the body of a rampant lion. This appears to have been the royal, and, indeed, the national seal or signet. It is frequently encircled by a short inscription, which has not yet been deciphered, or by a simple guilloche border. The same group, emblematic of the superior power and wisdom of the king, as well as of his sacred character, is found on Assyrian cylinders, gems, and monuments. From the Assyrians, it was adopted by the Persians, and appears upon the walls of Persepolis and on the coins of Darius.'—Layard, *Nineveh and Babylon*, p. 154. Most remarkable for beauty of design and skilful execution are two seals with horsemen, one riding at full speed, and raising a spear, the other hunting a stag. According to Mr Layard, they excel all other Assyrian relics; and the excellence of the impressions gives evidence of great perfection on the part of the Assyrians in engraving on gems.

Round lumps or balls of clay, also impressed with a seal, were found by M. Botta in the ruins of Khorsabad. They bore the same figure of a man stabbing a rampant lion, of which Mr Layard speaks; and, singularly enough, M. Botta found in them a hole bored through, which still retained fragments of carbonised string. According to Botta, 'it is certain that these balls have been moulded merely in the hollow of the hand; finger-marks may still be seen on them, and even traces of the pores of the skin' [!]. —M. Botta's *Discoveries at Nineveh*. London. 1850. These seals have been regarded as having been employed to secure the inviolability of doors, or any article of value, in agreement with the observations made by Dr Kitto in his note on the text. But besides these uses of clay, we have to refer the reader to our note on Esther vi. 1, in Appendix, for a notice of another most important purpose to which it was applied. We stated there that tablets of clay were used for recording public transactions, and that many such were found (mutilated, indeed) in the chamber of records. But what we wish to repeat at present is, that many of these tablets were sealed with seals. Now, there can be little doubt but that the cylinders wherewith these tablets were stamped, were rolled over the soft clay, and that thereafter the tablet was baked in the furnace; and in this way these tablets afford another striking illustration of our text, in accordance with the view of Landseer quoted by Dr Kitto.

END OF VOL. II.

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